

Abiding

What does it mean to truly Abide? To “abide” Hebrew: Yashab: to sit is to live, continue, or remain; dwell so, to abide in **OWYʼAʼL** (Yahusha) is to live in Him or remain in Him. When a person is saved, they are described as being “in Mashiach (Messiah)” (**Romans 8:1; 2 Corinthians 5:17**), held secure in a permanent relationship (**John 10:28-29**). Therefore, abiding in **OWYʼAʼL** (Yahusha) is required of all true believers. The difference between those abiding in Mashiach (Messiah) and those not is the difference between the chosen and the lost.

Abiding in **OWYʼAʼL** (Yahusha) is taught in **1 John 2:5-6**, where it is synonymous with “knowing” **OWYʼAʼL** (Yahusha) (verses 2 and 3). Later in the same chapter, John equates “remaining” in the Father and the Son with having the promise of eternal life (verses 24 and 25).

The phrase “abiding in Mashiach (Messiah)” pictures an intimate, close relationship, and not just a superficial acquaintance. In **John 15:4-7**, **OWYʼAʼL** (Yahusha) tells His disciples that having salvation is essential, using the picture of branches united to a vine. Without the oneness with **OWYʼAʼL** (Yahusha) which salvation provides, there can be no life and no productivity. Elsewhere, Scripture likens this union to that of a head and a body (**Colossians 1:18**).

There are proofs that one abides in **OWYʼAʼL** (Yahusha) (i.e., proofs that one is truly chosen and not just pretending). These proofs include obedience to **OWYʼAʼL** (Yahusha)’s commands (**John 15:10; 1 John 3:24**); following **OWYʼAʼL** (Yahusha)’s example (**1 John 2:6**); living free from habitual sin (**1 John 3:6**); and the awareness of a divine presence within one’s life (**1 John 4:13**).

The word Abide contains the idea of taking up permanent residence. I think if we are all honest we will have to admit that **OWYʼAʼL** (Yahusha), by our confession of Amunah (Faith) has taken up permanent residence in us, He abides in us. Note **1 John 4:13** Hereby know we that we abide in him, and he in us, because he has given us of his Ruch.

Webster's Revised Unabridged Dictionary

1. (*v. i.*) To stay; to continue in a place; to have one's abode; to dwell; to sojourn; -- with before a person, and commonly with at or in before a place.
2. (*v. i.*) To wait; to pause; to delay.
3. (*v. i.*) To remain stable or fixed in some state or condition; to continue; to remain.
4. (*v. t.*) To wait for; to be prepared for; to await; to watch for; as, I abide my time.
5. (*v. t.*) To endure; to sustain; to submit to.
6. (*v. t.*) To bear patiently; to tolerate; to put up with.
7. (*v. t.*) To stand the consequences of; to answer for; to suffer for.

International Standard Bible Encyclopedia

ABIDE

a-bid': Old English word signifying progressively to "await," "remain," "lodge," "sojourn," "dwell," "continue," "endure"; represented in Tanakh (Old Testament) by 12 Hebrew words and in Brit Hadashah (New Testament) has as many Greek words. The Hebrew and Greek words most frequently

use are yashabh, "to dwell"; meno, "to remain." "Abide (sit or tarry) here" (**Genesis 22:5**); "The earth abide (continue) forever" (**Ecclesiastes 1:4**); "Who can abide (bear or endure) the day?" (**Malachi 3:2**); "Afflictions abide (await) me" (**Acts 20:23**). The past tense abode, in frequent use, has the same meaning. "His bow abide (remained) in strength" (**Genesis 49:24**); "There he abide" (dwelt) (**John 10:40**).

Abode, as a noun (Greek mone) twice in Brit Hadashah (New Testament): "make our abode with him" (**John 14:23**); "mansions," "abiding-places" (**John 14:2**).

