

Avoiding Shame at the Bema (vv. 28-29)

VERSE 28 Now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming (Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῆ σχωμεν παρρησίαν καὶ μὴ αἰσχυνομεν ἀπ’ αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ [*conj kai + adv nun now + noun voc.m.p. teknia child + pres.act.imper.2p meno abide + prep en + pro.loc.m.s. autos him + conj hina so that, in order that + part ean when + aor.pass.subj.3s. phaneroo be revealed + aor.act.subj.1p. echo have + noun acc.f.s. parresia confidence + conj kai + neg me + aor.pass.subj.1p. aischunomai be ashamed + prep apo + pro.gen.m.s. autos him + prep en + d.a.w/noun loc.f.s. Parousia coming + pro.gen.m.s. autos*]).

VERSE 29 If you know that He is righteous, you know that everyone also who practices [does] righteousness is born of Him [ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται [*part ean if + perf.act.subj. 2p. oida know + conj hina that + adj.nom.m.s. dikaios righteous + pres.act.ind. 3s. eimi + pres.act.ind. 2p. ginosko know + conj hina that + adj.nom.m.s. pas all, everyone + d.a.w/pres.act.part.nom.m.s. poieo do + noun acc.f.s. dikaiosune righteousness + prep ek + pro.gen.m.s. autos + perf.pass.ind. 3s. gennaō be born*]).

ANALYSIS: VERSES 28-29

1. The anointing (HIS) that every believer of the CA receives at the moment of salvation is designed to lead believers into all truth and inform them with regard to things to come (Jn. 16:13 “But when He, the Spirit of truth comes, He will guide you into all truth; for He will not speak on His own initiative, but whatever He hears, He will speak, and He will disclose to you what is to come.”).
2. In v. 28 John links staying in fellowship and maintaining positive volition with the Bema Seat.
3. These believers were John’s “little children” in the faith and so as their duly designated spiritual leader/father (cf. 1Jn. 2:1, 12; 3:7, 18; 4:4; 5:21) he exhorts them to “abide in Him”, which refers to maintaining fellowship.

4. Some verses using the verb *meno* related to the FHS: Jn. 14:17; 15:4-7, 9; 15:6, 7, 9, 10; 1 Jn. 2:6, 10, 28; 3:6, 15, 17, 24; 4:13, 15).
5. Maintaining fellowship in Ph 2 along with its essential counterpart—positive volition to the end of Ph 2—is here linked with the Rapture and the Bema Seat.
6. The question is not if He will appear, but “when” He will appear.
7. The timing of Christ’s appearing was not something these believers were privy to.
8. They were not aware of the onset of the rapture generation as the Jews were just recently evicted from the Land.
9. The verb “appears” is an aorist subjunctive.
10. For believers who remain positive to the end (cf. Heb. 3:6 will enjoy “confidence...at His coming.”
11. This noun is used as a synonym for BD (Heb. 10:35).
12. Confidence is to be a part of our prayer dynamic (Heb. 4:16; 10:19; 1 Jn. 5:14).
13. John uses this noun in 1 Jn. 4:17 of confidence at the Bema.
14. Once there in our resurrection bodies we who have kept the faith to the end will be in no doubt about our standing before Christ.
15. It is used in connection with deacons in 1 Tim. 3:13.
16. But for those who do not qualify for “the prize” an opposite emotion will come over them.
17. Remember at Christ’s coming all CA believers will possess the entire realm of revealed truth, as so those who come up short will “shrink back from Him in shame.”
18. Elsewhere this event is spoken of in terms of loss of reward (1 Cor. 3:15 “If any man’s work is burned up, he will suffer loss, but he himself will be saved, yet as through fire.”).
19. This shame will not go beyond the Bema Seat.
20. What a contrast of emotions at the Bema!
21. See 1 Pet. 4:13 & Jude 1:24 for the exhilarating experience that awaits those who appear with confidence.
22. The train of thought in v. 29a is that the One who judges believers at the BEMA is 100% righteous.
23. So it follows that believers in Ph 2 should strive to be righteous as Jesus Christ is righteous in all our actions.
24. This is only possible for those who are truly committed to the maturity adjustment to the end of Ph 2.
25. This is the only way to escape disgrace in connection with Christ’s appearing in the sky for the Body of Christ.
26. The evaluation of each believer is predicated on the fact that the Judge is absolute righteousness.
27. This is augmented by that attribute of omniscience with respect to divine good production and with respect to finishing one’s course with honor.
28. “If you know that He is righteous” is a 3rd class condition meaning that some are acutely aware of this and some may not be occupied with the fact that “He is righteous.”
29. The doing of righteousness constitutes evidence of the salvation adjustment (v. 29b).
30. The verb (pres.part. *poieo*) translated “practices” is better translated “does.”
31. For John’s use of this verb see 1Jn. 3:4, 7-9.
32. John is not saying that genuine believers do not sin, as this violates many references in Scripture.

33. For instance note Rom. 7:19 “For the good that I desire, I do not do, but I practice the very evil that I do not want.”
34. Those who refuse to align themselves with the realm of revealed truth and make a claim to fellowship do not practice the truth (1 Jn. 1:6).
35. The doing of righteousness includes everything from obeying the Gospel and accepting those things that are taught.
36. Salvation constitutes a birth into the family of God.
37. Eternal life is granted to all who believe in Christ for salvation (1 Jn. 5:1).
38. John here introduces the concept of a spiritual birth (also at 3:9; 4:7; 5:1, 4, 19) which was taught by Jesus to Nicodemus in John chapter three (Jn. 3:6, 8).
39. This truth is known as the doctrine of regeneration (Titus 3:5 “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”).
40. The practice of righteousness (believing and applying BD) is the means to assurance of salvation.

END: 1 John Chapter Two
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Jack M. Ballinger