

First John 2:28-3:3

First 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.”

	2532 [e]	3568 [e]	5040 [e]	3306 [e]	1722 [e]	846 [e]	2443 [e]	1437 [e]	5319 [e]	2192 [e]
	Kai	nyn	teknia	menete	en	autō	hina	ean	phanerōthē	schōmen
28	Καὶ	νῦν	, τεκνία	, μένετε	ἐν	αὐτῷ	, ἵνα	ἐὰν	φανερῶθῃ	σχωµεν
	And	now	little children	abide	in	him	that	when	he appears	we might have
	Conj	Adv	N-VNP	V-PMA-2P	Prep	PPro-DM3S	Conj	Conj	V-ASP-3S	V-ASA-1P

3954 [e]	2532 [e]	3361 [e]	153 [e]	575 [e]	846 [e]	1722 [e]	3588 [e]	3952 [e]
parrēsia	kai	mē	aischynthōmen	ap'	autou	en	tē	parousia
παρρησίαν	, καὶ	μὴ	αἰσχυνθῶμεν	ἀπ'	αὐτοῦ	, ἐν	τῇ	παρουσίᾳ
boldness	and	not	be ashamed	before	him	at	the	coming
N-AFS	Conj	Adv	V-ASP-1P	Prep	PPro-GM3S	Prep	Art-DFS	N-DFS

846 [e]
 autou
 αὐτοῦ .
 of him
 PPro-GM3S

1. This verse is the conclusion of the section on the antichrists teaching false doctrine, but it perfectly leads into the next subject for the “little children” who are John’s readers.
2. The “little children” (the believers, John’s readers) are being prepared to meet the Lord at his coming.
 - a. Nothing is mentioned here of the shame and embarrassment, the loss, or even, the damnation of those who are deceived or the antichrist
 - b. The focus is now on what this “anointing” and the “abiding” will do in the current and future for the believers.
3. The “manifestation” of “appearing” (noun, adjective, verb) is used 6x in this passage:
 - a. 2x to Christ future appearing (2:28-3:2)
 - b. 2x to his past appearing (3:5, 8; 1:2)
4. NT has three terms for Jesus’ Second Coming
 - a. **Apokalupsis** – “a revelation” or “an unveiling” which is a disclosure of something hidden
 - b. **Epiphaneia** – “an appearing” the visible physical return of Christ
 - c. **Parousia** – “a coming” or “an arrival” the personal presence of Christ at his return.
5. “to appear” (3:5, 8; 1:2) is the Greek word **phanerothe** and is passive form of the verb “to reveal”.
 - a. The meaning is something invisible becoming visible.
 - b. The first coming of Jesus was the promise of the Messiah appearing in history.
 - c. John captures this in John 1:4 and also, John 1:31; 3:11; 7:4.)
 - d. Even Jesus post resurrection appearances use this word – John 21:1, 14

- e. In First John 2:28 and 3:2 *phanerothe* refers to Jesus second coming.
- f. This word *phanerothe*, or “to appear” or “appearing” is never used of God the Father or the Holy Spirit.
 - i. This is crucial to John’s point because to have *phanerothe* or, an appearing, of God you must have the physical presence of Jesus
 - ii. John is arguing against those who say Jesus did NOT come physically the first time. What would John say to those who denied:
 - 1. Jesus was physically resurrected?
 - 2. Jesus would physically return in the future?
 - iii. The point is clear. John is insisting that:
 - 1. Jesus came physically the first time
 - 2. Jesus was physically resurrected
 - 3. Jesus will return physically at the Second Coming
- 6. “coming” is the Greek word ***parousia***
 - a. Parousia was a technical term used to refer to a visit of a ruler, official, king to some part of his kingdom and his coming was in splendor, dignity, respect. Great crowds would come out to see and celebrate.
 - b. Parousia speaks of Jesus return to the world in splendor.
 - c. Parousia of Jesus is the resurrection of the dead
 - d. John only uses this word here
- 7. Positive: “boldness”, “confidence” is ***parresian*** meaning the absence of fear when speaking.
 - a. ***Parresian*** used in the Greek political world describes the freedom of speech citizens of the democratic city-states enjoyed. The citizens had the right to speak with candor and without fear.
 - b. ***Parresian*** meant to spoke with boldness, openness, freedom, assurance and courage.
 - c. John uses ***parresian*** 4x in this book:
 - i. 2x our confidence at Christ return – 2:28 and 4:17
 - ii. 2x our confidence and freedom approaching God in prayer – 3:21; 5:14
 - d. Romans 14:12 – We will give an account or logos
- 8. Negative: “ashamed” is ***chunthomen*** (used only here) has the idea of shrinking back in shame or being separated from God through guilt.
 - a. Jesus used this word in Mark 8:38 – shrinking in shame at his return
 - b. Hebrews 9:24-28

