

Abiding in the Word

A foundational study for Through the Bible

- I. Introduction and Definition—John 8:31,32
 - A. Believing in Jesus Christ saves the unbeliever, but does not make them a disciple (Jn. 8:31). Salvation is the necessary first step, but it is not the equivalent of becoming a disciple.
 - B. Being a disciple is a present active indicative state of being. εἰμί eimi #2075 + μαθητής mathētēs #3101.
 - C. This state of being is conditional (ἐάν ean #1437_{323x}), based on a present active subjunctive of μένω menō #3306_{118x} abiding/remaining/staying in the Word.
- II. Survey of μένω menō in the Gospel of John.
 - A. The first use of μένω menō is the Holy Spirit coming upon Jesus Christ at the Jordan river (Jn. 1:32,33), followed shortly by two of the Baptizer's disciples asking where Jesus was staying (Jn. 1:38,39).
 - B. Similar usages of μένω menō that speak to staying in various abodes (Jn. 2:12; 4:40; 7:9; 10:40; 11:6,54).
 - C. A fundamental principle for the unbeliever is their lost estate in Adam that has the wrath of God abiding on them (Jn. 3:36).
 - D. The unbeliever does not have the Word of God abiding in him (Jn. 5:38).
 - E. The Gospel is the food which abides to eternal life (Jn. 6:27,29). Eating is a metaphor for believing (Jn. 6:47,48,56). Note: believing in Jesus Christ for eternal life creates a mutual reciprocal abiding in Christ and Christ abiding in us (Jn. 6:56).
 - F. The true disciple abides in the Word of God and has the only true freedom from the power of sin (Jn. 8:31,35,36 cf. Jas. 1:21,22).
 - G. The Pharisees demonstrated that religious legalism fails to save and causes the sin they abide in to abide all the more (Jn. 9:41). This is also called abiding in darkness (Jn. 12:46).
 - H. Abiding alone bears no fruit (Jn. 12:24). Death is necessary! Isn't the Christ supposed to abide forever? Why does He have to die? (Jn. 12:34)
 - I. The Father and the Son abide in one another (Jn. 14:10).
 - J. The Holy Spirit abides in Church Age believers, enabling us to abide in the Father and the Son (Jn. 14:16-31).
 - K. The 7th I Am message of Jesus Christ puts abiding on center stage (Jn. 15:1-11). Abide in Me and I in you. Abide in Me and My words abide in you. Abide in My love. See [Last Speech to the Apostles and Intercessory Prayer](#) in the Life of Christ series. 20 hours of teaching from John 14-17.
 - L. Two final μένω menō usages in John:
 1. The desire for Jesus' body to not remain on the cross on the Sabbath day (Jn. 19:31).
 2. The rumor that the Apostle John would remain until the return of Christ (Jn. 21:22,23).
- III. The priority of abiding in the Word of God can be seen in the Bible's expressions for hungering, thirsting, longing for, and otherwise valuing the Word of God.
 - A. More than my necessary food (Job 23:12).
 - B. More desirable than gold and sweeter than honey (Ps. 19:9,10; 119:103,127). Thousands of gold and silver pieces (Ps. 119:72). Silver, fine gold and jewels (Prov. 3:13-15; 8:10,11,19; 16:16).
 - C. Great peace and stability (Ps. 119:165).
 - D. A joy and the delight of my heart (Jer. 15:16).
 - E. Happy and satisfied (Mt. 5:6).
 - F. Like newborn babies, long for the pure milk of the word (1st Pet. 2:2).
 - G. How long does it take for a diminished appetite to grow tiresome, disdainfully sniffing at the Word of God? (Mal. 1:13).
- IV. Summary and Conclusion
 - A. The Great Commission is to make disciples (Mt. 28:18-20).
 - B. The Great Emancipation is to stay a disciple by abiding in the Word (Jn. 8:32).