

## ABIDING IN CHRIST:

### 1: Abiding in Christ's Love (John 15:9)

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North Branch, MN  
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Let's begin by reading John 15:1-11 →

1 "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."

**Prayer.** Holy and Merciful Father we bow before You this morning as feeble creatures. You are holy, sovereign, all-powerful. Nothing in this world happens apart from Your sight. And it's in times of great darkness like this these we look to You our loving Father, to be reminded that we stand on the Rock. Your Son is our Rock. We pray for the many families effected this week by the tragic collapse of the 35W bridge. We are reminded that life is short and our end is unpredictable. It's in these dark times that we can stand unmoved by the shifting tragedies because our hope in You alone. Our souls do not rest upon the strength of bridges and rivets and beams, we rest upon You. We pray Your Spirit would come this morning and meet us in the midst of the tragedy and the many other others pains of this world. Open our minds this morning to see the beauty of the Cross like never before May the beauty of Christ fill our hearts as we reflect on His body and blood that feed our souls. In Jesus' Name, Amen.

**35W bridge.** The events from the past week in Minneapolis will be remembered for many, many years. On Wednesday afternoon at approximately 6:00 PM, the 35W bridge collapsed under its own weight sending some 50 cars, trucks, semis, school buses and minivans careening down the side of a pavement mountain. The 35W bridge now largely sits in the river. Whether personally impacted by this tragedy or not I would assume everyone here this morning has traveled over the 35W bridge. Why did it not fall under me? These questions have made for a heavy and dark week for those so close to the international tragedy.

**Transition:** It's into a very dark circumstance that our text in John 15 is found. For us the darkness is lifting. For those in John 15 the darkness is just falling. Here is the circumstances of our text this morning.

**Dark context.** Most significantly of all, within just 24 short hours Jesus will be murdered and crucified on the Cross. Everything Jesus says in the surrounding chapters is closely linked to the tragedy unfolding. The darkness around Christ and His disciples is growing. No longer will they sit and hear peaceful sermons on the beach. No more will thousands be fed a meal. No more will Jesus heal the blind or raise the dead. Things are changing drastically. Events are happening and plans are plotting and Jesus explains to His disciples that He must be crucified and taken from them (Matt. 26:1-3). Out of jealousy, an arrest warrant is issued for the only pure and innocent man in world history. The religious leaders have every intention to kill Jesus (Matt. 26:4-5, Mark 14:1-2). If that was not troubling enough, we are told that Satan now “enters into” Judas (Luke 22:3, John 13:2). Judas has settled on an asking price for Jesus’ life. Judas is already a traitor. ... In Jerusalem, the disciples assemble in the upper room for the Last Supper unaware at how quickly the tragic events are about to unfold. Evening approaches and as the sun sets, spiritual darkness covers Jesus and the disciples (Matt. 26:20). Jesus startles His disciples by washing their feet and then shocks His disciples with the prophetic words that “one of you will betray me” (John 13:21). Each one of the disciples, knowing the evil in their own hearts asks: “Surely it is not I, Lord, is it me?” (Matt. 26:22, Mark 14:19). Judas, of all people, is quick to deny that he would ever betray Christ (Matt. 26:25). Yet soon Judas will leave the room in shame and guilt over his apostasy. Jesus knows the traitor by name. ... The remaining disciples, satisfied in themselves and ignorant of the darkness descending, argue who is greatest among themselves (Luke 22:24-30). Jesus breaks into their self-righteous macho contest to remind them again that He will soon be leaving them. Simon Peter raises his voice and says, ‘I am going with you wherever you go.’ ‘No,’ Jesus says, ‘you are going to stay.’ Peter is not as strong as he assumes. Satan has “demanded permission” to sift Peter like wheat but Jesus prayed for him, that his faith would not fail’ (Luke 22:31-32). Peter responds, ‘But I will go to prison or die for you, Lord!’ (Luke 22:33). ‘No, Peter, you wont. In fact before the sun rises again you will three times deny that you even know me.’ ... Later Jesus tells *all His remaining disciples*: “You will all fall away” (Matt. 26:31, Mark 14:27). ... Before the evening is over Jesus raises the bread and breaks it saying “this is My body given for you.” He raises the wine and says, “This is My blood poured out for the many” (Luke 22:19; Mark 12:24). ... Jesus again reveals the frailty of the disciples by bringing Peter, James and John into the Garden of Gethsemane where, as Jesus cries agonizing blood from His eyes, the three disciples catch up on sleep (Matt. 26:40, Mark 14:37, Luke 22:45). In the darkness, Judas appears and Jesus is arrested.

