

Abide in the truth (2:24-29)

1 John 2:24-29

²⁴Therefore, what you heard from the start let it remain in you. If what you heard from the start remains in you, indeed you will remain in the Son and in the Father. ²⁵And this is the promise that he himself is promising us – eternal life. ²⁶I wrote these things to you concerning those who lead you astray ²⁷And you, the anointing which you received from Him, it abides in you, and you do not need to hold to that a certain one is teaching you, but as the same Anointing is teaching you about all things, and is truth and is no lie, and even as it taught you, you will remain in him ²⁸And now, little children, abide in him in order that when he appears, we might have confidence, and we may not be ashamed before him in his coming. ²⁹If you have come to know that he is righteous; you know that every one that does righteousness has been born from him.

24 ὑμεῖς ὁ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενετω. ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μένετε. 25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανῶντων ὑμᾶς. 27 Καὶ ὑμεῖς τὸ χρίσμα ὃ ἔλαβετε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν καὶ οὐ χρειαν ἔχετε ἵνα τις διδάσκη ὑμᾶς, ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ παντῶν καὶ ἀληθὲς ἐστὶν καὶ οὐκ ἐστὶ ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μέντε ἐν αὐτῷ. 28 Καὶ νῦν, τέκνια, μέντε ἐν αὐτῷ, ἵνα ὅταν φανερωθῇ σχῶμεν παρρησιαν καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 29 ἐὰν εἰδῆτε ὅτι δικαίος ἐστὶν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγεννηταί.

Introduction

This section is about abiding in the truth. To abide in the truth is to keep what was taught from the start ever present on the mind. God does not leave us alone in this new walk but gives us the Holy Spirit as teacher and helper to help us discern truth. But, there are those who seek to deceive us. John warns us to be on guard and abide in the truth of God, which is our only defense against error. These verses also give us exhortation and encouragement in abiding in His word and walk by declaring the imminent return of Christ. A Christian ought to live in the light of the imminent coming of Christ.

Abide in what you heard (2:24)

2:24. ὑμεῖς ὃ ἠκουσατε ἀπὸ ἀρχῆς, ἐν ὑμῖν μενετω. (Therefore, what you heard from the start let it remain in you). The apostle declares the most important defense against error is to keep the fundamentals that were given to them from the start. The importance of the phrase is “that which is heard” as hearing is placed at the head of the phrase and *repeated twice*. The address is directed to the *little children* since the pronoun continues the discourse to those already addressed, namely, you (συ pers. pron. 2n.pl.) is plural and serves as the subject of the phrase. In fact, some translations place the stress upon the pronoun, and translate “as for you,” thus emphasizing its emphatic use and hence, makes this effectively a vocative.

In typical Greek fashion the conjunction οὖν (oun) conj., “then,” or “therefore,” provides the reason and serves to answer the question, what did you hear?¹ The aorist of ἀκουω (akouo) Aor. Act. Ind. 2pl., “you heard” says only that whatever they heard occurred in the past. Furthermore, what they heard was ἀπ ἀρχης, “from [the] ἀρχη” (arche) g.f.sg., “the beginning,” “the origin,” or “start,” of their new life as believers.

What they heard is commanded to remain (μενω Pres. Act. Impv. 3sg., “to remain,” “abide”) or as the present tense communicates, “continue to remain.” Since this is an imperative, the sense is to command a continuous holding on to the truth, so most translate using the traditional third person imperative, “let it remain in you.” However, the sense might better be conveyed by, “it must remain in you,” communicating the desperation in reliance upon the truth to protect one from error.

ἐὰν ἐν ὑμῖν μεινη ὃ ἀπὸ ἀρχῆς ἠκουσατε, και ὑμεῖς ἐν τῷ υἱῷ και ἐν τῷ πατρι μενεῖτε. (If what you heard from the start remains in you, indeed you will remain in the Son and in the Father.) The conditional particle εἰ (ean) “if,” or “in case,” holds the key to the little children’s spiritual growth. If they hold onto the fundamental truth they will not be fooled by the false teachers and will mature through their trials. That is how the Christian walk works – sanctification does not work apart from the word of God.

The thing that they knew from the start is to remain positionally in (ἐν) them. You might say, continuously refreshed in them. Notice the similarity with fellowship,

That which we have seen and heard we declare to you, that you also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ (1 John 1:3).

The Greek word “to remain” now moves to the aorist subjunctive of μενω (Aor. Act. Subj. 3sg.), “if what [ος] you heard from the start might remain in you,” moves the believer from the everlasting command to hold on to the word of God, to the daily walk of the believer to walk in the word – to rely upon Him in all truth. The truth again is that truth that was heard ἀκουω (Aor. Act. Ind. 2pl.) “ἀπ ἀρχης” from the start.

¹ This conjunction is not in the NA27 text.

