

Chapter Two - Obeying God

Chapter One: Enjoy God! Chapter Two: Obey God!

*Virginia Ely tells the story of a husband who came home to find in his driveway a beat up old chest of drawers his wife had purchased at some yard sale. "What a piece of junk," he thought as he passed it on his way into the house. It looked like it had at least a dozen coats of paint on it. She was pleased with her purchase, and talked on and on about how it only cost \$10, and how she was going to refinish it and how nice it would be, and on and on. He would have put it out with the trash, but of course he said, "how wonderful." He pretty much forgot about it. But one day, there it was in the dining room - BEAUTIFUL. She had stripped off the layers of paint, exposing the beauty of the dark walnut. It was striking. The deep rich wood seemed to glow.

That is what God does with us. He strips off all the old debris and exposes the person underneath that we were created to be. Like this wife, He removes what should not be there so He can expose His hidden treasure within us.

Paul said, "*But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work.*" 2 Tim 2:20-21

I am so glad Christ did not pass me by or toss me out on some trash heap. And that is the story of I John.

God cleaned us up to be a living show case of His handiwork. We are saved to serve! We will see the importance of keeping God's commandments and keeping His Word. Brotherly love will be introduced, and will be emphasized on through the book. Stern warnings will be given against loving the world and against the antichrist and his forerunners. And John introduces another recurring theme in his letter, that of abiding in Christ.

And as a foundation for all of this, John begins with an emphasis on our relationship with Christ. Our God Is Relational! He has established a personal relationship with us.

2:3 "*and hereby*" - Lit "In this"/ εν τούτω

"*we do know*" / γινώσκουμεν - Pres Act Ind - Continuing sense on our part which establishes the next *phrase*. This is "knowledge gained by experience." One of the greatest needs for these times is for us as God's people to put our faith into action. Cf 3:19; 4:13

"that we know him" - εγνωκαμεν - Pf Act Ind - One completed -never repeated!
Confidence in God's actions based on 2:2 and next phrase. cf Jn 17:3

"If we keep his commandments" - τηρωμεν - Pres Act Subj / Mood of possibility or potential / The action of keeping His commandments may or may not occur. The confidence of *"we do know"* is predicated upon our obedience.

****Someone was once asked which translation of the Bible they liked best. "The one by my mother," was the answer. "Oh, I didn't know your mother had made one." "Oh yes," He replied, "the one my mother puts into everyday life and practice."**

The salvation we possess cannot change (*"that we know him"*), but our perception or "feeling" of being saved *with* our continued failure, disobedience, and unconfessed sin.

"Keep" - attend carefully and perfectly, guard - Passionate determination to do right moment by moment safe guarding, watch as an armed prison guard. Eph. 6:10,20

"He that saith I know him" εγνωκα - Pf Act Ind - we say that we have confidence in God's past completed work for our salvation and still refuse to keep the commandments, then we are a liar (in our actions).

"and keepeth not his commandments" - Doesn't guard or watch (Pres Act Ptc) continuous present tense shining.

"is a liar" - ψευστης εστι - Cf. 1:6 - one who breaks faith, a false and faithless man.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.45 And because I tell you the truth, ye believe me not. John 8:44-45

"and the truth is not in him" - Pres Act Ind -

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. Psalm 15:1-2

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:4 So shalt thou find favour and good understanding in the sight of God and man. Prov 3:3-4

For my mouth shall speak truth; and wickedness is an abomination to my lips.⁸ All the words of my mouth are in righteousness; there is nothing froward or perverse in them. Prov 8:7-8

He that speaketh truth sheweth forth righteousness: but a false witness deceit.¹⁸ There is that speaketh like the piercings of a sword: but the tongue of the wise is health.¹⁹ The lip of truth shall be established for ever: but a lying tongue is but for a moment. Prov 12:17-19

By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil. Prov 16:6

"But whosoever keepeth his word" - Pres Act subj

"In him verily is the love of God perfected" - τετελειωτοι

Pf Pass - fulfilled perfectly, finished, completed, reached the desire goal

"hereby know we that we are in him" - contrast with wondering caused by disobedience cf 3:24; 4:13 Conclusion 5:20

"Walk As He Walked" I John 2:6

THE SAINTS PERSONAL POSITION IN CHRIST

(The Basis for his/her walk)

2:6 "He that saith he abideth in him" - μενειν - Pres Act Inf

In reference to **place: to sojourn, tarry, not to depart, to continue to be present, to be held, kept, continually,*

*In reference to **time**: to continue to be, not to perish, to last, endure, of persons, to survive, live.*

*In reference to **condition**: to remain as one, not to become another or different, to wait for, await one. cf. 1:6; 2:4; John 15:1-6*

THE SAINTS PERSONAL CONDUCT IN CHRIST

(The evidence of his/her personal position in Christ)

"ought himself" - οφειλει - Pres Act Ind - Personal application

and responsibility of each believer to demonstrate or evidence his personal relationship to Christ.

