



Synergy Study 2025 / #2

Staying Connected to Jesus: Abiding

Do the study on the next two pages: When completed come back here and write some takeaways.

- What did you hear God saying to you?
- What particular part of the passage spoke loudest to you?
- What part made you feel uncomfortable?
- What part did you not understand?
- What will you consider changing about your attitude or your lifestyle?
- What could you encourage someone else with from this passage?



*As the branch
cannot bear fruit by
itself, unless it abides
in the vine, neither
can you, unless you
abide in me.*

Take some time to make observations about this passage below. Here are some questions to consider?

Consider Jesus' metaphor of branches and vines.

What does it mean to bear **fruit**?

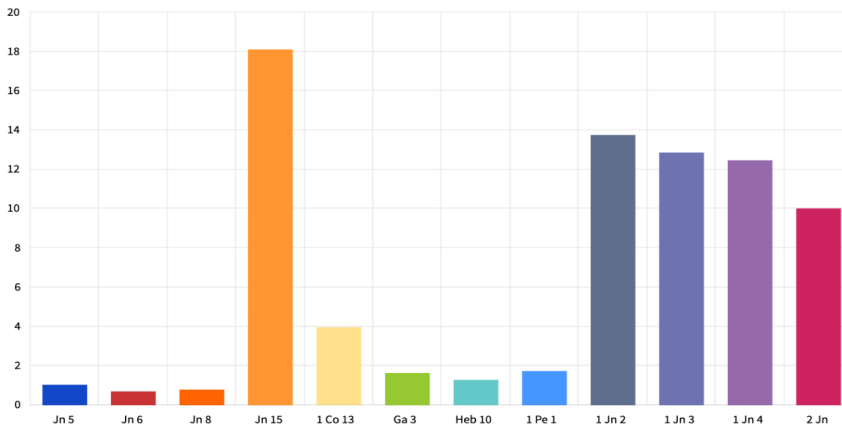
John 15 (ESV) Vine and Branches

15 “I am the true vine, and my Father is the vinedresser. ² Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more **fruit**. ³ Already you are clean because of the word that I have spoken to you. ⁴ **Abide** in me, and I in you. As the branch cannot bear **fruit** by itself, unless it **abides** in the vine, neither can you, unless you abide in me. ⁵ I am the vine; you are the branches. Whoever **abides** in me and I in him, he it is that bears much **fruit**, for apart from me you can do nothing. ⁶ If anyone **does not abide** in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. ⁷ If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. ⁸ By this my Father is glorified, that you bear much **fruit** and so prove to be my disciples. ⁹ As the Father has loved me, so have I **loved** you. **Abide** in my **love**. ¹⁰ If you keep my commandments, you will **abide** in my love, just as I have kept my Father's commandments and **abide** in his **love**. ¹¹ These things I have spoken to you, that my joy may be in you, and that your joy may be full.

What does it mean to **abide**?

What does **love** have to do with it?

¹² “This is my commandment, that you **love** one another as I have **loved** you. ¹³ Greater **love** has no one than this, that someone lay down his life for his friends. ¹⁴ You are my friends if you do what I command you. ¹⁵ No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. ¹⁶ You did not choose me, but I chose you and appointed you that you should go and bear **fruit** and that your **fruit** should **abide**, so that whatever you ask the Father in my name, he may give it to you. ¹⁷ These things I command you, so that you will **love** one another.



The Use of Abide in the New Testament / adjusted by 1,000 words per chapter

Here we can clearly see that this is primarily a word used by John.

We can also see where to look to see how the same author used the same word.

“Abide” in John’s Epistles

1 John 2:6 / whoever says he **abides** in him ought to walk in the same way in which he walked.

1 John 2:10 / Whoever loves his brother **abides** in the light, and in him there is no cause for stumbling.

1 John 2:14 / I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God **abides** in you, and you have overcome the evil one.

1 John 2:17 / And the world is passing away along with its desires, but whoever does the will of God **abides** forever.

1 John 2:24 / Let what you heard from the beginning abide in you. If what you heard from the beginning **abides** in you, then you too will abide in the Son and in the Father.

1 John 2:27 / But the anointing that you received from him **abides** in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, **abide** in him.

1 John 2:28 / And now, little children, **abide** in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.

1 John 3:6 / No one who **abides** in him keeps on sinning; no one who keeps on sinning has either seen him or known him.

1 John 3:9 / No one born of God makes a practice of sinning, for God’s seed **abides** in him; and he cannot keep on sinning, because he has been born of God.

1 John 3:14 / We know that we have passed out of death into life, because we love the brothers. Whoever does not love **abides** in death.

1 John 3:15 / Everyone who hates his brother is a murderer, and you know that no murderer has eternal life **abiding** in him.

1 John 3:17 / But if anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love **abide** in him?

1 John 3:24 / Whoever keeps his commandments **abides** in God, and God in him. And by this we know that he **abides** in us, by the Spirit whom he has given us.