The certainty of the believer's security is left up to God. The command is to remain in the word (you might say, to continue recalling the gospel of your salvation), then comes the experiential walk in the word, and finally, moves to the future work of the Father, that is, the salvation that He starts in you, He will bring to a conclusion. That is how salvation works. It has all three aspects past, present and future. The phrase starts with the conjunction *καὶ* (*kai*) conj., continuing, or expanding on the previous thought. Now, the teaching involves the position you have as a believer, that is to say, you continue to be in Christ. In this case the expression is *ἐν* (*en*) prep., "in," or "with" the *υἱοῦ* (*huios*) d.m.sg., with def. art., "the son." And being in the Son is likewise the same as being in the Father since both are ruled by the preposition *ἐν* (*en*) prep., "in."

Remain in verse 24		
Mood	Meaning	Tense
Imperative (command)	Remain in the gospel truth	Present tense (now)
Subjunctive (experience)	Walk in the gospel truth	Aorist tense (timeless)
Indicative (reality)	You will remain in the Son and the Father (speaking of fellowship)	Future tense (continuous)

Finally, notice both the Son and the Father have the future verb *μείνω* (*meno*) Fut. Act. Ind. 2pl., "to remain," or "to abide" as their controlling verb. This is a progressive future meaning that the expected outcome is progressive. The indicative is the mood of reality, indicating the reality of remaining in the Son and the Father. Notice the progression of moods – from a command to remain in the word and Spirit of God to the experiential walk in the word and Spirit of God, finally to the reality of continuous fellowship with God.

There are two things that are different about the fellowship aspect of this verse. First, the Son is listed before the Father which is not the normal order in Scripture. Second, the Holy Spirit is left out altogether. It seems that John wants to highlight the deity or equality aspect of the Son, possibility to further stress the deity of Jesus Christ. As for the Holy Spirit, He is the Anointed One indwelling the believer and is forever present with the believer as the prominent agent working in us progressively through the sanctifying work by testifying, guiding, and convicting. We can, however, grieve the Holy Spirit in our daily walk, but never so much that He will leave us. In the Old Testament the Holy Spirit left people, but with the New Covenant, the Holy Spirit is promised, indwells and does not leave. That is the guarantee and the sealing aspect of the giving of the Holy Spirit. At the point of salvation, the believer is indwelt, baptized and sealed with the Holy Spirit and there is nothing we can do to make Him leave us for His indwelling presence in a promise and a gift so that we have no say in that. But we do have a say in our daily walk and that walk involves the new found freedom we have in obeying the word. There is the human side, the command to remain in the things of God. Then there is the divine side, the certainty of you remaining in both the Father and the Son. This verse, however, speaks of one's fellowship with God. This is a verse of possibility and the believer can be out of fellowship with God. This verse is one of the most exciting of all Scripture holding the promise that the one who

holds strong to the word and Spirit of God will indeed have a proper walk and relationship with God. This is in a very real sense, the regulator of sin.

Abiding in the Son and Father has a promise (2:25)

2:25. και αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. (And this is the promise that he himself is promising us – eternal life). In order to finish this great thought concerning abiding in Him, the author adds the great promise of eternal life. When John spoke of the promise in chapter 1, it was translated as the “message” that was heard:

This is the message (or promise) which we have heard from Him and declare to you, that God is light and in Him is no darkness at all (1 John 1:5).

In chapter one, the promise has to do with trusting that God’s word is true, now the emphasis is placed upon His faithfulness of that promise. The demonstrative οὗτος (houtos) dem. pron. n.f.sg., “this” serves to point out this great truth. Notice it is a feminine demonstrative pointing to the word promise, and further the promise is made clear by the double use of the word, first as a noun, then as a verb: ἐπαγγελία (epaggelia) n.f.sg., with def. art., “the promise” that He ἐπαγγέλλω (epaggello) Aor. Mid. Dep. Ind. 3sg., “Himself promised” (a compound of ἐπι (epi) upon, over, and ἀγγελος (aggelos) a messenger, or angel). A promise from God is a sure promise. It speaks of a promise that will come to fruition. The promise He has given to us (ἐγὼ pron. 1.d.pl.) is eternal life, and the object of the promise is “the life” (ζωὴ a.f.sg., with def. art., “the life”).

What we possess is described as everlasting as the adjective αἰώνιος (aionios) adj.a.f.sg., with def. art., “without beginning and end,” “eternal,” “without end” modifies life and is highlighted by the double use of the definite article for both life and eternal. One might translate “the life, the eternal one,” thus emphasizing the quality of life as temporal, and in fact everlasting in fellowship with the Lord. The fellowship aspect cannot be separated from possession of eternal life as Jesus links not only the everlasting aspect but the new life we possess with God starts at the point of salvation: “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3).

