

## 2<sup>nd</sup> JOHN THE ADDRESS VSS.1-2

### EXEGESIS VERSES 1 – 2:

GNT 2 John 1:1 -O presbuteroj eklekth| kuria| kai. toij teknoij authj( ouj egw. agapw/ en al hqeia| kai. ouk egw. monoj alla. kai. pantej oi egnwkotej thn al hqeia|

NAS 2 John 1:1 **The elder to the chosen lady and her children,** -O presbuteroj (*d.a. + ap-nm-s; "The elder/presbyter"; chronologically it denotes the older age or older generation; used to designate authorities of office politically and religiously; used 66x*) eklekth| eklektoj (*a--df-s; "to a chosen one/elect/that which is choice or premium"; Scriptural terminology designating one that believes/a Christian; emphasizes the grace of God's plan designed to set apart and benefit +V, denoting those He looks for to be accepted into His plan for salvation; used 24x*) kuria| kuria (*n-df-s; "lady/woman of the house"; used 2x cp. vs.5*) kai, (cc) authj( autoj (*npgf3s; "her"; genitive of relationship*) toij to, teknoij teknon (*d.a. + n-dn-p; "the children"; this noun grammatically designates this epistle as a personal letter. John only uses this noun for child to designate simply a relationship, whether spiritual or physical cp. Joh.1:12; 8:39; 11:52; 1Joh.3:1,2,10; 5:2; 3Joh.4; he always uses teknon to indicate a body of believers viewing them corporately cp. Joh.13:33; 1Joh.2:1,12,28; 3:7,18; 4:4; 5:21; no where in the NT are local churches viewed as having a relationship with believers corporately; to do so would be redundant since the body of the church are believers*) **whom I love in truth;** ouj oj (*rel. pro./am2p*) egw, (*npr-1s; emphatic; "I myself"; ref. John*) agapw/ agapaaw (*vipa--1s; "keep on loving"; ref. to Divine love*) en (pL) al hqeia| al hqeia (*n-Lf-s; "truth/disclosed truth"; without the d.a. ref. realm of the nature of BD emphasizing its fidelity of veracity*) **and not only I, but also all who know the truth,** kai, (cc) ouk ouw (*neg. +*) egw, (*npr-1s; ref. John*) monoj (*a--nm-s; "alone/only"*) alla, (*strong advers.; "in stark contrast/but"*) kai, (*adjunct.; "also"*) pantej paj (*a--nm-p; "all/everyone"*) oi o egnwkotej ginwskw (*d.a. + adj. ptc./PF/a/nm-p; "who know/have figured out/discerned"*) thn h al hqeia| al hqeia (*d.a. + n-af-s; "the truth"; ref. BD*)

GNT 2 John 1:2 dia. thn al hqeia| thn menousan en hmih kai. meql hmwh estai eij ton aiwha|

## 2<sup>nd</sup> JOHN

**NAS 2 John 1:2 (CORRECTED) because of the truth which abides in us and will be with us forever:** *dia, (pa; "because of") thn h' al hqeiān al hqeiā (d.a. + n-af-s; "the truth"; ref. BD) thn h' menousan menw (d.a. + adj. ptd./p/a/af-s; "which abides") en (pL) hmi h' egw, (npL-1p; ref. John and +V company) kai, (cc) estai eimi, (vifd--3s; "will be") meqll meta, (pg; "with") hmwh egw, (npg-1p) eij (pa; "into" +) ton o' aiw hāi aiwn (d.a. + n-am-s; "the ages" hence, "forever")*