This is the darkness surrounding John 15:1-11 on all sides.

There is one unmistakable lesson before we go any further: *We as sinners are desperately weak.* We think we are so strong when in fact the truth is that we are weak. We say, I am rich, I have prospered, and I need nothing, not realizing that we are wretched, pitiable, poor, blind, and naked (Rev. 3:17). We compare ourselves to other Christians all day long yet it rarely crosses our mind that we all have hearts prone to denying Christ.

And this week we look at the horrific photos of the collapsed 35W bridge and there is an immediate feeling of helplessness. We are faced frequently with the fact that we are not in control of this world. We are weak. We are dependent.

## 1. ABIDING AND COMFORT

Jesus is helping the disciples grow aware of their weaknesses so He can leave them with comfort.

**Comfort.** And so Jesus speaks to comfort His disciples in John 15! This is not a section to *condemn* but to *console*. This is ointment to the soul the disciples will need in the coming days and weeks. What is the difference between Judas and Peter? What distinguishes the one who will apostatize and the one who will fail but be restored?

How does Jesus comfort His disciples in John 15?

*The essence of Jesus comfort is this: The branch lives off the life of the vine!* Christ is the vine. And apart from Him we can do nothing! He is the source of all our spiritual vitality, apart from Him we can do nothing! Here is the comfort for the Christian as darkness descends on all sides. Our life is hidden in Him!

**The comfort is in our united to Christ.** All of our spiritual vitality and life comes through Christ. Christ is the “Head” from whom the whole Body is nourished, knit together and grows (Col. 2:19), Paul’s phrase for Christ is simply “who is your life” (3:4). And later says our lives are hidden in Christ (3:3). *Being united to Christ is at the very heart of salvation.*<sup>1</sup>

**“Into Christ.”** The most common New Testament phrase for “those who are saved” is not “Christian” but one who is “in Christ.” We are not *with* Christ, or *blessed by* Christ, we are **IN CHRIST**. We are **IN HIM**. This is a mystery of God’s wisdom we cannot unpack at length. I’m told there is nothing in ancient literature that compares to this idea of being *united into* another person. The biblical authors invented this phrase to communicate our union to Christ!

**Union Implications.** The implications to our union could be another sermon altogether. Being in Christ means ...

- we need no human intermediary or Church to bestow grace.
- we have all of Christ and we lack no good thing.
- when the Father looks at us He sees His Son’s righteousness.
- when the Father looks at us He rejoices and sings over us because He rejoices over His Son (Zeph. 3:14-17; Luke 15:22-24).
- Being united to Christ is the basis of all our saving benefits.

**But this union also means we are *sustained by* Christ.** It’s noteworthy that when Jesus said, “Abide in My Love” the smell of wine was on the disciples’ breath! Just moments earlier they shared in the Last Supper or what we know as the Lord’s Supper. *Communion* is the outward and

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<sup>1</sup> John Murray, *Redemption Accomplished and Applied* (Eerdmans: 1955) p. 161.

visible symbol of this spiritual abiding.<sup>2</sup> ... It's why Jesus can say in John 6:53, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you." We are sustained by Christ, sustained in Christ, and preserved by His power. This reality comforts us.