There are some who teach that this section teaches that eternal life is conditional upon one’s abiding in the word. The grammar, however, does not place a condition on eternal life, and in fact, the aorist middle points to something that is independent of man and places the promise all upon God. Our salvation is never dependent upon anything we do, but is completely left to what God does and is based upon His word and hence His character. The questions are, can God go back on His promise, and can man interfere with His plan?

The condition of verse twenty-four has to do with our daily walk. The statement of verse twenty-five has to do with the sovereignty of God and His promise of eternal life. The conjunction that starts the verse continues the thought of the conditional, but is a statement of fact that the promise of God is that He has sent His Spirit to indwell the believer in order to give him or her a new ability in the new life with Christ to listen to His word – to abide in Him.

Antichrist will try to deceive you (2:26)

2:26. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανωντων ὑμας. (I wrote these things to you concerning those who lead you astray). The purpose of writing this section is identified as concentrating on the subject of exposing the doctrines that are promoted by the antichrists. As before the demonstrative pronoun οὗτος (houtos) dem. pron. a.n.pl., “these things” is in the neuter expressing the multiple ways of determining the identification of the antichrists, that is, the perversion of the truth and separation of fellowship. But now the aorist of “to write,” is γραφῶ (grapho) Aor. Act. Ind. 1sg., indicating the current writing as the context demands and is an “epistolary aorist” meaning “you will see that I wrote when you get and read this letter.”² John has already written concerning these things and this letter serves to highlight the spread of the deception.

And again the address is to ὑμῖν (pers. pron. 2d.pl.) “to you all” meaning the little children, but its warning is applicable to all and in fact serves as a warning to us today. The subject concerns (περὶ prep., “about,” “concerning”) those who are leading others astray as the preposition modifies the subject of the participle πλανῶ (plano) Pres. Act. Part. g.m.pl., with def. art., “to lead astray,” or “to deceive,” you. The present participle conveys the idea that the antichrists’ mode of operation is as false teachers, actively deceiving at the time of writing and they continue to deceive, for that is their manner, their state of being – they are known as deceivers.

The abiding presence will teach you (2:27)

2:27. Καὶ ὑμεῖς τὸ χρίσμα ὃ ἔλαβετε ἀπὸ αὐτοῦ, μένει ἐν ὑμῖν³ (And you, the anointing which you received from Him, it abides in you). And in an effort to continue the encouragement to the little children, John says καὶ ὑμεῖς τὸ χρίσμα ὃ ἔλαβετε “and the anointing which you all received.” Again, the conjunction continues the thought while the plural pronoun ὑμεῖς (pers. pron. 2n.pl.) “you” points back to, and identifies, the target audience as the little children. The you, then should be viewed as a vocative, “and you!” This expresses the exhortation that is meant by the phrase. The apostle means to exhort them to know where they stand as they received their anointing not just from anyone, but from God Himself!

The anointing (χρίσμα (chrisma) n.n.sg., with def. art., “anything smeared on,” “anointing,” “ointment”) is definite and is the subject of the phrase which is augmented by the use of the relative pronoun ὃς (hos) rel. pron. n.n.sg., “who [if a person],” “which [if an object],” is neuter and most likely indicating purpose as opposed to the person of the Holy Spirit. That is to say, they received the anointing in the past as λαμβάνω (lambano) 2 Aor. Act. Ind. 2pl., “you received” occurred in the past.

This anointing has its source or origin (ἀπο prep., “from,”) from Him, the pronoun is the singular, αὐτός (autos) pers. pron. 3g.m.sg., of/from him, but serves to point to both the Son and the Father since both are so tightly linked in this section that one cannot separate the Son from the Father in the grammar.

“In you” defines the sphere of the action as the preposition ἐν (en) prep., in, by, or with, says that within you, in your sphere of life, you now live anointed by God, set apart to God, given the Holy Spirit, so that within each believer is the capability to rightly discern the truth of

² Lenski, p. 441

³ There is a textural variant here where the TR reads: καὶ ὑμεῖς τὸ χρίσμα ὃ ἔλαβετε ἀπὸ αὐτοῦ ἐν ὑμῖν μένει

God for the purpose of speaking truth. And further, this anointing is permanent as the verb μένω (meno) Pres. Act. Ind. 3sg., “to remain,” “abide,” or “dwell” communicates and means the anointing “continues to remain” in you. For the child of God this anointing and the indwelling of the Holy Spirit is a permanent possession that the believer may temporarily turn away from the purpose, but its outcome, namely, separation, can never be permanent. Sin separates the believer from God, but it seems that grieving the Holy Spirit need not be permanent and God has provided a way for sin to be dealt with, repentance, confession and prayer all serve to reconcile the sinner back to God. The life of the child of God is a process and involves the process of sanctification. Man is not God, he cannot be faithful, he is a sheep who strays, but God never strays and is faithful and true, caring for those He loves all the time – even when we are faithless.