### ANALYSIS VERSES 1 – 2:

1. John, staying true to form as reflected in his gospel and his 3 epistles, does not directly identify himself by giving his name.
2. Only in the book of Revelation does he state his name as John. Rev.1:4
3. In the Gospel of John, he only refers to himself in the 3<sup>d</sup> person and under such expressions as “the disciple whom Jesus loved”, and in the 1<sup>st</sup> epistle of John his authorship is taken for granted by his readers as being John.
4. That he is the sole remaining Apostle of the original 12, acceptance of the gospel that is obviously penned by an authoritative eyewitness as being John without a positive ID, would be readily understandable due to his well known reputation.
5. And likewise with the first epistle that is obviously directed towards the church and by one in authority over them.
6. That such a large audience is being addressed by both the gospel and the 1<sup>st</sup> epistle at this time in history, only one authority could really be singled out without due introduction as their author in formality, John.
7. Just as a CEO might address his employees corporately with specific instructions and not have to specifically identify himself, but yet the employees would automatically know, based on the nature of the writing that it was valid and from the boss-man.
8. However, if he was writing a personal letter to an individual, it would be natural to assume that he more exactly identify himself to such person.
9. To do so not only speaks of the letter as being personal, but would also reflect common courtesy between mutual friends that both 2<sup>nd</sup> and 3<sup>rd</sup> John insinuates exists (phrase: **‘love in truth’**; cp. 3Joh.1).
10. Whereas the gospel and 1<sup>st</sup> epistle were designed for automatic distribution throughout the churches, 2<sup>nd</sup> and 3<sup>rd</sup> John were designed for personal exhortation and instruction to be passed on at the discretion of their recipients.
11. John uses the term, **‘The elder’** in both 2<sup>nd</sup> and 3<sup>rd</sup> John (cp. 3Joh.1) to facilitate his identification and authority to his addressees.
12. The term **‘elder/presbuteroj – presbuteros’** literally denotes chronologically one that is older. Luk.15:25; Act.2:17
13. It was coined to refer to those holding office in positions of authority religiously and politically. (*Apart from Luk.15:25, all other uses of presbuteros in the gospels refer to the inner circle of Jewish authorities in conjunction with but distinct from the chief priests and scribes some 22x.*) Cp. Mat.27:41; Mar.8:31; Luk.9:22; et al.
14. This designation and title was adopted by the Church to identify those with spiritual authority and office. Cp. Act.14:23
15. Originally, the title “elders” in the Church was distinct from the office of Apostle

## 2<sup>nd</sup> JOHN

- (Act.15:2,4,6, etc.) and confined to those with communicative offices such as prophets, evangelists and pastor-teachers (Act.20:17 cp. vss.28-29).
16. As the Church developed organizationally, the term broadened to its use extant today to include any male holding office in the local church to include deacons. 1Tim.5:17,19; Tit.1:5
  17. Its use further lost its more narrow designation and was used to include even the original 12 apostles. Cp.1Pet.5:1
  18. In all of its references to those holding office in the church, only in reference to an Apostle is this term used in the singular with the definite article referring to them as **“the elder”**. 1Pet.5:1; 2Joh.1; 3Joh.1
  19. Again, that John is the last remaining Apostle, his use of the term **“the elder”** is absolute and leaves no question as to his identity.
  20. John had spiritual oversight over a group of churches compatible with his apostolic office and he was readily known both chronologically and spiritually as the oldest and highest human authority remaining in office over the Church.
  21. Its meaning here denotes that John humbly identified himself in the ranks of authority without any arrogant bias to his apostolic office and became used of him in a revered and affectionate designation as “the old man” in charge.
  22. The recipients of this epistle are **“to the chosen lady and her children”**.
  23. The **lady** he writes to is unnamed, which due to her prominence and close acquaintance with John among believers was not necessary.
  24. This epistle is the only epistle sent to a woman.
  25. Otherwise, greetings to women in the New Testament are not unusual (Rom.16:3,6,12,15,etc.) and women were elevated by the gospel in contrast to how they were considered by mainline Judaism and societies of that time in general.
  26. She is **chosen** as per that doctrine of Election and Calling regarding salvation that makes the one that believes in Christ the object of God’s choice to eternal life. Rom.8:29-30
  27. To be one of the elect according to God’s foreknowledge is the greatest thing that can be said for anyone.
  28. It reflects her individual +V to the POG for salvation.
  29. She is mentioned here with **her children** and was perhaps a widow.
  30. John uses the noun “teknon – teknon/**children**” to point to their familial relationship.
  31. It is this noun that grammatically sets this epistle apart as a personal letter to a family removing any consideration of it being allegorical referring to the Church.
  32. John uses all 3 nouns for **children** in his writing with specific emphasis for each to include:
    - A. Teknon – teknon; to denote simply a relationship whether spiritual or physical. Joh.1:12; 8:39; 11:52; 1Joh.3:1,2,10; 5:2; 2Joh.1,4,13; 3Joh.4; Rev.2:23; 12:4,5
    - B. Teknion – teknion; diminutive; “little children”; to address believers as a group or corporately. Joh.13:33; 1Joh.2:1,12,28; 3:7,18; 4:4; 5:21
    - C. Paidion – paidion; infant; literally a small child (Joh.4:49; 16:21) or figuratively to address the immature believer (Joh.21:5; 1Joh.2:13c,18).
  33. If John were addressing the Church, he would have used the term teknion.
  34. In addition, the Church is not a separate entity such as a building, synagogue, etc, but is comprised of and is the very makeup of believers. 1Cor.11:18; 14:4,5,12, 23, et al.
  35. Therefore, the **“children”** of the Church/local church is the Church/local church.
  36. To allegorize first and foremost would be redundant.