First John 2:29 – “If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.”

	1437 [e]	1492 [e]	3754 [e]	1342 [e]	1510 [e]	1097 [e]	3754 [e]	2532 [e]	3956 [e]	3588 [e]
	ean	eidēte	hoti	dikaios	estin	ginōskete	hoti	kai	pas	ho
29	ἐὰν	εἰδῆτε	ὅτι	δίκαιός	ἐστίν	, γινώσκετε	ὅτι	καὶ	πᾶς	ὁ
	If	you know	that	righteous	he is	you know	that	also	everyone	-
	Conj	V-RSA-2P	Conj	Adj-NMS	V-PIA-3S	V-PIA-2P	Conj	Conj	Adj-NMS	Art-NMS

	4160 [e]	3588 [e]	1343 [e]		1537 [e]	846 [e]	1080 [e]
	poiōn	tēn	dikaiosynēn		ex	autou	gegennētai
	ποιῶν	τὴν	δικαιοσύνην	,	ἐξ	αὐτοῦ	γεγέννηται .
	practicing	-	righteousness		of	him	has been begotten
	V-PPA-NMS	Art-AFS	N-AFS		Prep	PPro-GM3S	V-RIM/P-3S

1. “Born of God” is used for the first time here in First John. Previously, this was identified as:
 - a. Knows God (2:3-4, 13, 14)
 - b. In Christ (2:5-6)
 - c. In the light (2:9-10)
 - d. Abides in the Father/Son (2:24, 27-28)
2. Those born of God do these things:
 - a. Does not continue to sin (3:9)
 - b. Practices righteousness (2:9)
 - c. Loves children of God (3:10, 14; 4:7)
 - d. Believes Jesus is the Christ (5:1; 4:1-6)
3. Two words for “knowledge” or “know” in this verse
 - a. “if you know...” is **eidete** and is absolute and intuitive. You are aware of the fact.
 - b. “...you know” is **ginoskete** and is consequent It is knowledge learned or gained by experience.
 - c. The combination would then mean that “absolute, intuitive knowledge that Christ is righteous is the foundation of the logical conclusion that those who do righteousness have His same nature by being born again.
4. The Gospel of John introduces the experience of the New Birth. First John explains the evidence of those who ARE Born Again.

First John 3:1 – “See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him.”

3708 [e]	4217 [e]	26 [e]	1325 [e]	1473 [e]	3588 [e]	3962 [e]	2443 [e]	5043 [e]	2316 [e]
Idete	potapēn	agapēn	dedōken	hēmin	ho	Patēr	hina	tekna	Theou
1 Ἴδετε	ποταπήν	ἀγάπην	δέδωκεν	ἡμῖν	ὁ	Πατήρ	,	ἵνα	τέκνα Θεοῦ
See	what	love	has given	to us	the	Father	that	children	of God
V-AMA-2P	IPro-AFS	N-AFS	V-RIA-3S	PPro-D1P	Art-NMS	N-NMS	Conj	N-NNP	N-GMS