και οὐ χρειαν ἔχετε ἵνα τις διδασκη ὑμᾶς, (and you do not need to hold to that which a certain one is teaching you). In fact, the process of sanctification involves the law of abiding in Him. In Him is security and purity of heart. In Him is light and there is no darkness at all, so that, if we, as children of God hold on to what is pure and true, those things that we were taught from the start will not let any error that is taught by false teachers stick with us.

As has been the case of this long thought, the conjunction και (kai) continues this unbroken thought. In fact, this might better be translated “and you have no business holding on to that which is taught you [by the antichrists].” The word for need is related to the word for grace and here is the feminine noun χρεια (chreia) n.f.sg., “need,” “duty,” “business.” The controlling verb is the present of εχω (echo) Pres. Act. Ind. 2pl., “you have,” or “you hold” and implies that the antichrists are active and are very convincing in some way, so much so, that their teaching has spread, but they, as believers, do not have to let their teaching get a foothold in their mind. This is emphasized by the ινα (hina) conj., “that,” or in this case the conjunction works with the indefinite pronoun τις (ind. pron. n.m.sg., “a certain one,” “some”) meaning “that a certain one” is διδασκω (didasko) Pres. Act. Ind. 3sg., to teach “teaching.” And the teaching is extended to the object which is “you” (συ pres. pron. 2a.pl.) – they have no need of error, they have the pure word of God, the fundamentals that cannot be compromised.

ἀλλ ὡς το αὐτοῦ χρίσμα διδασκει ὑμᾶς περι παντων (but as the same Anointing is teaching you about all things). The contrastive conjunction αλλα (alla) conj., “but,” points out the contrast between the One who teaches you truth, namely the Holy Spirit and those who teach falsely, or any man who teaches you. The adverb ὡς (hos) adv., “as,” “like,” or “even as” points to the relationship the subject, that is, the Holy Spirit has with the believer. The Holy Spirit’s current ministry with the believer is one of teaching and convicting, this one who is teaching, continues in that ministry throughout the believer’s life, causing growth and spiritual maturity. This is the promise of the Holy Spirit: “These things I have spoken to you while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you” (John 14:25-26).

The pronoun αυτος (autos) pers. pron. 3n.n.sg., “it” (or masc. Him) with the def. art. is often translated as “the same” and serves to point out the subject that is the one teaching. The one teaching is the one who is actively involved in the anointed believer’s life, that is, the Holy Spirit teaches. The anointing is the neuter χρίσμα (chrisma) n.n.sg., “anything smeared,” “anointing” and is the subject whereas the object is you, making this absolutely clear and simple. One can only include the subject-verb-object construction to make it simple, so it becomes, “the Anointing teaches you.” Can it get any easier? The Anointing (Holy Spirit) is a lifelong helper

teaching the believer spiritual truth as the present tense of διδασκω (didasko) Pres. Act. Ind. 3sg., “to teach” says.

Finally, what is taught has to do with all that the believer needs to know concerning the truth of Jesus Christ. The preposition limits and further defines (περι prep., “about,” “concerning”) the adjective all things πας (pas) adj.g.n.pl., “all things” is a neuter genitive indicating those same things that were learned from the start that John has reminding them about. In other words, “all things” has a limited meaning that is taken from the context – and that context is limited to the fundamentals that John has been addressing so far in the letter.

και ἀληθες ἐστιν και οὐκ ἔστι ψεῦδος, και καθως ἐδίδαξεν ὑμᾶς, μεντεε ἐν αὐτῷ. (and is truth and is no lie, and even as it taught you, you will remain in him). The thought continues as the anointing that is received possesses truth, in fact, he says, “is truth and is not a lie.” The word for truth is the Greek ἀλητης (alethes) adj.n.n.sg., a compound from the neg. ‘a,’ meaning “not,” and λανθανω (lanthano) “to be hidden.” You might say the truth is not hidden and in fact continues to be in a state of being (εἰμι Pres. Ind.3sg., “it continues to be”) not hidden as God has opened the eyes of the mind to the truth and it is still present within you. Along those same lines of argumentation, with the anointing there is no lie, or there does not exist within the anointing a ψευδος (pseudos) n.n.sg., “a lie.”

And accordingly (και καθως), “the anointing taught you” shows the action now expressed as διδασκω (Aor.Act.Ind.3sg., “he taught”), an aorist, meaning at some point in the past He taught you. Most likely, at the point of your salvation you understood the gospel of your salvation and it was the Holy Spirit that brought you to that understanding. What a great God we have, He is the One who taught us (aorist) and continues to teach (present) us as the tenses of the verbs bring out.

The believer’s position is repeated, being secure in God as the future tense of μενω (meno) Fut. Act. Ind. 2pl., “to remain,” or “abide” is used to indicate our future state in Him. As before in verse 24 the future use of abiding in Him speaks of relationship (fellowship) with everything we do. Our relationship may be good with God today, but what about tomorrow, will we listen to those opposed to Christ or the Anointing? We have a choice, but it is our responsibility to listen to God.