## 2. ABIDING AND OBEDIENCE

*We are united to Christ and are sustained in Christ. He is our life! This union naturally bears fruit. Jesus says if you abide in Me you will bear fruit. This is how Christ comforts His disciples – by calling them to diligent obedience.*

There are no Hallmark cards that read: "Sorry for your tragedy. Please pay your taxes." A call to obedience seems out of place in times of comfort. Not for the all-wise God.

**Obedience.** By calling us to abide in His love, Christ is NOT lowering the commands of Scripture. It would be certainly out of place for Christ here to address men who are about to fall away to only tell them to obey. In the incredible wisdom of God Jesus calls His feeble disciples who are about to endure tragedy to obey because He is increasing their awareness of their dependence upon Christ and His work!

**John 15:4-8:** "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."

*Using a call to diligent obedience as the way to comfort His disciples is truly fascinating to me.* The truth is that a call to obedience – properly understood – will press us closer to Christ. If we know we are weak, and that Christ is our life, the pursuit of obedience presses us INTO the vine!

I like how the imminent Puritan preacher John Owen puts this:

"There are great and mighty duties to be perform in walking with God in gospel obedience. There is a cutting off right hands, a plucking out right eyes; denying and (comparatively speaking) a hating of father, mother, and all relations. There is a dying for Christ, a laying down our lives for the brethren; a crucifying the flesh, cutting short all earthly desires, keeping the body in subjection, bearing the cross, self-denial, and the like; – which will be found to be great and mighty duties. This is required – that we undertake and go through with these in all

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<sup>2</sup> John Calvin: "Since, however, this mystery of Christ's secret union with the devout is by nature incomprehensible, he shows its figure and image in visible signs best adopted to our small capacity ... For this very familiar comparison penetrates into even the duldest minds: just as bread and wine sustain physical life, so are souls fed by Christ" (*Institutes* 4.17.1).

our days with a full assurance and persuasion that we do not have enough strength in ourselves to perform the least of them.”<sup>3</sup>

Our obedience flows from the spiritual life of Christ! When viewed by grace and our weakness, there is a profound comfort in the commands to obey.

**Self-righteousness.** Oh, how this truth *prunes self-righteousness and legalism from our hearts*. We are susceptible to self-righteousness, of thinking that the fruit we bring flows from our own root system. And when this happens we begin committing further foolishnesses – like comparing ourselves to others. This was the disciples grand mistake – they spent so much time trying to determine which of them was superior to the others. Jesus says, no! Wash each other’s feet. None are superior. Without Me none of you are anything but failures!

*We must not miss the fact that abiding in Christ is the only way to bear fruit.*

**Illustration.** What would you think if a severed branch on the ground was growing a big red apple? You would be shocked. Severed branches are dead. But there would be no doubt that you have discovered an incredible branch. You could tour the country at 4-H contests showing off your “The Self-Sustaining Branch.” But this will never happen because the branch will not bear fruit without the vine or the trunk! Yet this is very often how we live. Any time we rest in self-righteousness or when we are comparing ourselves to the spirituality of others we are claiming that we are a self-sustaining branch. Christian superiority is a lie. None of us are superior to one another because we are all fed from the same tree system in Christ. Apart from Him we are all spiritual failures.

There are two profound realities in this passage we must notice.

**Profound 1: Glory of the Father.** This passage reveals to us some of the most intimate motivations behind Christ. Why did Christ endure the Cross? Why does He save sinners? Why does He radically transform lives so spiritually dead sinners now have spiritual life and bear spiritual fruit? Notice John 15:8 “By this my Father is glorified, that you bear much fruit and so prove to be my disciples.” In our bearing of spiritual fruit there is something intimate going on between the Father and the Son. *The Son looks to His Father and says, their fruit is my work to Your glory.* Our fruit bearing occurs within a much deeper context of the Son giving glory to His Father.

**Illustration:** Picture this ... Christ feeds and sustains the branches and the branches bear fruit. Christ picks and gathers this fruit in bushel baskets. This produce is given to the Father as the Son’s offering of glorification to the Father. This gets at the heart of Christ’s motivation for the Cross. He is about glorifying His Father!