2<sup>nd</sup> JOHN

37. To allegorize this verse under the view as saying “**to the church and her churches**” (**chosen lady** = the Church universal and **her children** = local churches) will not work either.
38. While the noun “**lady**/kuria – kuria” is a feminine gender as the noun “church/ekklesia – ekklesia” is also, the noun “**children**” is neuter and grammatically cannot refer to an antecedent with another gender i.e., “churches”.
39. The only possible conclusion based on John’s terminology and grammar is that he is writing a personal letter to a woman and her kids.
40. She and **her children** were believers as part of the Church/local church.
41. It is a letter to a believer and **her children** unknown to the cosmos, but fully known to God.
42. What’s more, they were very positive to BD, the second greatest thing that can be said about anyone. Cp.vs.4
43. Age, status, sex, attainments renown, wealth, talent, I.Q., looks, personality, etc. are total vanity as compared to being one of God’s elect and being +V to BD.
44. John then refers to **lady X** and **her children** as believers “**whom I love in truth**”
45. The **love** in view is Divine or Christian **love** of a pastor for his sheep, especially for those that are applying as in view here.
46. My personal **love** or regard for you is based on your application of, and **love** for, Bible doctrine.
47. While all believers are to be loved according to the royal imperatives, those that are +V are especially dear and with them fellowship is possible. Cp.1Joh.1:7
48. That his **love** is **in** the sphere of **truth** emphasizes the fidelity/devotion to BD that can be counterfeited even in Christendom.
49. People that show affection, kindness, etc., but are –V (they don’t practice R<sub>B</sub> and apply BD) cannot properly **love** others.
50. **Love** rooted **in truth** is without hypocrisy and without airs. Eph.4:2; 1Tim.1:5
51. John then stipulates that this **love** is not an isolated expression of just himself and states, “**and not only I, but also all who know the truth**”.
52. He tells them that the **love** he has for them is shared by all that love Bible doctrine/**the truth** (with the d.a.).
53. If you **love the truth**, you **love** those that are +V and you show loyalty to them over relatives and pseudo-friends.
54. These are the one’s that we can enjoy true fellowship with.
55. The fact that knowing **the truth** of BD issues in **love** is emphasized in the phrase “**because of the truth**” beginning vs.2.
56. John loves her and **her children** **because of** their common fidelity to BD.
57. Divine **love** is not expressed primarily on the basis of the commandment to do so, but **because of our love** for BD, “**which abides in us**”.
58. The motivation behind our expression of Divine **love** is dependent upon our motivation to embrace and apply BD.
59. What is said in the gospel about the H.S. indwelling us is said here about resident BD, which is Christ **in us**. Joh.14:15-17 cp. 15:4,5,7
60. BD **in us** fuels genuine Christian **love**.
61. BD, like the H.S. that indwells **us**, “**will be with us forever**”.
62. The proposition implied then is, “so why not acclimate to it now in the temporal realm?”
63. John’s closeness and embracing of this family is **because** of mutual fidelity to BD.

## 2<sup>nd</sup> JOHN THE GREETING VS.3

### EXEGESIS VERSE 3:

GNT 2 John 1:3 *estai meqvl himwh carij e|eoj eirhnh para qeou/ patroj kai. para. Vhsou/ Cristou/ tou/ uiou/ tou/ patroj en al hqeia| kai. agaph|*

NAS 2 John 1:3 **Grace, mercy and peace will be with us**, *carij* (n-nf-s; "Grace/good will/favor"; used 155x; only used 7x in John's writings; 4x in the gospel, Joh.1:14,16,17; 2Joh.3; and in the intro. and closing of Rev.1:4; 22:21 ) *e|eoj* (n-nn-s; "mercy/compassion/pity/sympathy"; used 27x; only here in John's writings) *eirhnh* (n-nf-s; "peace/reconciliation"; used 92x; 10x in John's writings; Joh.14:27; 16:33; 20:19,21,26; 2Joh.3; 3Joh.15; Rev.1:4; 6:4) *estai eimi*, (vifd--3s; "will be"; the future tense denotes certainty) *meqvl meta*, (pg; "with") *himwh egw*, (npg-1p; ref. John and recipients and mentions of vs.1) **from God the Father and from Jesus Christ, the Son of the Father**, *para*, (pAbl; "from") *qeou/ qeoj* (n-Ablm-s) *patroj pathr* (n-Ablm-s; "father") *kai*, (cc) *para*, (pAbl) *Vhsou/ Vhsouj* (n-Ablm-s) *Cristou/ Cristoj* (n-Ablm-s) *tou/ o' uiou/ uiouj* (d.a. + n-Ablm-s; "the Son") *tou/ o' patroj pathr* (d.a. + n-gm-s; "of the Father") **in truth and love**. *en* (pL) *al hqeia* (n-Lf-s; "truth") *kai*, (cc) *agaph| agaph* (n-df-s; "love")