Abiding means we will not be ashamed (2:28)

2:28. Και νῦν, τεκνια, μεντεε ἐν αὐτῷ, ἵνα ὅταν φανερωθῆ σχωμεν παρρησιαν (And now, little children, abide in him in order that when he appears, we might have confidence). The apostle John means to encourage them now as the adverb νυν (nun) “now,” “at this time,” moves the conversation toward an exhortation to abide in Christ. The typical case of address for τεκνιον (teknion) v.n.pl., “a little child” is used, identifying the subject addressed. This address is to the little children, but its application may extend to all believers as all believers are commanded to μενω (meno) Pres. Act. Impv. 2pl., “remain,” or “abide,” ἐν αὐτῷ “in Him” [Christ]. The personal pronoun points back to God, but in particular to Christ as John highlights Christ’s preexistent condition. To abide in Christ means to stay in communion or fellowship with Him. It is a command, meaning there is possibility that we can be out of fellowship with God. But the fix is to confess our sin before our Savior and He is faithful to forgive us our sins (cf 1 John 1:9).

The *ἵνα* purpose clause is now presented as anticipating the appearance of Jesus and our state of confidence before Him at His appearance. Whether that appearance is in heaven upon our death as we go to be with the Lord, or at the rapture when He returns to gather His Church up in the air. The time aspect is given in the abstract as the conjunction *ὅταν*⁴ (*hotan*) conj., “when,” or “whenever,” is placed with the subjunctive from *φανερῶ* (*phaneroo*) Aor. Pas. Subj. 3sg., “to make manifest,” “make known,” or “be visible.” This places His visible appearance as an event not a definite time marked out. The verb is passive indicating His appearance has its focus not upon Him but rather on us. There is possibility for His appearance to us in more than one location. This is also possible by the aorist tense that speaks of its action as timeless. Not everyone will meet the Lord face to face at the same time and place. Those who die will meet Him in heaven, while those who are raptured will meet Him in the air. This form, however, is a third class condition expressing certainty that He will indeed appear – those who are saved will be with the Lord.

The concept of possibility extends to our confidence as the subjunctive of *εἶχω* (*echo*) Pres. Act. Subj. 1pl., “to have,” or “hold” conveys. The possibility of having confidence in our actions on earth is dependent upon our fellowship with God, which speaks of mankind’s faithfulness to God. God is faithful, but it is man who is unfaithful even though one may be saved and possess the Holy Spirit as helper and teacher, man is unfaithful. That is the story of mankind. In every dispensation man fails. In the garden man failed to obey God’s simple instruction, as a result we have a fallen world. In the age of self-government, man failed to obey God’s instruction of self-government, scattering throughout the earth, as a result we have different languages. In the dispensation of the law, God’s chosen people failed God’s instruction to follow His law, as a result, the Jew is dispersed throughout the earth. Even in the Church age man will fail to be faithful and the great apostasy of the Church will be the result – false teacher’s will continue. Man is not infallible, but God is. Man is not independent, but God is. Man is not impeccable, but God is. God is the One who is perfect not man, so there is possibility in man’s confidence when he faces his Maker. Will the individual have *παρρησία* (*parrhesia*) a.f.s.g., “freedom in speaking,” “a boldness,” “a confidence,” before a holy and just God? This is an incredible statement as the word used here is lit. “all speech” and means “unreservedness of utterance.” Is it possible that a faithful man or woman can have an absence of fear in speaking boldly before God? The answer here is yes!

It is not possible to have any confidence at all when one comes before a holy God who is truly white except that we see the red blood and know that He died for us, we are His, and we know that nothing could break that love that He has for us. Dr. McGee writes, “A Christian ought to live in the light of the *imminent* coming of Christ. If you tell me today that He is not coming for another ten years, then I do not need to worry about today, and I can be a little careless in my living. But if He might come today, if He came right at this moment, He would catch me preparing the Bible study and that would be fine. I hope He will come at a time like that, but I don’t know when He will come.”⁵

καὶ μὴ αἰσχυνθῶμεν ἀπ’ αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. (and we may not be ashamed before him in his coming). To finish the thought, John adds another passive subjunctive for not being ashamed. The Greek *αἰσχυνῶ* (*aischuno*) Aor. Pas. Subj. 1pl., “to disfigure (i.e., disgrace),” “dishonor,” or “shame” moves to the passive as “we might not be ashamed.” The preposition

⁴ There is a textual variant here as the NA27 has the conditional particle *εἰ* “if, whenever,” instead of *hotan*.