1 John 4:12 / No one has ever seen God; if we love one another, God **abides** in us and his love is perfected in us.

1 John 4:13 / By this we know that we **abide** in him and he in us, because he has given us of his Spirit.

1 John 4:15 / Whoever confesses that Jesus is the Son of God, God **abides** in him, and he in God.

1 John 4:16 / So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love **abides** in God, and God **abides** in him.

2 John 2 / because of the truth that **abides** in us and will be with us forever:

2 John 9 / Everyone who goes on ahead and does not **abide** in the teaching of Christ, does not have God. Whoever **abides** in the teaching has both the Father and the Son.

An Article To Consider

Abiding / Wendell Johnston

in his teaching on abiding Jesus took a well-known word meaning “to dwell” or “to remain” and gave it a significance that transcends its normal use. The Greek word for abide (*menō*) occurs over one hundred times in the New Testament, with more than half of these occurrences in John’s Gospel and 1 John. This word describes the unique relationship to Christ of all those who belong to Him.

Some Old Testament verses use the word abide or dwell to express a believer’s relationship with God the Father. These suggest safety, rest, and a nearness to God, but they lack the dimension of the New Testament teaching on abiding in Christ. Examples include Psalms 15:1 (“Lord, who may dwell in your sanctuary?”) and 91:1 (“He who dwells in the shelter of the Most High will rest in the shadow of the Almighty”; italics added).

In John 6:56 Christ first alluded to the relationship He desired for His disciples. “Whoever eats my flesh and drinks my blood remains [*menō*] in me, and I in him.” The disciples found these words difficult to comprehend. Jesus explained their meaning in His Upper Room Discourse the night before He was crucified. He told them He was leaving to go back to God the Father, but that they would not understand this until He was resurrected. “On that day you will realize that I am in my Father, and you are in me, and I am in you” (14:20). Thus the relationship between the Father and the Son was both the model and the basis of the relationship believers would have with Christ (17:20–23).

Since the disciples enjoyed the physical presence of Christ during His days on the earth, the concept of abiding in Him seemed strange. How could they abide in Him when He would be leaving them? He explained that after His ascension He would abide in them through His word (15:7). The Holy Spirit, whom He would send to guide them into all truth (16:13), would teach them, reminding them of everything Jesus had taught them (14:26). They in turn could abide in Him by being obedient to His word. “If you obey my commands, you will remain [*abide*] in my love” (15:10). He compared this close relationship to the connection between a grapevine and its branches, an analogy they could readily understand.

Abiding in fellowship with Christ, like branches “abiding” in a vine, results in a vital prayer life. Another result from abiding in Christ is a productive spiritual life; the disciples would bear fruit just as a branch bears fruit when it is part of the vine. Although He did not identify the nature of the fruit, apparently whatever they would do while depending on Him would qualify as “fruit.” In fact, because of this unique relationship they would bear “much fruit” (15:8) and do greater works than He had done (14:12).

In 1 John 2–4 the apostle John expanded on Jesus’ teaching about abiding. The twenty-six references to abiding in these three chapters give evidence that this is a major theme in the epistle. Abiding in Christ affects one’s conduct, for as John wrote, “Whoever claims to live [*menō*] in him must walk as Jesus did” (2:6). Abiding “in the light” is associated with love of other believers (2:9–11). Abiding or remaining in God’s Word enables believers to overcome the evil one (2:14), and it guards them from being deceived by false teachers (2:26–27; see also 4:6). Abiding in fellowship with Christ gives confidence about the future (2:28; 4:17). Those who abide are characterized by righteous living (3:6), and the Holy Spirit’s indwelling assures them that they are abiding in Christ (4:13).

There is one other possible New Testament reference to abiding in Christ. It was written by one who had also been in the Upper Room with John and Christ. Although Peter did not use the term abiding, there are several similarities between 2 Peter 1:1–11 and John 15:1–11. Jesus explained to His disciples that fruitfulness would result from abiding in Him (15:5), and according to Peter fruitfulness depends on possessing the qualities that characterize Christ (1 Pet. 1:8). Then Jesus told them He would abide in them through His Word (John 15:7). Peter wrote that the Lord has given us “his very great and precious promises” (that is, in His Word) so that through these promises we may share in His divine nature (2 Pet. 1:4). Jesus said obedience to His Word was the way for the disciples to abide in Him (John 15:10), and Peter said, “If you do these things, you will never fall” (2 Pet. 1:10, italics added). When a believer is abiding, the fruit produced will last (John 15:16), and Peter wrote that believers will receive a rich welcome into the eternal kingdom of the Lord (2 Pet. 1:11).

Conscious abiding in Christ should be the desire of every believer, and the way to abide is clearly delineated in Scripture. — WGJ “Abiding,”¹

¹ Wendell G. Johnston, in *The Theological Wordbook*, ed. Charles R. Swindoll and Roy B. Zuck, Swindoll Leadership Library (Nashville, TN: Word Publishing, Inc., 2000), 1–3.