**Profound 2: Deep joy.** Jesus ends our section in v. 11 with these words: “These things I have spoken to you, that my joy may be in you, and that your joy may be full.” *Christ’s joy both comes from His children and His joy is given to His children.* It’s no wonder that our fruitfulness is a

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<sup>3</sup> Works of John Owen, 9:108-109. Language updated.

source of Christ's joy – it's His offering to the Father! Christ cannot help but find His joy in us and our Christ-fed fruitfulness. And we then experience His joy over us becomes His joy inside us and so as we abide and bear fruit, He rejoices in our fruitfulness and that joy is given to us.

*Obedience is not drudgery of maintaining a good slate with God, but the means of experiencing the full, transcendent joy of Christ!* How often miss this!

So what do you tell 11 men who are all about to fall away and compromise Christ? You tell them to bear fruit. The call to obedience is deeply comforting.

### 3. ABIDING AND THE CROSS

**Abide “in My love” Jesus says.** What is the love of Jesus? What is He here calling us to abide in? Very simple. In verse 13 He tells us, “Greater love has no one than this, that someone lays down his life for his friends.” *Abide in My love means that we abide in His Cross.*

We abide in the Crucified Christ, which is to say that we live off the life of the Crucified Christ! Our spiritual life is sustained by the Body and Blood of Jesus Christ.

**Please turn to John 6.** You may recall that in this chapter Jesus feeds the 5,000 people. The next day these same people get hungry. Jesus is good for a free lunch so they seek Jesus for more food (6:26). Not only this, but Jesus was aware even His closest followers did not truly believe, did not truly abide in His love and would eventually abandon Him (6:64-71). In this context Jesus responds with these words:

John 6:53-58 → “So Jesus said to them, ‘Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.’<sup>54</sup> Whoever feeds on my flesh and drinks my blood has eternal life [new life - spiritual birth], and I will raise him up on the last day.<sup>55</sup> For my flesh is true food, and my blood is true drink.<sup>56</sup> Whoever feeds on my flesh and drinks my blood **abides in me**, and I in him [sustained spiritual life<sup>4</sup>].<sup>57</sup> As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me.<sup>58</sup> This is the bread that came down from heaven, not like the bread the fathers ate and died. Whoever feeds on this bread will live forever [sustained eternally – don’t think that in eternity we will be self-sustaining. No! The Lamb who was slain will be our eternal sustenance].”

*New life, sustaining life and eternal life* are all fruit of abiding in the work of Christ!

**The Lord's Supper.** Here is a picture of what we celebrate in the Lord's Supper. Not only do we proclaim the Gospel of Jesus Christ to the world until time ceases (1 Cor. 11:26) but the Lord's Supper also provides us a symbolic reminder that our lives are continually sustained by the blood and flesh of Christ. “Whoever feeds on this bread will live forever.”

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<sup>4</sup> John Calvin: “he has therefore designated this partaking by the words ‘eating’ and ‘drinking,’ in order that no one should think that the life that we receive from him is received by mere knowledge. As it is not the seeing but the eating of bread that suffices to feed the body, so the soul must truly and deeply become partakers of Christ that it may be quickened to spiritual life by his power” (*Institutes*, 4.17.5).

**Negative.** But what is it like to not abide in Christ's love? John Piper writes,

“Not to abide in Jesus' love would mean that we stop believing that we are loved by Jesus. We look at our circumstances – persecution or disease or abandonment – and we conclude that we are not loved by Jesus anymore. That's the opposite of abiding in the love of Jesus. So abiding in his love means continuing to believe, moment by moment, that we are loved.”<sup>5</sup>

So the opposite of abiding in Christ's love is to stop believing that Christ love *me* and has died for *me!* *To abide in Christ's love is to live in the personal conviction that when Christ died on the Cross He had Tony Reinke on His mind, with all my sin and all my pride and all my failures and all my weaknesses.*

*Paul understood this profound truth – Christ loved ME and died for ME!*

**Galatians 2:20.** Please turn to Galatians 2 in your Bibles.

Context of Gal. 1-2 is that Paul is fighting for a correct understanding of the Gospel. He argues passionately that we are not saved by religious ritual *and* justification in Christ, we are saved by Christ *alone*, by grace *alone* by God's justifying grace *alone*. We are saved because we are declared sinless. Though we are sinful to the core, we are declared righteous though we are thoroughly unrighteous. We are given an eternal inheritance bestowed on us only because of Christ's death on the Cross.