"also so to walk" - περιεπατησε - Pres Act Inf

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. Titus 1:16

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 2 Cor 1:12

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;²³ And be renewed in the spirit of your mind;²⁴ And that ye put on the new man, which after God is created in righteousness and true holiness. Eph 4:22-24

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; Phil 1:27

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Phil 3:20

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. James 3:13

But as he which hath called you is holy, so be ye holy in all manner of conversation;¹⁶ Because it is written, Be ye holy; for I am holy. 1 Peter 1:15-16

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,¹² Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 2 Peter 3:11-12

THE SAVIOR'S PERSONAL CONDUCT AND EXAMPLE

(The evidence of His Deity and Glory)

"Even as" - according as, just as, in proportion as, in the degree that.

"He walked" - περιπατειν - Aor Act Ind

to make one's way, progress; to make due use of opportunities, to regulate one's life, to conduct one's self, to pass one's life.

For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. John 13:15-17

Be ye followers of me, even as I also am of Christ. 1 Cor 11:1

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. 1 Peter 2:21-25

Principles of The Old Commandment - I John 2:9-11

Intro: Old Commandment and Comparison (2:7-8)

"I write no new commandment unto you, but an old commandment which ye had from the beginning..."

*The Commandment of the Old Testament is just as valid today, as it was in times past. This is true because God is the same, and His Word abides forever, along with His attributes.

"The old commandment is the Word which ye have heard from the beginning."

*Although there is an old commandment which does not change, there is a sense of a new commandment, an application of the truth of the old commandment.

Following the words of the Lord in Jn. 13:34-35, It is "new" because a dimension previously unavailable, is now available: "*as I have loved you.*" We now have the supreme model which was never before available.

2:8 "Again, a new commandment I write unto you, which thing is true in Him, and in you"

Not only is the supreme example or model available for all to see, but there He now lives in His people.

"Because the darkness is past" - The old testament truths are now being made known, manifest, if you please. All the truths of the O.T. are now come to light in the person of Christ. They were hidden since the foundation of the world.

"And the true light now shineth." - *"God here decrees the glorious fact that truth will triumph. The picture is that of the darkness of sin and unbelief passing by like a parade goes by on the street. All parades have an end. So will end some day the parade of Satan's hosts."* (Kenneth Wuest)

The "true light" is the Person and work of Christ - Christ revealing Himself to the world as the Light and the Savior of the world.

2:9-11 The old and new are combined into a living commandment! It is "alive" in the person of Christ, and certain key principles result from the truth of the old commandment being revealed in the person of Christ.

2:9 There is sense of truth, which must be without pretense or hypocrisy. 1:5; 2:4

2:10 There is a living sense of the presence of Christ continuously in our lives as Believers. The love for the brethren is evidence of that light! *"He that loveth his brother abideth in the light..."*

Further, we know the direction that our lives should take, because the will of God is revealed to us in our daily living.

We are to love the brethren with a continuous love, which only comes from God and is evidence of His presence in our lives. *"And there is none occasion of stumbling in him."*

2:11 There is a stark contrast between the true believer and the professing person who has no evidence of this great love for the brethren. "But he that hateth his brother sin darkness..." This person:

"walketh in darkness" - He is affected continuously by the hatred, rather than the love of Christ.

"Knoweth not whither he goeth" - His direction from God is not discernable to him and he cannot see spiritually those truths which would transform his life.

"Because that darkness hath blinded his eyes." - The hatred or bitterness of soul affects his entire life and he cannot discern his own need. Cf. **2 Peter 1:7-9

I John 2:15-17 Doing The Will of God

For whosoever shall do the will of God, the same is my brother, and my sister, and mother. Mark 3:35

Wherefore be ye not unwise, but understanding what the will of the Lord is. Eph 5:17

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Col 1:9-10

**The world is Satan's battleground, filled with cunning devices, traps, pitfalls, and fiery darts, to ensnare us and slow our spiritual progress.