Strong's Hebrew

7931. shakan -- to settle down, **abide**, dwell ... 7930, 7931. shakan or shaken. 7932 . to settle down, **abide**, dwell. Transliteration: shakan or shaken Phonetic Spelling: (shaw-kan') Short Definition: dwell ...

3885. luwn -- to lodge, pass the night, **abide** ... 3884b, 3885. luwn. 3885a . to lodge, pass the night, **abide**. Transliteration: luwn Phonetic Spelling: (loon) Short Definition: lodge. ...

3885a. lun -- to lodge, pass the night, **abide** lun or lin. 3885, 3885a. lun or lin. 3885b . to lodge, pass the night, **abide**. Transliteration: lun or lin Short Definition: lodge. Word Origin a prim. ...

5115b. navah -- to dwell, **abide** ... 5115a, 5115b. navah. 5116 . to dwell, **abide**. Transliteration: navah Short Definition: home. Word Origin denominative verb from naveh ...

8271. shera -- to loosen, **abide** ... 8270, 8271. shera. 8272 . to loosen, **abide**. Transliteration: shera Phonetic Spelling: (sher-ay') Short Definition: began. Word Origin ...

3427. yashab -- to sit, remain, dwell ... root Definition to sit, remain, dwell NASB Word Usage **abide** (5), abides (2), abode (1), convened (1), dwell (61), dweller (1), dwelling (20), dwells (12 ...

1481. guwr -- to sojourn ... 1480, 1481. guwr. 1481a . to sojourn. Transliteration: guwr Phonetic Spelling: (goor) Short Definition: **abide**. **abide**, assemble, be ...

2583. chanah -- to decline, bend down, encamp ... camped (3), Settling (1). **abide** in tents, camp, dwell, encamp, grow to an end, lie, pitch tent, rest in tent. A primitive root (compare ...

1692. dabaq -- to cling, cleave, keep close ... **abide** fast, cleave fast together, follow close hard after, be joined together. A primitive root; properly, to impinge, ie Cling or ...

6965. qum -- to arise, stand up, stand ... **abide**, make surely, be uphold,. A primitive root; to rise (in various applications, literal, figurative, intensive and causative) -- **abide** ...

The regular dictionary contains several definitions for the word "abide." These definitions are: to put up with, tolerate; wait patiently for; to withstand; to dwell; to remain in place; and to conform to. These are all good definitions, but in the original usage (Hebrew and Greek), the meanings of the word

go much deeper.

There are multiple different words in the original Greek and Hebrew for the word (abide) in the English language. The first (1st) of these words, *epimeno*, is the strengthened form of another verb, *meno*, which means "intensive." The word *epimeno* sometimes indicates perseverance in continuing to do something. The second word, *katameno*, is a verb that means "constant residence" or "frequent resort." Another word, *parameno*, means "to continue" and is sometimes used to express confidence in abiding with a person. One really neat word is *hupomeno* which means "to remain in a place instead of leaving it; to stay behind or persevere." Finally, the word *prosmeno* is used in several different situations to indicate a persistent loyalty or a continuance in doing something.

We see the root from which all the other verbs come is *meno* which was defined as meaning "intensive." This is important because it indicates that the verbs that stem from this root have a meaning beyond the face value of the word. A good example of this is when two children in grade school say that they love each other. It doesn't mean very much to them and they take it at face value. However, if those two children were to grow up and marry, the word love would have much more depth and meaning because the two would more fully comprehend what they were saying.

ABIDE

...**ABIDE** in Me, and I in You"**John 15:4**. ... Here is the vital union. Into the graft which abides in the stock, the stock enters with sap to **abide** in it. ...

OBEY AND ABIDE

... OBEY AND **ABIDE**. If You Keep My Commandments, You Shall **Abide** In My Love"**John 15:10**.

EXCEPT YOU ABIDE

... EXCEPT You **ABIDE**. As the Branch Cannot Bear Fruit of Itself, Except It **Abide** In the Vine; No More Can You, Except You **Abide** in Me"**John 15:4**. ...