### ANALYSIS VERSE 3:

1. John now inserts a formal Christian greeting bestowed upon this family and states, **"Grace, mercy and peace will be with us"**.
2. His greeting is a customary Christian greeting following other New Testament epistles, especially evident in Paul's letters. Cp.1Tim.1:2; 2Tim.1:2; Rom.7; 1Cor.1:3; 2Cor.1:2; Gal.1:3, etc.; 1Pet.1:2; 2Pet.1:2
3. John maintains his own characteristic style of thought in the form of a positive affirmation rather than a wish.
4. This is seen in the future indicative of **"will be/eimi, - eimi"** that denotes a certain expectation.
5. His assurance and confidence that **grace, mercy and peace will be** realized in their case is because they are +V.
6. That the lady and her children are locked into the **truth** making it their first **love** in life, these blessings associated with **truth and love** are guaranteed.
7. None of these words are particularly characteristic of John's letter or writings in general.
8. He only uses the term **"grace"** 7x, **"mercy"** in this letter and **"peace"** 10x. (See parsing for documentation.)
9. However, these words were part of conventional church language and all of his writings portray these terms in principle implicitly if not explicit.

2<sup>nd</sup> JOHN

10. All 3 nouns are without the definite article and emphasize the overall essence or spirit of their applications, rather than one specific attribute.
11. The essence of **grace** looks to all that **God** is free to do based on the Person and work of Christ on the cross.
12. God's **grace** continues to flow to them as seen in:
  - A. Saving grace as per eternal security.
  - B. Living grace that depends upon **God**.
  - C. GAP.
  - D. Special temporal blessings and deliverance.
  - E. SG<sub>3</sub> based on opportunities to apply.
  - F. The ministries of the Holy Spirit.
  - G. Right man/right woman.
  - H. Forgiveness/isolation of the STA and daily fellowship.
13. GAP multiplies the **grace** factor to those that apply. 1Pet.1:2
14. **Mercy** is the feature of **grace** that views us as totally unworthy of **grace**, but forgiven regardless of the nature or frequency of the offense.
15. It emphasizes the nature of Christ's work on the cross in destroying the power of the STA for fellowship to be possible.
16. It is especially in evidence where there is a repentance to apply as a part of +V (locking into the **truth**). Luk.1:50,54; Rom.9:23; Tit.3:5; 2Tim.1:16,18
17. **Peace** looks to inner **peace** that is the fruit of the H.S. that protects us from fear.
18. It too is multiplied through GAP. 2Pet.1:2
19. It is the result of **grace** and **mercy** applied that provides reconciliation between **God** and man.
20. It results when the believer focuses on **God**, His promises and BD under the filling of the H.S./isolation of the STA.
21. It is a by-product of GAP and transcends all the cares and common human problems/CHP's of life.
22. John then notes that these 3 blessings emanate "**from God the Father and from Jesus Christ, the Son of the Father**".
23. These blessings originate from the very nature of **God** as designed by **the Father** and executed by **Jesus Christ**.
24. The Father's plan called for a sacrifice of His **Son** as the unique **God**-man in order that **grace, mercy and peace** are made possible.
25. **The Father and the Son** in nature (equal) and as distinct personalities were in total agreement and harmony with respect to the plan of salvation.
26. God's plan called for **grace** and **mercy** to be applied for **peace** with man and **God** to be realized, and **Jesus Christ** willingly made the application.
27. While **the Father and the Son** are the source of these blessings, they are only realized **in** the sphere of **truth and love**.
28. **Truth** looks at the fidelity of BD that can be depended upon to never fail. Isa.40:8
29. **God** sets a premium on His word, even above His very name. Psa.138:2
30. And it is His word that promises these blessings to those that are +V.
31. Apart from **truth**, these blessings are not fully realized; hence the importance of an exegetical ministry and face-to-face teaching.
32. Divine **love** looks at **love** uncontaminated by the STA and denotes the FHS and application of BD.
33. Apart from lining up with the **truth** in FHS, these blessings are stifled.
34. The principles of **truth and love** underscore the letter as its primary theme.