⁵ J. Veron McGee, *Thru the Bible with J. Vernon McGee* (Nashville:Nelson Publishers, 1983), vol 5, p. 785

απο (apo) prep., “from,” or “out of” speaks of separation (preposition with the ablative απ αυτου = separation from him) and has the meaning “and not shrink away from Him in shame” (NASB). Though, most translate the preposition spatially, as, “before Him,” but the idea has more to do with our shame and dishonor before a holy God which moves us to hide away just as Adam and Eve in the garden. They did not do right so they sought to cover themselves and they hid themselves in shame, seeking to separate themselves from the Lord (Gen. 3:8-11).

The temporal aspect is given in the abstract as the proposition εν (en) prep., “in,” or “at” Christ’s appearance. The parousia (παρουσια d.f.sg., with def. art.) means “the presence,” “the arrival” and is built upon the compound “before or near” and “I am,” hence, the term, “I am near.” In the OT “I am near” served the people of God as they journeyed in the wilderness and the Lord’s presence was with them in a cloud above the Tabernacle. He guided and provided for them in their wilderness wondering. In the NT the word served the people of God as a source of comfort that God’s righteousness will finally come to pass as Christ will come and gather His people to Himself in safety and security for all eternity (cf., Matt. 24:3, “what is the sign of your coming?”).

In this context, the word simply means “His presence” when we will meet Him whether it be when we die and go to be with Him, or at the rapture when we meet Him in the air. At any rate, how will our confidence be at His coming? Will all our works be burned up at the bema seat where our good works are judged, or will there be some works that survive the test? Are we sincere in our faith and walk?

Our identity is in practicing His righteousness (2:29)

2:29. εαν ειδητε οτι δικαιος εστιν (If you have come to know that he is righteous). The conditional εαν (ean) cond., “if,” introduces this last important clause concerning one’s standing before God. The perfect subjunctive of ειδω (eido) Perf. Act. Subj. 2pl., “to see,” “to know” forms the third class condition⁶ and speaks of the absolute certainty through experience (hence, seeing the truth in the mind) that those who have in the past understood that God is righteous in sending His Son in the flesh and giving us salvation through His substitutionary atonement which forms the gospel message, that this person who knows that truth, has indeed become begotten of God.

Knowledge is perfected in that it is God Himself who has opened the heart of man to the understanding of the message, since it is foolishness to those who are not born again by God. This is the doctrine of illumination that says the Spirit illuminates the believer concerning the gospel message that God took on flesh and came into the world, dying as the perfect Lamb of God, was buried and resurrected for our justification. What a wonderful message, but the message is foolishness to the world, and a stumbling block to the Jew. But it is declared righteous by God and those who believe are declared righteous and their works are called righteous – chief of which is belief in the message, and secondly, sharing the message with others, then finally, being a living example in obedience to the commands of God which brings fellowship (cf., 1 John 2:3).

⁶ The third class condition contains the conjunction εαν with the subjunctive in the protasis and any mood or tense in the apodosis.

“You might have known” forms the *inclusio*⁷ of the thought that started with the opening verses of the chapter. It starts and ends with perfected knowledge. The summary statement is:

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. 2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. 3 Now by this we know that we know Him, if we keep His commandments. 4 He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him. 5 But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. 6 He who says he abides in Him ought himself also to walk just as He walked. (1 John 2:1-6)

The conjunction *οτι* (*hoti*) conj., “that,” “because,” “since,” is very common following verbs of knowing, seeing, saying, and feeling, thus this serves to introduce the objective clause - a realization of objective truth. That objective truth is that God is *δικαιος* (*dikaio*s) adj.n.m.sg., “righteous,” “observing divine laws,” or “just.” In fact, the verb *ειμι* (*eimi*) Pres. Ind. 3sg., “to be,” or “exist,” means that God, in His very nature, He exists as righteous in all He is and does – He is in a state of being – righteous.

γινωσκετε οτι και πας ο ποιων την δικαιοσυνην εξ αυτου γεγεννηται. (you know that every one that does righteousness has been born from him).⁸ The second use of the *οτι* brings out another objective truth that “you all” *γινωσκω* (*ginosko*) Pres. Act. Ind. 2pl., “know,” “come to know,” or “understand” that every man (*πας* adj.n.m.sg.) that does righteousness is begotten of God. The present participle of *ποιεω* (*poieo*) Pres. Act. Part.n.m.sg., with def. art., “to make,” or “do” has the aspect of a person who, knowing this objective truth, is one that does righteousness, or lives a righteous life. The word *δικαιοσυνη* (*dikaio*sune) a.f.sg., “righteousness” is a noun and is the object of the phrase. We are to direct our mind to His righteousness in begetting us, giving us new life in Him as we are born again. The source of our born again status is given as being *εκ* (*ek*) prep., “out of,” or “from” Him. The preposition is the ablative of source and is placed before the final verb *γεννωω* (*genna*o) Perf. Pas. Ind. 3sg., “begat,” “be born,” metaph., “to engender,” and in a Jewish sense, of one who brings others over to his way of life, to convert someone. The perfect passive means that God has performed the work of begetting us and that it is in reality (indicative) complete. We have been born from above a new creature for His work of righteousness on earth.