IF YOU ABIDE

... IF You **ABIDE** in Me, and My Words, **Abide** in You, Ask Whatsoever You Will, and it Shall be Done Unto You"**John 15:7**.

ABIDING

It really isn't until **John 15:10** that we get a picture of what it looks like to abide in **OWYʼAʼL** (Yahusha). "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."

To abide in **OWYʼAʼL** (Yahusha) means to keep his Commandments and to keep his Commandments means to love **ʼAYʼAʼL** (Yahuah) with all our hearts and souls and minds and to love our neighbor as ourselves (**Matthew 22:37-39**). One way that we display our love for **ʼAYʼAʼL** (Yahuah) is through our trust, prayer, and devotion to him. We abide through relationship. We pursue in love. We pray in love. We obey in love.

And here is the good news: We love **ʼAYʼAʼL** (Yahuah) because he first loved us (**1 John 4:19**). We didn't choose him; he chose us and he chose us to walk out our Amunah (faith) in obedience to him (**John 15:16**). Apart from **OWYʼAʼL** (Yahusha), we cannot do anything (**John 15:5**). He provides the ability and the strength.

The fruit that **OWYAZL** (Yahusha) speaks of is simply evidence of a relationship with him. It is a relationship that he initiates through and by his sovereign love. In this chapter, **OWYAZL** (Yahusha) reminds us that there is no greater love than someone laying down his life for his friends. He then says, “You are my friends if you do what I command you” (**John 15:13**).

OWYAZL (Yahusha) tells us that we are his friends (let that soak in for a minute) if we obey his Command to love, and that Command is fulfilled through abiding. As we abide in him we will bear the fruit of righteousness. And the offer to be **OWYAZL** (Yahusha)’s friend — the author and perfecter of our Amunah (faith), the Aleph (Alpha) and Tau (Omega), the Beautiful One.

Abide in him, and he will abide in you. He who began a good work in you will complete it (**Philippians 1:6**). He who called you is faithful; he will surely do it (**1 Thessalonians 5:24**).

NOT ABIDING

The dictionary defines abiding as to accept or act in accordance with a rule, decision, or recommendation. Synonyms include obey, observe, follow, uphold, heed, and accept. This definition isn’t far off from what **OWYAZL** (Yahusha) is telling us to do here in **John 15**. But before he gets to the meaning, he gives us a picture of what it looks like *not* to abide in him. “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” (**John 15:6**).

John 15:4–6. He explains that by not abiding in him we will soon fall off the vine — our roots where we receive nourishment were never truly planted. The fruit of the vine is proof of our amunah (faith).

John 15:1-27 “I am the true vine, and my Father is the vinedresser. 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. Already you are clean because of the word that I have spoken to you. 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. 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. ...

Galatians 2:20 I have been put to death with Mashiach (Messisah). It is no longer I who live, but Mashiach (Messisah) who lives in me. And the life I now live in the flesh I live by Amunah (faith) in the Son of **AYAZL** (Yahuah), who loved me and gave himself for me.

1 John 2:19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us.

Abiding Before

In **Psalms 61:7**, The verse is not saying abiding in or even with Aluhym. It is saying to abide yashab before Aluhym. Actually the Hebrew word translated as before is a very common word that is usually, almost always rendered as before, it is the word Lapny. It literally means “face.” Panyim is often rendered as the presence or countenance of Aluhym. So this verse is stating that we will forever abide towards the presence or countenance of Aluhym.

* Yashab is spelled Yod, Shin and Bet. The Yod represent the Arm of **AYAZL** (Yahuah) which is **OWYAZL** (Yahusha), the Shin as the protection of **AYAZL** (Yahuah) and the Bet means in, Family or House. Therefore the idea of abiding before **AYAZL** (Yahuah) is the Arm of **AYAZL** (Yahuah) protecting his family by Dwelling in them.