**A problem believers in all ages have faced is how to be in the world and yet not to be of the world. When John says, "love not the world," he means to "stop considering the world precious with the result that we love it."

2:15 *"Love not the world"* - αγαπατε - Pres Act Imp

of persons: to welcome, to entertain, to be fond of, to love dearly; of things: to be well pleased, to be contented at or with a thing. All that belongs to this life that is opposed to Christ.

"Neither the things that are in the world" - the inhabitants of the earth, the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ, the aggregate of things earthly, earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ.

"If any man love the world, the love of the Father is not in him" -

In 2 Tim. 4:10 we read of Demas, who forsook Paul and the work of the Lord, because he loved this present world. **Demas chose love for the world over the love of the Father.

John's concern here is the ability of the world to seduce the believer, to draw us away from the love of the Father. Verse 16 will convince any doubters as to what John means by "*the world*."

There are devastating results to those believers who love the world.

- loss of spiritual strength
- loss of fellowship with God's people
- loss of joy
- loss of usefulness
- loss of rewards
- loss of God's best for their lives

We must remember we are pilgrims passing through a foreign land. We must not become too attached or too settled, or the world will grasp us in its clutches.

2:16 "for all that is in the world the lust of the flesh"

"Give me what I want," the flesh cries out. The flesh is more than the meat on our bones. It is the sinful condition of human nature. It is all that is materialistic and selfish in our lives.

The lust of the flesh of the children of Israel in the wilderness cried out for meat.

Satan tempted Eve in the beginning of the OT, and he tempted Christ in the beginning of the NT. It was in these three areas, listed by John, that Satan tempted both Eve and Christ. And these three temptations might be viewed as a summary of all possible sins.

*Satan spoke to Eve and she saw that the tree was good for food. And Eve fell.

* To Christ Satan said, "Command that these stones be made into bread." But Christ withstood Him.

"And the lust of the eyes" - The lust of the eyes is everything that entices the eyes. One man explains it as "the tendency to be captivated by outward, visible splendor and show, but more probably the basic thought is of greed and desire for things aroused by seeing them.

The lust of the eyes:

Satan spoke to Eve and she saw that it was pleasant to the eyes. And Eve fell.

To Christ Satan said, "Cast thyself down." But Christ withstood Him.

"And the pride of life" - The Bible says God forbid that I should glory, except in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. (Gal. 6:14) But the pride of life says to boast in my earthly possessions and accomplishments.

Someone has said about the pride of life that "If my reputation, and my public 'image,' matters more to me than the glory of God or the well-being of others, (then) the 'pride of life' has become the object of my idol-worship."

"Is not of the Father, but is of the world"

The lust of the flesh - has to do with our Appetites. It provides unlimited rations. It is a life filled with selfishness.

The lust of the eyes - has to do with what Appeals to us.

The pride of life - has to do with Attitudes.

The Application: Despise these three evil enticements of the world. Be on guard against these lusts and pride. Be filled with the love of the Father. Our flesh is to crave the privilege of serving the Savior. Our eyes are to crave a vision of the Lord, and of His ways.

2:17 *"And the world passeth away"* - παραγεται - Passive - God is causing the world to pass away, time is inevitable, time will not stand still, God will bring it to pass, all is vanity when it is compared to time.

Luke 16:25 *"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."*

"and the lust thereof" - all the things of this world are in opposition to God, are temporary. There is only one victor, one eternal God. In light of eternity every earthly thing is temporary. All the imaginations, thoughts, desires, and ambitions of all men will come to nothing without knowing God.

"But he that doeth the will of God abideth forever."

God works to fulfill His will - Acts 13:21-22

What is the will of God for my life?
What does it mean to do the will of God?
How may I know the will of God?
Is it possible to know the will of God?