Those who are born again perform the work He has given us. The righteousness spoken of here has to do with abiding in His truth that He has given us from the start. The gospel should never be compromised, never confused, never changed. The apostle Paul also had to deal with this in his letter to the Galatians as he wrote:

I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel— 7 which is really no gospel

⁷ An *inclusio* is a literary technique that has the opening and ending words or concepts the same.

⁸ The NA27 adds the *kai* conjunction after *hoti* = “you know *that also* everyone doing righteousness....”

at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. 8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! (Gal. 1:6-8)

Detailed Analysis

2:24 – υμεις ουν ο ηκουσατε απ αρχης εν υμιν μενετω (Therefore, what you heard from the start let it remain in you) : συ (su) pers. pron. 2n.pl., you; ουν (oun) conj., then, therefore; ακουω (akouo) Aor. Act. Ind. 2pl., to hear: you heard; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin, the extremity of a thing, the first place; συ (su) pers. pron. 2d.pl., you; μενω (meno) Pres. Act. Impv. 3sg., to remain, abide: let him/her/it remain; εαν (ean) cond., if, in case; εν (en) prep., in; συ (su) pers. pron. 2d.pl., you; μενω (meno) Aor. Act. Subj. 3sg., to remain, abide; he/she/it might remain; ος (hos) rel. pron., a.n.sg., who, which, what, that; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin, the extremity of a thing, the first place.

εαν εν υμιν μεινη ο απ αρχης ηκουσατε και υμεις εν τω υιω και εν τω πατρι μενειτε (If what you heard from the start remains in you, indeed you will remain in the Son and in the Father) : ακουω (akouo) Aor. Act. Ind. 2pl., to hear: you heard; και (kai) conj., and, even, also; συ (su) pers. pron. 2n.pl., you; εν (en) prep., in, by, with; υιος (huios) d.m.sg., with def. art., son; και (kai) conj., and, even, also; εν (en) prep., in, by, with; πατηρ (pater) d.m.sg., with def. art., father; μενω (meno) Fut. Act. Ind. 2pl., to remain, abide: you will remain.

2:25 – και αυτη εστιν η επαγγελια ην αυτος επηγγειλατο ημιν την ζωην την αιωνιον (And this is the promise that he is promising us – eternal life) : και (kai) conj., and, even, also; ουτος (houtos) dem. pron. n.f.sg., this; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; επαγγελια (epaggelia) n.f.sg., with def. art., announcement, promise; ος (hos) rel. pron. a.f.sg., who, which, what, that; αυτος (autos) prep., 3n.m.sg., him; επαγγελω (epaggello) Aor. Mid. Dep. Ind. 3sg., to announce that one is about to do something, promise, profess, from the counpound of επι (epi) upon, on, at, before, over, and αγγελος (aggelos) a messenger, angel, one who is sent: he/she/it is promised; εγω (ego) pron. 1.d.pl., us; ζωη (zoe) a.f.sg., with def. art., life; αιωνιος (aionios) adj.a.f.sg., with def. art., without beginning and end, eternal, without end.

2:26 – ταυτα εγραψα υμιν περι των πλανωντων υμας (I wrote these [things] to you concerning those who lead you astray) : ουτος (houtos) dem. pron. a.n.pl., these; γραφω (grapho) Aor. Act. Ind. 1sg., to write: I wrote; συ (su) pers. pron. 2d.pl., you; περι (peri) prep., about, concerning, on account of; πλαναω (planao) Pres. Act. Part. g.m.pl., with def. art., to cause to stray, to lead astray, deceive, err: those who lead astray; συ (su) pers. pron. 2a.pl., you.

2:27 – και υμεις το χρισμα ο ελαβετε απ αυτου εν υμιν μενει (And you, the anointing which you received from Him, it abides in you) : και (kai) conj., and, even, also; συ (su) pers. pron. 2n.pl., you; χρισμα (chrisma) n.n.sg., with def. art., anything smeared on, anointing, ointment; ος (hos) rel. pron. n.n.sg., who, which, that; λαμβανω (lambano) 2Aor. Act. Ind. 2pl., to take, receive: you received; απο (apo) prep., from, out of; αυτος (autos) pers. pron. 3g.m.sg.,

of/from him; εν (en) prep., in, by, with; συ (su) pers. pron. 2d.pl., to/in/by you; μενω (meno) Pres. Act. Ind. 3sg., to remain, abide, dwell: he/she/it is remaining.

