

**AN ADDITIONAL BLESSING PROMISED TO THOSE ABIDING IN THE
SON
1Jno.2:28
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I. INTRODUCTION

1. John has not really changed subject matter entirely. For he is still warning them concerning the antichrist seducers by means of their lies, v.26.
2. He is also reassuring them by reminding them they are able to prevent being led astray because of “the anointing which ye have received of him which abideth in you,” v.27; that is, “ye have an unction from the Holy One” (v.20), whereby “ye know all things,” and you can discern between the truth of “the gospel of God...concerning Jesus Christ our Lord” (Rom.1:1,3) and the lie of the antichrists.
3. V.26 mentions one of the definite purposes for writing these things unto them.
4. And v.28 further encourages them to faithfulness by reminding them of an additional blessing in store for them at the coming of the Lord upon a certain condition.
5. There are two important things taught in our text.
 - a. The blessing promised at his coming.
 - b. The basis or the condition upon which that blessing is promised.

II. DISCUSSION

A. WHAT IS THE ADDITIONAL BLESSING PROMISED AT HIS COMING? “...that when he shall appear, we may have confidence, and not be ashamed before him at his coming,” v.28b.

1. In other words, it’s confidence (boldness) without shame before him at his coming. It’s confidence or boldness, but not arrogance of any form.
2. Before discussing the N.T. meaning and use of the term “confidence,” note two quotations from secular authors from The New Dictionary Of Thoughts:

- a. “He that does not respect confidence will never find happiness in his path. – The belief in virtue vanishes from his heart; the source of nobler actions becomes extinct in him.” – Auffenberg.
 - b. “Confidence imparts a wondrous inspiration to its possessor. – It bears him on in security, either to meet no danger, or to find matter of glorious trial. – Milton.
3. Our text assures us there is a way or prescribes a means for us to have this confidence without shame, before him at his coming, or at his 2nd Coming in the day of judgment.
 4. Before studying the way by which we have it, we notice the meaning and use of the terms in the N.T., especially as used in our text.
 - a. “Confidence” – PARRHESIA – par-rhay – see’ - ah.
 - (1) Thayer, 491: “free and fearless confidence, cheerful courage, boldness, assurance...opposed to AISCHUNO, to be covered with shame, 1Jno.2:28; before the judge, 1Jno.4:17.”
 - (2) W.E. Vine, I,p.225: “often rendered ‘confidence’ in the A.V., is in all such instances rendered ‘boldness’ in the R.V...”
 - (3) W.E. Vine, I, p.138: “the absence of fear in speaking boldly; hence, confidence, cheerful courage, boldness, without any connection necessarily with speech; the R.V. has ‘boldness’ in the following; Ac.4:9-13; 28:30,31; Eph.3:11,12; 1Tim.3:12,13; Heb.3:6; 4:14-16; 10:19-23,34-36; 1Jno.2:28; 3:21; 4:14-17.
 - b. “Ashamed” – AISCHUNO – ahee-skhoo’-nay.
 - (1) Thayer, 17: “to suffuse [“to spread over, as with a fluid or a color”] with shame, make ashamed. In the N.T. only passive...to be suffused with shame, be made ashamed, be ashamed: 2Cor.10:8; Phil.1:20; 1Pet.4:16...that we may not in shame shrink from him, 1Jno.2:28.”
 - (2) W.E. Vine, I, 77: “from *aischos*, shame, always used in the Passive Voice, signifies (a) to have a feeling of fear or shame which a person has from doing a thing, e.g., Lk.16:3; (b) the feeling of shame arising from something that has been done, e.g., 2Cor.10:8; Phil.1:20; 1Jno.2:28, of the possibility of being ashamed before the Lord Jesus at His Judgment Seat in His Parousia with His saints; in 1Pet.2:16, of being ashamed of suffering as a Christian.”
 - (3) Strong, “to feel shame (for oneself)”

- (4) To be shamed before him at his appearing is used to indicate the effect which his coming will produce on those who are unprepared to meet him because of unforgiven sin in their lives.
- 5. At his 2nd Coming, the Lord will judge all according to their works, Eccl.12:13,14; 2Cor.5:10; Rom.2:16; Ac.17:30,31; 2Tim.4:1; Jno.5:26-29.
 - a. At that time, which will it be with you?
 - (1) A time of joy and rejoicing in confidence, or unshakeable boldness and assurance, without shame? A time of acceptance? A time of eternal reward?
 - (2) Or, a time of shame, a shrinking back in shame before the Lord, with a sense of guilt and disgrace? A time of being cast down or dejected by conscious guilt? A time of reluctance through fear or shame? A time of rejection and eternal condemnation and spiritual ruin?
 - b. It will be one or the other of the two. There is no other alternative. No middle ground!

B. NOW TO THE BASIS OR THE CONDITION UPON WHICH THIS BLESSING IS PROMISED: “Abide in him; that, when he shall appear, we may have...”

- 1. The need for all is to be prepared for the return of Jesus Christ, Ac.17:30,31; Mt.24:42-44; 25:1-13; 25:31-46.
- 2. Abiding in him is how one is prepared to meet him and be accepted of him at his appearing, with the following scriptures revealing what that means and how it is done for the one who has been begotten of God and who stands begotten of God, Jno.15:1-8; 1Jno.2:3-6, 24,27; 1Jno.3:3-10, 24; 1Jno.4:12,13,15,16; Col.2:6,7; Mt.7:21-27; Heb.5:8,9.

III. CONCLUSION

- 1. This text reminds us of the duty to abide in Christ and of the blessing promised if we do.
- 2. Remember also why John, according to v.26, has written unto them “these things” – because of the lying antichrists that “seduce you.”

3. “Abiding” is one of John’s key-words. Abiding in the Son has always been required, still is.
4. The danger of failing to abide in the Son has always existed and warned against, with examples cited, such as that of the lying antichrists of vv.18,19.
5. Abiding in the Son means holding fast or abiding the truth received concerning him, or to abide in the doctrine of Christ, 1Jno.2:24; 2Jno.9; Heb.10:23.
 - a. In 1Jno. the primary emphasis is on the truth about Jesus Christ concerning his being God in the flesh; the Christ, the Son of God; the Son of man; the Savior.
6. Abiding in the Son is the guarantee of continuous spiritual life, 1Jno.1:7,9; Cf. Jno.15:1-8.
 - a. It guarantees continuous life in both the Son and in the Father, vv.23,24.
 - b. It guarantees the promise of “eternal life,” v.25.
 - c. It guarantees confidence without shame before Jesus at his 2nd Coming, v.28.
7. Paul is an example of one who has done it, who has it, and how he did it, 2Tim.4:6-8; and of one who tell us we can do it, too. Cf. Phil.3:7-16