"UNCTION FROM THE HOLY ONE"

I John 2:18-21

2:18 "*last time*" character of the hour - "antichrist" is used only by John in the New Testament: I John 2:18,22; 4:1-6; 2 John 7

An enemy or *one who usurps Christ's* name and rights, one who assumes the guise of Christ but really opposes Christ! Resistance to Christ, assuming of His offices is the essential mark of the AC. 2 Thess. 2:4

For many shall come in my name, saying, I am Christ; and shall deceive many. Matt 24:5

And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: Mark 13:21

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 Peter 2:1

"*even now there are many antichrists*" - false teachers, etc.- attitudes of the AC. I Tim. 4:1-3; 2 Thess. 2:3-12

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. I John 2:22

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 2 John 1:7

2:19 "*they went out from us*" went doctrinally away from the position of the church in relation to Christ

Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; Deut 13:13

Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: Acts 15:24

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Acts 20:30

"but they were not of us" - members of the local church but not part of the Body of Christ made up of true believers!

Apostate - an unsaved person who has mentally subscribed to the doctrines of the Christian faith and who then rejects those doctrines while still remaining within the organization of the church and posing as a Christian.

"if they had been...they would have continued with us"

"but they went out that they might be made manifest" - the truth finally came out! Lit. "Ye all know these things."

For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you. 1 Cor 11:18-19

2:20 "But ye have an unction from the Holy One" -

An anointing - oil prepared from oil and aromatic herbs! It renders us holy, separating us to God's work! The Holy Spirit is all sufficient to enable all believers. This oil was only applied for a distinct purpose! It was always applied one time and was never necessary to repeat. Cf. 1 Cor. 12:13

This anointing is for potential and is only help to us when the principles of Eph 5:18 are coupled with obedience by the Spirits control.

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 John 2:27

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 1 John 4:13

Now he which stablisheth us with you in Christ, and hath anointed us, is God; 2 Cor 1:21

An unction implies a special call, commission, command, and characteristics. IT IS NOT IN TONGUES AND OTHER SO CALLED ANOINTING FROM THE HOLY SPIRIT. Fruit in the lives of God's people in soul-winning, living by faith and obedience is evidence of the power of God.

I John 2:22-23 The Greatness of The Deity of Christ

2:22 *A liar* - ο ψευστης - "the liar." By the definite article, the liar, the lie is seen as the one who impersonates all that is false, as antichrist represents every form of hostility and opposition to Christ. The denial that Jesus is the Christ is the lie that is represented. He that denies is the representative liar.

He that denieth - ο αρνουμενος - The article with the participle is an habitual denial. Lit., the one denying, the one who habitually represents this attitude towards Christ. These words may have been aimed at the heresy of Cerinthus, a man of Jewish decent and educated at Alexandria. He denied the miraculous conception of Jesus, and taught that, after His baptism, the Christ descended upon Him in the form of a dove, and that He then announced the unknown Father and wrought miracles; but that, toward the end of His ministry, the Christ departed again from Jesus, and Jesus suffered and rose from the dead, while the Christ remained impassible (incapable of suffering) as a spiritual being. - Vincent's Word Studies in the New Testament

In the early church it was Gnosticism that denied Christ. Irenaeus made this statement, "They say that Jesus was the son of Joseph and born after the manner of other men." That is the way Irenaeus identified the Gnostics in his day.

Dr. William E. Hocking, who was a professor of philosophy at Harvard University, wrote Living Religions and a World Faith. He made this statement, "God is in His world, but Buddha, Jesus, Mohammed are in their little private closets, and we shall thank them, but never return to them."

2:23 When you say that you believe in God and deny the deity of **Christ**, you do not believe in God. The God of the Bible sent His Son into the world to die. Since the Son is God, He alone is the one who could make a complete sacrifice for sin.

At Riverside Church in New York City when Dr. Harry Emerson Fosdick was the pastor, the cover of their bulletin said, "Whoever you are that worship here, in whatever household of faith you were born, whatever creed you profess, if you come to this sanctuary to seek the God in whom you believe or to rededicate yourself to the God in whom you do believe, you are welcome." It goes on to say a lot about peace and the fatherhood of God.

Hath not the Father - ουδε τον παρερα εχει - Literally, "hath not even the Father," though he professes to reverence the Father while rejecting the Son.

Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. John 8:42-44

2:24 Let that therefore abide in you, which ye have heard from the beginning. - "The beginning" in 1 John goes back to the incarnation of Christ. That "which ye have heard from the beginning," that which you heard concerning His incarnation, that which you heard concerning His life, that which you heard concerning His death and resurrection -- in other words, that which they had heard from the beginning when the apostles began to preach the gospel.