Perhaps **Psalms 61:7** is giving us some hint about unity. By saying that we abide before the presence

of Aluhym, it is suggesting that in eternity the redeemed will all be in total and complete unity when before the presence of Aluhym. So what I see this saying is as long as we are before the Presence of **אֵלֹהִים** (Yahuah) or spending time in his presence we will be unified in him and he is protecting his family by his right Arm, **יְמִינֵהוּ** (Yahusha).

Psalms 27:4-5 One thing have I asked of **אֵלֹהִים** (Yahuah), that will I seek after: that I may dwell in the house of **אֵלֹהִים** (Yahuah) all the days of my life, to gaze upon the beauty of **אֵלֹהִים** (Yahuah) and to inquire in his temple. For he will hide me in his shelter in the day of trouble; he will conceal me under the cover of his tent; he will lift me high upon a rock.

Galatians 5:22-23 But the fruit of the Ruch (Spirit) is love (Aahbah), joy, peace (Shalum), patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no Turah (law).

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 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.

John 15:10 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.

John 15:5 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.

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

Romans 8:1 There is therefore now no condemnation for those who are in **יְמִינֵהוּ** (Yahusha) HaMashiah.

John 14:6 **יְמִינֵהוּ** (Yahusha) said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

John 10:28 I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

Psalms 91:2 I will say to **אֵלֹהִים** (Yahuah), "My refuge and my fortress, my Aluhym (God), in whom I trust."

Psalms 91:1 He who dwells in the shelter of the Most High will abide in the shadow of the Almighty.

Psalms 27:1 Of David. **אֵלֹהִים** (Yahuah) is my light and my salvation; whom shall I fear? **אֵלֹהִים** (Yahuah) is the stronghold of my life; of whom shall I be afraid?

1 John 2:15-17 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of **אֵלֹהִים** (Yahuah) abides forever.

1 John 2:1 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, **יְמִינֵהוּ** (Yahusha) the righteous.

1 John 1:8-10 If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.

Colossians 2:7 Rooted and built up in him and established in the Amunah (faith), just as you were taught, abounding in thanksgiving.

Colossians 1:27 To them אַיָּאָל (Yahuah) chose to make known how great among the Gentiles are the riches of the esteem (glory) of this mystery, which is Mashiach (Messiah) in you, the hope of esteem (glory).

John 15:7-8 If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples.

John 15:9 As the Father has loved me, so have I loved you. Abide in my love.

John 15:6 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.

John 14:17 Even the Ruch (Spirit) of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

John 14:10 Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works.

1 John 5:4 For everyone who has been born of אַיָּאָל (Yahuah) overcomes the world. And this is the victory that has overcome the world—our Amunah (faith).

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 1:9 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Hebrews 12:2 Looking to OWYָּאָל (Yahusha), the founder and perfecter of our Amunah (faith), who for the joy that was set before him endured the tree, despising the shame, and is seated at the right hand of the throne of אַיָּאָל (Yahuah).'

Hebrews 3:6 But Mashiach (Messiah) is faithful over אַיָּאָל (Yahuah)'s house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope.

Philippians 2:13 For it is אַיָּאָל (Yahuah) who works in you, both to will and to work for his good pleasure.

Philippians 1:6 And I am sure of this, that he who began a good work in you will bring it to completion at the day of OWYָּאָל (Yahusha) Ha Mashiach.

Ephesians 2:10 For we are his workmanship, created in OWYָּאָל (Yahusha) for good works, which אַיָּאָל (Yahuah) prepared beforehand, that we should walk in them.

Ephesians 2:9 Not a result of works, so that no one may boast.

Romans 11:22 Note then the kindness and the severity of אַיָּאָל (Yahuah): severity toward those who have fallen, but אַיָּאָל (Yahuah)'s kindness to you, provided you continue in his kindness. Otherwise you too will be cut off.

Romans 11:20 That is true. They were broken off because of their unbelief, but you stand fast through Amanah (faith). So do not become proud, but fear.