And so here in Galatians Paul's anger boils over an inaccurate understanding of the Gospel and warns every teacher that muddies the water here – that begins to add religious observations into our righteousness before God – they are to be accursed and condemned. They are already under anathema – the condemnation of God.

Paul makes no mention of judging false teachers based upon their personal kindness, gentle nature or fruitfulness but merely on the basis of the words out of their mouth when it comes to the Gospel.

*And I ask why?* Why does Paul get all worked up in a froth? Is Paul a left-brained person that gets all hyped up over mistaken definitions and poor word choices? Does Paul like a good fight? Is he fighting out of pride that others are not talking about the Cross exactly the way he says it? Why is Paul so consumed with the understanding of the Gospel in these first 2 chapters?

Look at Galatians 2:20 → “It is no longer I who live, but Christ who lives in me. And the **life I now live** in the flesh I live by faith in the Son of God, who **loved me and gave himself for me.**”

The believer has new life through the Gospel. But this new life is not sustained by bread and wine, but sustained by the Cross! Paul says ‘I live by faith in Christ's love for me and His death – I am

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<sup>5</sup> John Piper, *What Jesus Demands from the World?* (Crossway: 2006) pp. 64-65.

sustained by the blood and the flesh of Christ that died for my sins.’ *It’s not only a Cross for salvation, but a Cross for daily life and health.* The Cross is for life! ... “the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”

**Gospel is our Life!** This is why Paul places such a heavy emphasis on the Gospel. Because the Gospel – the one true Gospel untainted by human merits and false teaching – is the sustaining life for our souls! *Our crucified Savior gives us new life, our Crucified Savior sustains this new life now, and our Crucified Savior will sustain our new lives for all eternity!* The Cross of Christ is to our new life what bread and wine are to our bodies. This, I believe, is why Paul gets so worked up over justification by faith alone in Galatians – *because it’s a matter of life and death!*

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And did you notice Paul’s words of abiding in this passage? “Who loved me and gave himself for me.” Is this your testimony this morning? How do you talk of the Cross? Do you say ‘Jesus Christ loves sinners and gave himself for sinners?’ Or do you say ‘Jesus Christ loved me and gave himself for me?’ I pray Paul’s abiding words would become ours.

And by saying the life we live, we live by faith in Christ who loves us and died for us is another way of saying we abide in Christ’s love.

## ABIDING AND SPIRITUAL REVIVAL

**Application.** So how is it with your soul? Are these words encouraging you, that you are daily coming to the Cross to be nourished, strengthened and sustained? Or are these words bringing conviction? Do you find your soul to be strong and healthy fruit-bearing branch or malnourished? Is there fruitfulness dripping from your branch, or has the growing season gone past with little fruit to show? Do you love other Christians or is your world largely self-centered?

**John Owen**, the imminent 17<sup>th</sup> century English Puritan, wrote a precious book titled *The Glory of Christ*. Owen died in 1683 and this book was first published in 1684. So Owen put the final touches on this book in the final weeks of his life as he looked forward to seeing the glory of Christ. In this book he faithfully explains the beauty of Christ revealed in Scripture. Christ is glorious in His Person, His Work, His exaltation, glorious in the Church, glorious in the Old Testament. ... This book was published soon after Owen died.

A few years later it was revealed that three more handwritten chapters were left by Owen. These forgotten chapters were the application of Christ’s Glory to the soul. The first of these discovered chapters was intended to apply the glory of Christ to unbelievers in calling sinners to come to Christ. But the final two chapters were intended for Christians who are experiencing “spiritual decay in the soul.” When we look at our souls, our marriages, our evangelism, our works and we see a decay – where fruit is minimal – how do we respond? What do we do?