2<sup>nd</sup> JOHN

## LIVING TRUTH AND LOVE IS OUR PROTECTION

## EXEGESIS VERSES 4 – 6:

GNT 2 John 1:4 √Ecarhn I ian ołti eufhka ek twh tekwn sou peripatuhtaj en al hqeiał kaqwı entolhn el abomen para. tou/patrojÅ

NAS 2 John 1:4 **I was very glad to find some of your children walking in truth,** √Ecarhn cairw (viap--1s; "I was glad/rejoiced/delighted"; used 96x) I ian (adv.; "very much so/exceedingly/extremely"; used 12x) ołti (cc; "that"; not translated; intro. indir. disc.) eufhka euriskw (viPFa--1s; "I found/discovered") "some" supplied ek (pAbl) sou su, (npAbl-2s; "your"; ref. the lady) twh o` tekwn teknon (d.a. + n-gn-p; "children") peripatuhtaj peripatew (supplem. ptc./p/a/am-p; "walking"; completes the idea of what John "found") en (pL) al hqeiał al hqeia (n-Lf-s; "truth") **just as we have received commandment to do from the Father.** kaqwı (cs; "just as/according as") el abomen lambanw (viaa--1p; "we received") entolhn entolh, (n-af-s; "a commandment/order/decreed") "to do" supplied para, (pAbl) tou/ o` patrojÅ pathr (d.a. + n-gm-s; "the Father"; emphasis the POG)

GNT 2 John 1:5 kai. nuh erwtw/ se( kuria( ouc wı entolhn kainhn grafwn soi al la. hı eıcomen apl archı( iıa agapwıen al lhı oujÅ

NAS 2 John 1:5 **And now I ask you, lady, not as writing to you a new commandment,** kai, (cc) nuh (adv.; "now/at the present time") erwtw/ erwtaw (vipa--1s; "I keep on asking/requesting") se( su, (npa-2s; emphatic; "you yourself") kuria( (n-vf-s; "lady") ouc ouı (neg. +) wı (cs; "as/like/in such a way") grafwn grafw (circ. ptc./p/a/nm1s; "while writing") soi su, (npd-2s) kainhn kainoj (a--af-s; "a new") entolhn entolh, (n-af-s; "commandment") **but the one which we have had from the beginning, that we love one another.** al la, (strong advers.; "but/ in stark contrast to") hı ojı (rel. pro./af-s; "the one which/that which"; ref. commandment) eıcomen ecw (viIPFa--1p; "we have had") apl apo, (pAbl) archı( arch, (n-gf-s; "a beginning"; looks at the inception of hearing the commandment) iıa (cc; purpose) agapwıen agapaw (vspa--1p; "we might love") al lhı oujÅ al lhı wn (recipr. pro. of the same kind/am1p; "one another")

2<sup>nd</sup> JOHN

GNT 2 John 1:6 kai. auþh estin h` agaph( iþa peripatwmen kata. taj entolaj autou auþh h` entolh, estin( kaqwj hkousate apl archj( iþa en auth/ peripathte

NAS 2 John 1:6 **And this is love, that we walk according to His commandments.**

*kai, (cc) auþh outoj (near dem. pro./nf-s; "this"; looks at what follows) estin eimi, (vipa--3s; "keeps on being") h` agaph( (d.a. + n-nf-s; "the love"; with the d.a. emphasizes its attribute) iþa (conj. intro. indir. disc.) peripatwmen peripatew (vspa--1p; "we might walk") kata, (pa; "according to") autou autoj (npgm3s; ref. the Father) taj h` entolaj entolh, (d.a. + n-af-p; "the commandments") **This is the commandment, just as you have heard from the beginning, that you should walk in it.** auþh outoj (near dem. pro./nf-s; "This"; looks back to what precedes) estin( eimi, (vipa--3s; "keeps on being/is") h` entolh, (d.a. + n-nf-s; "the commandment") kaqwj (cs; "just as") hkousate akouw (viaa--2p; "you heard") apl apo, (pAbl) archj( arch, (n-Abf-s; "a beginning") iþa (conj. purpose; "in order that") peripathte peripatew (vspa--2p; "you might walk") en (pL) auth/ autoj (npdf3s; "it"; ref. "the commandment")*

## ANALYSIS VERSES 4 – 6:

1. John now begins the main body of his letter by expressing joy upon discovering +V within her immediate family and states, **‘I was very glad to find some of your children walking in truth’**.
2. Not only in his pastoral role, but also as a friend, John makes clear that part of his +H in life stems from the fact of seeing or hearing of other +V.
3. This fact does not bring just the usual +H in life, but promotes an exceeding elation as seen in the adverb **“very” glad**.
4. The phrase **“some** (prep. ek – ek; out from the source of) indicates that not all of her **children** were given the accolade of being positive.
5. How he was informed of those in view could have been through a recent visit or through word of mouth via their aunt and/or cousins. Cp.vs.13
6. The phrase **“walking in truth”** indicates that their +V was determined by the fact that they were making solid applications of BD as their modus operandi and vivendi of life.
7. For those that are +V, their walk in life means to live according to the **truth** of BD. Cp.1Joh.1:7
8. It is interesting to note that John does not express his exhilaration based on how “sinless” or “good” her **children** are, but based simply on the fact that their focus in life is on application of unadulterated BD.
9. His language harks back to his 1<sup>st</sup> epistle that the issue in the Christian life is to plug into and apply pure **truth** and by so doing, our STA failures and weaknesses will be overcome by the **truth**. Cp.1Joh.1:14b