Romans 11:1-36 I ask, then, has אַיָּאָל (Yahuah) rejected his people? By no means! For I myself am an

Yasharlite (Israelite), a descendant of Abraham, a member of the tribe of Benjamin. **אֵלֹהִים** (Yahuah) has not rejected his people whom he foreknew. Do you not know what the Scripture says of EliYah, how he appeals to **אֵלֹהִים** (Yahuah) against Yasharal (Israel)? “Master, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.” But what is **אֵלֹהִים** (Yahuah)’s reply to him? “I have kept for myself seven thousand (7000) men who have not bowed the knee to Baal (The Lord).” So too at the present time there is a remnant, chosen by Chen (grace).

Romans 7:18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out.

Romans 6:1-23 What shall we say then? Are we to continue in sin that Chen (grace) may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been Immersed (baptized) into **וַיִּמְרָט** (Yahusha) were immersed (baptized) into his death? We were buried therefore with him by immersion (baptism) into death, in order that, just as Mashiach (Messiah) was raised from the dead by the esteem of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ...

John 15:11 These things I have spoken to you, that my joy may be in you, and that your joy may be full.

John 15:1-17 “I am the true vine, and my Father is the vinedresser. 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. Already you are clean because of the word that I have spoken to you. 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. 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. ...

John 10:10 The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.

John 10:1-42 “Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” ...

John 8:31 So **וַיִּמְרָט** (Yahusha) said to the Hebrews who had believed in him, “If you abide in my word, you are truly my disciples,

John 3:36 Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of **אֵלֹהִים** (Yahuah) remains on him.

Matthew 11:28 Come to me, all who labor and are heavy laden, and I will give you rest.

Jeremiah 2:21 Yet I planted you a choice vine, wholly of pure seed. How then have you turned degenerate and become a wild vine?

Isaiah 5:1-7 Let me sing for my beloved my love song concerning his vineyard: My beloved had a vineyard on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; he built a watchtower in the midst of it, and hewed out a wine vat in it; and he looked for it to yield

grapes, but it yielded wild grapes. And now, O inhabitants of Yarusalyim (Jerusalem) and men of Yahudah (Judah), judge between me and my vineyard. What more was there to do for my vineyard, that I have not done in it? When I looked for it to yield grapes, why did it yield wild grapes? And now I will tell you what I will do to my vineyard. I will remove its hedge, and it shall be devoured; I will break down its wall, and it shall be trampled down.

Psalm 1:1-6 Baruk (Blessed) is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the Torah (law) of אֱלֹהִים (Yahuah), and on his Torah (law) he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. The wicked are not so, but are like chaff that the wind drives away. Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous.

It is amazing how when a word is translated from one language to another, it loses a large amount of its original meaning and gains an entirely different meaning. The word "abide" is one of those words. See, people don't really know what this word means and so assume that it is not an important word. However, this word is very important not only to understanding several life changing principles that are found in Scripture, but also for a person's own private knowledge.

We use the word abide in our everyday lives, yet don't fully comprehend what we are saying. When someone says that he will abide by his word, he probably means that he will do what he has said that he would do. This is not the true meaning of the word abide. When we abide in something, we are loyal to it even unto death. When we abide, we remain in a certain place even when the rest of the world has left us behind. To abide means to continue doing whatever is being done even when it is hard and the urge to quit is almost too much. The word abide means to cling to something and have Amunah (faith) in it, even when it seems to have failed. Sometimes "abide" is used with some of the meanings that are in today's English dictionary, but the above mentioned usages are also a large part of the way this word fits into our language. If the world truly understood the meaning of this awesome word, then I don't think that people would use it so carelessly.

In conclusion, while it is often misunderstood, the word "abide" has a very rich and deep history and meaning. And understanding this word is essential to understanding many concepts found in Scripture. Then we need to reconsider what is really being said in these scriptures when we are told to abide.