And so John Owen’s book, *The Glory of Christ*, now concludes with these thoughts:

“[lively] faith concerns the person of Christ, his grace, his whole mediatory work, with all its results, and his glory in them all. Therefore the one thing most needed in our recovery and revival is a steady view of the glory of Christ, in his person, grace and office through faith, or a constant, lively exercise of faith in him as he is revealed in Scripture. This is the only way to be revived and to receive such grace as will keep us fresh and flourishing even in old age. ... A constant view of the glory of Christ will revive our souls and cause our spiritual lives to flourish and thrive. Our souls will be revived by the transforming power with which beholding Christ is always accompanied. This is what transforms us daily into the likeness of Christ. So let us live in constant contemplation of the glory of Christ, and power will then flow from him to us, healing all our declensions, renewing a right spirit in us and enabling us to abound in all duties that God requires of us. ... the more we behold the glory of Christ by faith now, the more spiritual and the more heavenly will be the state of our souls. The reason why the spiritual life in our souls decays and withers is because we fill our minds full of other things, and these things weaken the power of grace. But when the mind is filled with thoughts of Christ and his glory, these things will be expelled (see Col. 3:1-5, Eph. 5:8). When we behold the glory of Christ by faith every grace in us will be stirred up. This is how our spiritual life is revived (see Rom. 5:3-5, 2 Pet. 1:5-8).”<sup>6</sup>

A view of the glory of Christ and His Love for sinners is the way to be saved and sustained and is the way to find personal revival in our souls. *“The mystery of the Cross I cannot comprehend.”* Be encouraged. “Abide in My love,” Jesus says. Live off the beauty of the Cross. Be encouraged that the River of Life feeding the Tree of Life flows from the throne of Christ who will forever appear as a Lamb just slain. The Cross is a matter of life and this is how Christ comforts his disciples in the coming darkness, and us in our darkness.

### Closing prayer

Father, we come this morning to confess that we frequently take our eyes off Your Son. And our branches bear the fruitlessness of this. We pray that you would strengthen us and sustain us by Your Son and His Life. Give us fresh views of Christ’s Glory. We need Him to sustain us. ... Even now Lord as we drive over bridges our minds are filled with thoughts, no longer of the surface and potholes but of the structure and rivets and metal beams and the security of our support. And so Lord we pray that you would focus our eyes, not to the end of our branch and our fruitfulness but more importantly upon the structure of grace that sustains our spiritual lives. We thank you for Christ, we thank you that our lives are hidden in Him. Prune us as needed so we may bear more fruit. May our fruit fill the bushel baskets of Christ that He brings to You, to bring You glory. May our abiding in Christ’s love be our comfort! We ask to see Christ clearer, to abide in Him more diligently, to bear more fruit, for your glory. It’s in Your Name we pray. Amen

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<sup>6</sup> John Owen, from the abridged and updated edition of *The Glory of Christ* edited by R.J.K. Law (Banner of Truth: 1994) pp. 166-167. Cf. *The Works of John Owen*, 1:460-461.

ESV John 15:1 "I am the true vine, and my Father is the vinedresser. 2 Every branch of mine 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.

KJV John 15:1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

NIV John 15:1 "I am the true vine, and my Father is the gardener. 2 He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. 3 You are already clean because of the word I have spoken to you. 4 Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. 5 "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. 6 If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. 7 If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. 8 This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. 9 "As the Father has loved me, so have I loved you. Now remain in my love. 10 If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. 11 I have told you this so that my joy may be in you and that your joy may be complete.

NKJ John 15:1 "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 bears fruit He prunes, that it may bear more fruit. 3 "You are already clean because of the word which I have spoken to you. 4 "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. 5 "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. 6 "If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. 7 "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. 8 "By this My Father is glorified, that you bear much fruit; so you will be My disciples. 9 "As the Father loved Me, I also have 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 remain in you, and that your joy may be full.