

NEW TESTAMENT--JESUS

Matthew 6:33

³³ But **seek** (zeteo) first his kingdom and his righteousness, and all these things (i.e. food, drink, clothing→Things that are necessary to live) will be given to you as well.

Luke 11:9

⁹ "So I say to you: Ask and it will be given to you; **seek** (zeteo) and you will find; knock and the door will be opened to you. (i.e., Greek Scholar Kenneth Wuest: "keep on asking, seeking, knocking!")

We are going to look at John 15. In this teaching of Jesus there is a repetitive Greek word that is mentioned. It's the Greek word, *meno* = It means, "*to remain in connection with*"

→12 times the Greek word *meno* is used by Jesus in John 15:4-17!!!! This was in the upper room discourse, just before He was arrested and crucified!

Question. Since it was just before His crucifixion, and His upcoming ascension, do you think this upper room discourse was an important teaching for his disciples to hear?

John 15:4-17 NASB

⁴ **Remain** in Me, and I in you. Just as the branch cannot bear fruit of itself but must **remain** in the vine, so neither *can* you unless you **remain** in Me. ⁵ I am the vine, you are the branches; the one who **remains** in Me, and I in him bears much fruit, for apart from Me you can do nothing. ⁶ If anyone does not **remain** in Me, he is thrown away like a branch and dries up; and they gather them and throw them into the fire, and they are burned. ⁷ If you **remain** in Me, and My words **remain** in you, ask whatever you wish, and it will be done for you. ⁸ My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. ⁹ Just as the Father has loved Me, I also have loved you; **remain** in My love. ¹⁰ If you keep My commandments, you will **remain** in My love; just as I have kept My Father's commandments and **remain** in His love. ¹¹ These things I have spoken to you so that My joy **may be in** you, and *that* your joy may be made full.

¹² "This is My commandment, that you love one another, just as I have loved you. ¹³ Greater love has no one than this, that a person will 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 slaves, for the slave does not know what his master is doing; but I have called you friends, because all things 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 would go and bear fruit, and *that* your fruit would **remain**, so that whatever you ask of the Father in My name He may give to you. ¹⁷ This I command you, that you love one another.

Question: From these verses, how important is our connection and dependence with Jesus?

The Apostle John got what Jesus was saying in the upper room. He uses **meno** in his epistles. Here are some examples:

Read 1 Jn 2:9-10 “He that loveth his brother **abideth** (Gk. meno) in the light.” When we don’t love our brother, we stumble in the dark. All will stumble in the dark, even if we say we’re walking in the light; But when we love our brother (or sister) we remain in the light and we don’t stumble.

1 Jn 2:28 “**Abiding** (Gk. meno) or remaining in Him gives us confidence to not be unashamed at his coming”. For a believer, this would be horrible, to be ashamed at His 2nd coming.

1 Jn 3:6 “No one who **remains** (Gk. Meno) in Him sins *continually*; no one who sins *continually* has seen Him or knows Him.”

Willful and continuous sinning should not be associated with the believer who is abiding in Jesus!!

OTHER N.T. WRITERS

Read Acts 17:27-28 Luke writes about Paul evangelizing people in Athens: He said that God desired that, “men would seek (Gk. zeteo) him and perhaps reach out (pselaphao) for him and find him, though he is not far from each one of us.” [“reach out”, in the Greek, literally means that men might “feel” after Him. Some translations (NKJV) “grope for him”. It the same word that Jesus challenged Thomas with to reach out and *feel* His hands and feet after the resurrection].

v.28 “in him we live move and have our being” →we are dependent on Him even if we don’t know it.

Rom 3:11 (NIV)

Left to ourselves...“There is no one who understands; there is no one who **seeks** (Gk. ekzeteo) God”

-I believe John 6:44 is a good balance of understanding to Rom. 3:11.

“No one can come to me unless the Father who sent me draws them, and I will raise them up at the last day.” (Jn. 6:44)

see 2 Pet. 3:9 I believe God is drawing people to Himself, even if they do not end up accepting Jesus.

God draws us by His Spirit, but it is my belief that it is not irresistible!

Phil 4:6 (ESV)

“**6** do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to

God.⁷ And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.”
(Sincere prayer is perhaps the best way we remain dependent on Him!)

Key Hebrew and Greek words on “Dependence” or “relying” on in connection with the Lord:

- Hebrew—Sa an →Leaning upon like a crutch
- Hebrew—Batah→putting one’s confidence in
- Hebrew—Nabat→looking with great attention
- Hebrew—Qava →waiting upon (an active waiting with attention)
- Hebrew—Daras →seeking, seek with care and application, consulting with
- Hebrew—Hasa →seeking refuge in; flee for protection
- Hebrew—Ayin →physical eye, or mental or spiritual “EYE” of seeing (See Ps. 121:1)
- Hebrew—Manos→flight, place of escape; a refuge from danger
- Hebrew—Mas en→support, staff
- Hebrew—Hul →to wait longingly, to wait anxiously, to twist oneself around (this is an “active” wait)
- Hebrew—Qara→cry for help, utter a loud sound, call with the name of God
- Hebrew—Sa ag→cry for help, to cry out
- Hebrew—daman→to be silent, to be struck dumb
- Hebrew—dabaq→cling to, join to, stick to
- Hebrew—amag→take exquisite delight in
- Hebrew—galal→to roll away, roll together
- Hebrew—magen→shield, protector
- Hebrew—yada→to know (i.e. know the Lord), consider, recognize
- Hebrew—ezer→helper, one who aids
- Hebrew—sav a→cry for help
- Hebrew—Haka→wait for, long for (i.e., waiting for the Lord)
- Hebrew—baqas→to seek to find, to desire, to seek to secure
- Hebrew—kasap→to long for, to long after
- Hebrew—Kala→to be complete, to be accomplished, to faint for
- Hebrew—ranan→to cry out, to overcome, to ring out for joy
- Hebrew—qaba→a drawing near
- Hebrew—mahase→refuge, shelter
- Hebrew—sub→to turn back, to return
- Greek—meno → to remain in connection with
- Greek—pselaphao→touch, feel; metaphorically: mentally to seek after
- Greek—hypotasso→to submit to one’s control, subject oneself
- Greek—engizo→to bring near, to join one thing to another, to approach
- Greek—katharidzo→ consecrate, in a moral sense to free from defilement of sin
- Greek—tapeinoo→to make low; to devoid oneself of haughtiness
- Greek—zeteo→to seek out in order to find; to crave
- Greek—ekzeteo→(ek=out)to seek out God, a determined search (Wuest)
- Greek—epipotheto→to long for, to pursue, to long after
- Greek—epirhripto→to throw upon, place upon
- Greek—optanomai→to look at, to allow oneself to be seen
- Greek—elpizo→ to hope/trust, to wait for salvation with joy and full confidence
- Greek—eusebeia→piety towards God, reverence, respect
- Greek—endynamoa→strengthen, increase in strength
- Greek—en→in, by, with (especially meaningful with connected with the Lord)

- Greek—proserchomai → to come to, approach, draw near to