"If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." It is essential, therefore, to have a living continuous faith. It is spiritually natural for every true believer to continue living for Christ.

The important thing in this whole section of Scripture is communion with the Father and with the Son. The emphasis here is not so much upon having life in Christ through faith in Him, but the emphasis is upon having communion and enjoying that fellowship with Him which is so essential.

2:25 Exegete

2:26 These things have I written unto you concerning them that seduce you.

- επηγγειλατο - Seduce means "to lead astray, to lead from the truth." It applies in exactly the same way in both the physical and spiritual realms. In other words, you lead a person to commit spiritual adultery when you lead him away from the truth.

Some were seducing some professing Christians. John says that the thing which you must hold onto is that God has promised you eternal life.

John was teaching that the people did not need what the Gnostics were teaching. The Gnostics pretended to have greater knowledge, that they knew a little bit more than anyone else. This way of thinking is dangerous and must be balanced by what John the Baptist said, "*He must increase, but I must decrease*" (John 3:30).

Our study of the Word of God does not reveal how much we know, but rather it reveals how much we need to know. The Bible is a vast field of knowledge today for the child of God.

2:27 "**Anointing**" - χρισμα - meaning "to smear on an ointment." In the Old Testament, by the command of God, the Israelite priests were anointed with oil. That anointing indicated that certain men were specially endowed by the Holy Spirit to teach, prophecy, etc.

"But the anointing which ye have received of him" -- that is, believers have received an anointing of God. When you are saved, one of the things which the Spirit of God does for you is that He anoints you. He anoints you to understand divine truth which you could not understand before.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." John is not saying that we do not need teachers (teachers, are evangelists, shepherds to minister to the church). John is not saying that teachers are not essential.

The Holy Spirit's ministries is to teach us. He is able to guide us into all truth. The Lord Jesus, the great Teacher, said, *"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you"* (John 14:26). The Holy Spirit will teach us all things, that is, all that you and I are able to contain.

"But as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." "...the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Paul also wrote earlier, *"...Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit..."* (1Cor. 2:9-10). This is the anointing of the Holy Spirit for a believer.

Peter wrote, *"...be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear"* (1Pet. 3:15).

We ought to get to the place where the Spirit of God is our Teacher. As you study the Word of God, do you ask the Spirit of God to teach you?

"But as the same anointing teacheth you of all things, and is truth, and is no lie." The Lord Jesus said, *"For there shall arise false Christs, and false prophets, and shall*

shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

2:28 Abiding Confidence - "*And now, little children*" - και νυν, τεκνια -

"*Abide in him*" - μενετε - Pres Act Imp - abide, continue, dwell, endure, be present, remain, stand, tarry

This verb translated "remain, abide, continue" is mentioned six times in this section from 1:24-28. And John uses it 5 more times in close proximity to our passage for this study: 2:6; 2:14; 2:17; 2:19; 3:9

Found 6 times in 2:24-28.

2:24 - abide, remain, continue

2:27 - abideth, abide

2:28 - abide

Three times the abiding is in us: (1, 2, 4)

"*That, when He shall appear*" - φανερωθη - Aor Pass Subj - make manifest, visible, known what has been hidden or unknown, make actual and visible, show one's self, appear, be plainly recognized, thoroughly understood who and what one is.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col 3:4

That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. 1 Tim 6:14-16

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 2 Tim 4:8

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all

iniquity, and purify unto himself a peculiar people, zealous of good works. Titus 2:13-14

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb 9:28

"We may have confidence" - εχωμεν παρρησιαν - Pres Act

freedom in speaking, unreservedness in speech, openly, frankly, without concealment, without ambiguity or circumlocution, without the use of figures and comparisons, free and fearless confidence, cheerful courage, boldness, assurance, the deportment by which one becomes conspicuous or secures publicity.

Beloved, if our heart condemn us not, then have we confidence toward God. 1 John 3:21

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 1 John 4:17

And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. Isaiah 25:9

"And not be ashamed" - αισχυνοθωμεν - Aor Pass - to disfigure, to dishonor, to suffuse with shame, make ashamed.

As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. Romans 9:33

"Before Him at His coming." - απ αυτου εν τη παρουσια αυτου –□presence, the coming, arrival, advent, the future visible return from heaven of Jesus.

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 Thess 3:13

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 5:23