2<sup>nd</sup> JOHN

10. This demands effective isolation of the STA through R<sub>B</sub> and establishing our very thinking, words and actions to be in line with the **truth**.
11. To succeed in the Christian life demands fidelity to the **truth** in its most pure form, BD.
12. In fact, this is the fundamental commandment for the CWL given by God as John concludes in vs.4b, “**just as we have received commandment to do from the Father**”.
13. It is the **truth** of BD that God has given us to explain the POG for all of mankind. *See Doctrine of the Importance of Bible Doctrine.*
14. Hence, once again, the supreme importance of our assembling together in Bible class under GAP.
15. Vs.5 includes a parenthetical insert with the main clause to read, “**And now I ask you, lady, that we love one another**”.
16. This verse is to be understood in the light of the +V in view.
17. It points to the fact that John’s letter is an appeal to them “to hang in there” with respect to the **truth**.
18. He is not asking her to start applying, but to continue forward in application (present tense of “**ask**”).
19. He addresses specifically the **lady** in recognition of her maternal role and responsibility with regard to her **children**.
20. It points to the fact that her example to them has had positive impact and is an exhortation to maintain her witness of the life in this regard.
21. While there may be those of her **children** that remain –V at this time, she is to stay focused on her own applications and in giving direction and guidance to those that that shows +V.
22. By directly exhorting her in this regard is to implicitly exhort her +V **children** who have chosen to follow her example.
23. To “**love one another**” indicates Divine **love** that demands isolation of the STA in application of God’s word.
24. It is the 2<sup>nd</sup> greatest **commandment** given that falls under the power and force of loving “*the Lord your God with all your heart (your very existence of life), and with all your soul (volition), and with all your mind (thinking)*”. Cp. Mat.22:36-38
25. **We** can **love** God no more than we are willing to isolate the STA and line up with and apply the **truth**.
26. Parents can be no better examples to their **children** spiritually any more than their own fidelity to the **truth**.
27. And as this letter shows, *some* may follow your lead and others may choose to go their own negative way.
28. Principle: You can’t “worry” about –V; what you concern yourself with is your own applications in their desired impact upon others that are +V. Mat.7:6
29. John’s secondary thought in parenthesis denotes that this exhortation to keep on applying Divine **love** is not anything **new**, as he inserts, “**not as writing to you a new commandment, but the one which we have had from the beginning**”.
30. He emphasizes that this **commandment**, given by the Lord to His disciples just before His departure cannot and must not be ignored by believers.
31. While it is **new** in the sense of its dispensational application under the ministry of the IHS and having Christ as the perfect example, it is the one and the same that they have heard **from the beginning** of their spiritual history. Cp.1Joh.3:11 cp.2:8

## 2<sup>nd</sup> JOHN

32. John in essence tells the **lady** to keep “plugging away” with **R<sub>B</sub>** and application of **BD**, as this is the **commandment** that will continue to ensure her victory in the **A/C**.
33. **R<sub>B</sub>** and application reflects the nature of living the Christian life as it is the product of the **I/FHS** and exercising the human spirit via **GAP**.
34. To **love one another** demands we keep the royal imperatives of conduct toward each other in **FHS** in harmony with our #1 **love** in life.
35. In vs.6a, John further articulates what **this love** consists of and states, “**And this is love, that we walk according to His commandments**”.
36. The plural use of “**commandments**” indicates the specifics of **the commandment** to “**love one another**”, which is the force of vs.6b, “**This is the commandment, just as you have heard from the beginning, that you should walk in it**”.
37. **The commandment** to **love one another** is only kept as we adhere to the detailed requirements of Scripture in application and respect for each other.
38. And only in our willingness to do so, can we keep the greatest **commandment** to **love** God and 2<sup>nd</sup> greatest to **love one another**.
39. All the mental, verbal and overt requirements of Scripture of believers to believers are the parts of the whole **commandment**.
40. We cannot harbor **MA** sins, run down others, reject authority, etc., and fulfill this **commandment**.
41. Neither can we disregard the needs of others or compromise doctrine in other areas of application such as separation.
42. Fundies who preach **love** generally don’t have a clue about perfect or Divine **love** experientially as they are ignorant of the way to be filled with the **H.S.** and don’t study the text in context to learn the details.
43. Divine **love** cannot be considered **passee** and neither does it teach competition and strife.
44. **The commandment** “to **love**” for the believer begins with **the commandment** to be filled with the **H.S.** Eph.5:18
45. Then comes **GAP** to learn the code of conduct. Ex. Rom.12:9-21
46. Then we must apply the doctrine as we learn it. Jam.2:17,26; Phi.3:17
47. If the **lady** and her **children** will maintain their Christian **walk** in accordance to these guidelines, they will experience surety, safety and protection from the human viewpoint bombardment that all believers face seeking to distract them from the true issues at hand.