και ου χρειαν εχετε ινα τις διδασκη υμας (and you do not need [to] hold to that a certain one is teaching you) : και (kai) conj., and, even, also; ου (ou) part., not; χρεια (chreia) n.f.sg., need, duty, business; εχω (echo) Pres. Act. Ind. 2pl., to have, hold: you are holding; ινα (hina) conj., that, in order that, so that; τις (tis) pron. n.m.sg., a certain one, some; διδασκω (didasko) Pres. Act. Ind. 3sg., to teach: he/she/it is teaching; συ (su) pres. pron. 2a.pl., you.

αλλ ως το αυτο χρισμα διδασκει υμας περι παντων (but as the same Anointing is teaching you about all things) : αλλα (alla) conj., but; ως (hos) adv., as, like, even as; αυτος (autos) pers. pron. 3n.n.sg., him; χρισμα (chrisma) n.n.sg., anything smeared, anointing; διδασκω (didasko) Pres. Act. Ind. 3sg., to teach: he/she/it is teaching; συ (su) 2a.pl., you; περι (peri) prep., about, concerning, on account of; πας (pas) adj.g.n.pl., all, every.

και αληθες εστιν και ουκ εστιν ψευδος και καθως εδιδαξεν υμας μενειτε εν αυτω (and is truth and is no lie, and even as it taught you, you will remain in him) : και (kai) conj., and, even, also; αλητης (alethes) adj.n.n.sg., true, a compound from the neg. “a” not and λανθανω (lanthano) to be hidden; ειμι (eimi) Pres. Ind.3sg., to be, exist: he/she/it is; και (kai) conj., and, even, also; ου (ou) neg. part., no; ειμι (eimi) Pres. Ind.3sg., to be, exist: he/she/it is; ψευδος (pseudos) n.n.sg., a lie; και (kai) conj., and, even, also; καθως (kathos) adv., according as, since, seeing that, when, after that; διδασκω (didasko) Aor.Act.Ind.3sg., to teach: he/she/it taught; συ (su) pers. pron. 2a.pl., you; μενω (meno) Fut. Act. Ind. 2pl., to remain, abide: you will remain; αυτος (autos) pers. pron. 3d.m.sg., him.

2:28 – και νυν τεκνια μενετε εν αυτω ινα οταν φανερωθη εχωμεν παρρησιαν (And now, little children, abide in him in order that when he appears, we might have confidence) : και (kai) conj., and, even, also; νυν (nun) adv., now, at this time; τεκνιον (teknion) v.n.pl., a little child; μενω (meno) P.A.Impv. 2pl., to remain, abide: (you) abide; εν (en) prep., in; αυτος (autos) pers. pron. 3d.m.sg., him; ινα (hina) conj., that, in order that; οταν (hotan) conj., when, whenever: φανερωω (phaneroo) Aor. Pas. Subj. 3sg., to make manifest, make known, be visible: he might be made visible; εχω (echo) Pres. Act. Subj. 1pl., to have, hold: we might have; παρρησια (parrhesia) a.f.sg., freedom in speaking; boldness, confidence, a compound of πας (pas) all, every, and ρεω (rheo) speak.

και μη αισχυνθωμεν απ αυτου εν τη παρουσια αυτου (and we may not be ashamed before him in his coming) : και (kai) conj., and, even, also; μη (me) part., not; αισχυνω (aischuno) Aor. Pas. Subj. 1pl., to disfigure, dishonor, shame: we might be ashamed; απο (apo) prep., from, out of; αυτος (autos) pers. pron. 3g.m.sg., him; εν (en) prep., in, by, with; παρουσια (parousia) d.f.sg., with def. art., presence, the coming, arrival; αυτος (autos) pers. pron. 3g.m.sg., him.

2:29 – εαν ειδητε οτι δικαιος εστιν γινωσκετε οτι πας ο ποιων την δικαιοσυνην εξ αυτου γεγεννηται (If you have come to know that he is righteous, you know that every one that does righteousness has been born from him) : εαν (ean) cond., if, in case; ειδω (eido) Perf. Act.

Subj. 2pl., to see, know: you might have known; οτι (hoti) conj., that, because, since; δικαιος (dikaios) adj.n.m.sg., righteous, observing divine laws, just; ειμι (eimi) Pres. Ind. 3sg., to be, exist: he/she/it is; γινωσκω (ginosko) Pres. Act. Ind. 2pl., to know, come to know, understand: you are knowing; οτι (hoti) conj., that, because, since; πας (pas) adj.n.m.sg., every, all; ποιεω (poieo) Pres. Act. Part.n.m.sg., with def. art., to make, do: doing; δικαιοσυνη (dikaiosune) a.f.sg., righteousness; εκ (ek) prep., out of, from; αυτος (autos) pers. pron. 3g.m.sg., of him; γεννωω (gennaō) Perf. Pas. Ind. 3sg., of men who fathered children, beget, be born, metaph., to engender, in a Jewish sense, of one who brings others over to his way of life, to convert someone.