2564 [e]	2532 [e]	1510 [e]	1223 [e]	3778 [e]	3588 [e]	2889 [e]	3756 [e]	1097 [e]	1473 [e]				
klēthōmen	kai	esmen	dia	touto	ho	kosmos	ou	ginōskei	hēmas				
κληθῶμεν	,	καὶ	ἐσμέν	.	διὰ	τοῦτο	,	ὁ	κόσμος	οὐ	γινώσκει	ἡμᾶς	,
we should be called	and	are	because of	this	the	world	not	knows	us				
V-ASP-1P	Conj	V-PIA-1P	Prep	DPro-ANS	Art-NMS	N-NMS	Adv	V-PIA-3S	PPro-A1P				

3754 [e]	3756 [e]	1097 [e]	846 [e]	
hoti	ouk	egnō	auton	
ὅτι	οὐκ	ἔγνω	αὐτόν	.
because	not	it knew	him	
Conj	Adv	V-AIA-3S	PPro-AM3S	

First John 3:2 – “Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.”

27 [e]	3568 [e]	5043 [e]	2316 [e]	1510 [e]	2532 [e]	3768 [e]	5319 [e]	5101 [e]	1510 [e]
Agapētoi	nyn	tekna	Theou	esmen	kai	oupō	ephanerōthē	ti	esometha
2 Ἀγαπητοί ,	νῦν	τέκνα	Θεοῦ	ἐσμεν	, καὶ	οὐπω	ἐφανερώθη	τί	ἐσόμεθα ;
Beloved	now	children	of God	are we	and	not yet	has been revealed	what	we will be
Adj-VMP	Adv	N-NNP	N-GMS	V-PIA-1P	Conj	Adv	V-AIP-3S	IPro-NNS	V-FIM-1P

1492 [e]	3754 [e]	1437 [e]	5319 [e]	3664 [e]	846 [e]	1510 [e]	3754 [e]	3708 [e]	846 [e]
oidamen	hoti	ean	phanerōthē	homoioi	autō	esometha	hoti	opsometha	auton
οἶδαμεν	ὅτι	ἐὰν	φανερωθῆ	, ὅμοιοι	αὐτῷ	ἐσόμεθα	, ὅτι	ὀψόμεθα	αὐτὸν
we know	that	when	he appears	like	him	we will be	for	we will see	him
V-RIA-1P	Conj	Conj	V-ASP-3S	Adj-NMP	Pro-DM3S	V-FIM-1P	Conj	V-FIM-1P	Pro-AM3S

2531 [e]	1510 [e]
kathōs	estin
καθὼς	ἐστίν .
as	he is
Adv	V-PIA-3S

First John 3:3 – “And everyone who thus hopes in him purifies himself as he is pure.”

2532 [e]	3956 [e]	3588 [e]	2192 [e]	3588 [e]	1680 [e]	3778 [e]	1909 [e]	846 [e]	48 [e]	1438 [e]
kai	pas	ho	echōn	tēn	elpida	tautēn	ep'	autō	hagnizei	heauton
3 καὶ	πᾶς	ὁ	ἔχων	τὴν	ἐλπίδα	ταύτην	ἐπ'	αὐτῷ	, ἀγνίζει	ἑαυτὸν ,
And	everyone	-	having	the	hope	this	in	him	purifies	himself
Conj	Adj-NMS	Art-NMS	V-PPA-NMS	Art-AFS	N-AFS	DPro-AFS	Prep	Pro-DM3S	V-PIA-3S	RefPro-AM3S

2531 [e]	1565 [e]	53 [e]	1510 [e]
kathōs	ekeinos	hagnos	estin
καθὼς	ἐκεῖνος	ἅγνός	ἐστίν .
even as	he	pure	is
Adv	DPro-NMS	Adj-NMS	V-PIA-3S