**2<sup>nd</sup> JOHN**  
**THE WARNING OF FALSE TEACHING**  
**Vss.7-11**

EXEGESIS VERSES 7 – 8:

GNT 2 John 1:7 *oἵτι πολλοὶ. πλανοὶ ἐξῆλθον εἰς τὸν κόσμον( οἱ μὴ ὁμολογούητες Ἰησοῦν Χριστὸν ἐρχομένου ἐν σαρκί, οὗτος ἐστὶν ὁ πλανῶν καὶ ὁ ἀντιχριστός)*

NAS 2 John 1:7 **For many deceivers have gone out into the world,** *oἵti (causal conj.; "For/Because"; links this verse with the preceding vss.) πολλοὶ. πολλοὶ (a--nm-p; "many/numerous") πλανοὶ πλανῶν (ap-nm-p; "deceivers/imposters/those causing to lead astray"; used 5x) ἐξῆλθον ἐξερχομαι (viaa--3p; "have gone out") εἰς (pa; "into") τὸν ὁ κόσμον( κοσμοὶ (d.a. + n-am-s) **those who do not acknowledge Jesus Christ as coming in the flesh.** οἱ ὁ (d.a./nmp+) μὴ, (neg. +) ὁμολογούητες ὁμολογῶν (adj. ptc./p/a/nm-p; "those not acknowledging/confessing/naming/citing") Ἰησοῦν Ἰησοῦν (n-am-s) Χριστὸν Χριστοὶ (n-am-s) ἐρχομένου ἐρχομαι (suppl. ptc./p/d/am-s; "as having come") ἐν (pL) σαρκί, σαῤῥξ (n-Lf-s; "flesh") **This is the deceiver and the antichrist.** οὗτος οὗτος (near dem. pro./nm-s; "This one"; looks at those that meet the preceding qualification as equal to what follows) ἐστὶν εἰμι, (vipa--3s; "keeps on being") ὁ πλανῶν (d.a. + ap-nm-s; "the deceiver") καὶ, (cc) ὁ ἀντιχριστός (d.a. + n-nm-s; "the antichrist")*

GNT 2 John 1:8 *βλέπετε ἑαυτοὺς( ἵνα μὴ ἀπολέσῃτε ἀλλ' ἵνα ἀπολάβητε τὴν ἰστέραν ἀποδοχὴν)*

NAS 2 John 1:8 **Watch yourselves, that you might not lose what we have accomplished, but that you may receive a full reward.** *βλέπετε βλέπω (vImp./pa--2p; "Watch/Look out for/Beware/Take heed") ἑαυτοὺς( ἑαυτοὺς (reflex. pro./am2p; "yourselves") ἵνα (cs; purpose; "in order that") μὴ, (neg. +) ἀπολέσῃτε ἀπολλύμι (vsaa--2p; "you might not lose/destroy/bring to ruin"; used 92x) ἀλλ' οὗ (rel. pro./an-p; "that which/what") ἐργασάμεθα ἐργαζομαι (viad--1p; "we have accomplished/performed/worked for/brought about"; used 41x) ἀλλ' ἵνα, (strong advers.) ἀπολάβητε ἀπολαμβάνω (vsaa--2p; "you may receive back/get back/obtain) πλήρη πληρῆς (a--am-s; "full/complete/maximum") μισθὸν μισθοὶ (n-am-s; "reward/compensation/payment due for labor"; used 29x)*

2<sup>nd</sup> JOHN

## ANALYSIS VERSES 7 – 8:

1. Verses 7-11 constitute the immediate and primary purpose for this epistle.
2. It is designed to give individual warning concerning the danger of human viewpoint promoted through false teaching.
3. Vss.7,9 directly identify the false teachers in view.
4. Vss.8,10 give the prescription to avoid the attacks.
5. Vs.11 gives the ramification/judgment for failure to heed to the warning.
6. The opening conjunction ‘**For**/oἴτι – hoti’ is causal and ties these verses into the preceding section on truth and Divine love.
7. These verses iterate the importance as to why John has exhorted the lady and her children to keep focused on the straight and narrow of sound teaching in isolation of the STA and application.
8. And that is “Because **many deceivers have gone out into the world**”.
9. False doctrine leads to a condition that is contrary to truth and love (FHS and application).
10. False doctrine distorts the truth and promotes a human viewpoint approach to the POG.
11. The phrase “**many deceivers**” indicates the mass of Bible teaching imposters that has already been unleashed upon the church.
12. And what was true in John’s time has compounded over the years, not only in numbers, but also with a higher degree of danger and impact due to modern technology. 2Tim.3:1-7
13. The fact that they “**have gone out** from/exercomai – exerchomai” harks back to John’s assertion of false teachers in 1Joh.2:19.
14. It denotes that false teaching as it applies to early Christianity got its start from those once a part of a sound ministry that eventually showed their true colors as –V and went out to start their own brand of teaching.
15. It reflects a form of arrogance that declares these types know better than their shepherds and the truth of BD. Mat.10:24-25a
16. That these had **gone out into the world** looks at their agenda to proselytize any unwitting victim they could get their hands on.
17. Furthermore, it indicates that the nature of these **deceivers** (without the d.a.) melds into the –V unbridled STA’s that make up the cosmos.
18. While truth and perfect love seeks out +V, false teachers seek those that are –V not willing or wanting to isolate the STA in conjunction with the truth.
19. These types have no scruples as to choosing victims that may potentially fall prey to their heresies.
20. No one, not even those that are +V and adjusted are immune to their schemes of deceit. Cp.Eph.4:14
21. You can bank on the fact that these will use the truth/Bible as their platform to interject their agendas.
22. While on the surface, they may seem to be proclaiming certain “truths”, we must understand that even their “truths” are distorted since it is being used to assert their destructive heresies. Gal.5:9-10
23. John the elder knew that false teaching would have impact in seeking to undermine those that are +V hooked in with truth and love.

## 2<sup>nd</sup> JOHN

24. The rise of false teachers had been prophesied for the church and as John wrote, the prophecy was being fulfilled.
25. And as Peter makes clear, false teachers were comprised of both believers and unbelievers. 1Pet.2:1
26. In vs.7b, John directly identifies the false teachers as **“those that do not acknowledge Jesus Christ as coming in the flesh”**.
27. His warning and identification centers on a distortion regarding the Person of **Jesus Christ**.
28. It looks to itinerant preachers that claim to be Christian and teaching the truth.
29. The test of legitimacy begins with the message and doctrine of who and what **Christ** is.
30. Anyone that does **not acknowledge** the pertinent doctrines of Christology should be regarded as a **deceiver** and opposed to **Christ**. Cp.Phi.3:17-19
31. This includes the hypostasis, true impeccability (virgin birth minus the STA and volitionally chose to remain sinless), death for sins, burial, resurrection and ascension.
32. His identification harks back to the infiltration of Gnosticism that had infiltrated this area of Asia Minor. 1John cp. Eph.6:12
33. They denied the hypostatic union, specifically as it applied to Christ’s work on the cross.
34. Their big lie was that man could become Christ like (sinless) through another standard of righteousness and hence placed that standard and pursuit of righteousness as premier over the truth.
35. For one to disregard **Jesus Christ as coming in the flesh** is tantamount to disregarding His work on the cross in Person and message (for forgiveness of sins and to establish fellowship with God both positionally and experientially).
36. Obviously those that presented **Christ** in this fashion to a new convert would promote a heresy perpetuating a continued unbelief.
37. However, just as damaging to one already a believer is to distort His Person in message as essential for the forgiveness of sins experientially.
38. Those that do not teach the necessity of the cross for forgiveness of sins Ph<sub>1</sub> and <sub>2</sub> in principle **do not** confess the totality of **Jesus Christ** as God becoming **flesh** as the remedy for the STA and fellowship with God.
39. To John, it was axiomatic (self-evident) that the Word which was God became flesh and remained flesh. Joh.1:1,14; 1Joh.5:6
40. Those that promote this distortion either explicitly or implicitly (through a disregard or “watering-down” of emphasis) follow after the very attribute of deceit par excellence.
41. This is the force of vs.7c **“This is the deceiver and the antichrist”**.
42. John places false communicators of this ilk in the very company of the coming **antichrist**.
43. Those that promote a denial of the Person of **Christ** as it relates especially to the cross are promoting ideology conducive to the very agenda of **the antichrist**.
44. This greatest **deceiver** ever seen in mankind will deny the necessity of Christ’s work on the cross as necessary for a relationship with God.
45. He will promote himself and a standard of human righteousness as the focus of belief.
46. Every communicator that denies **Jesus Christ’s** work on the cross as necessary to have a relationship with God promotes him/herself and an alternate standard of human viewpoint righteousness, rather than +R that God demands.

## 2<sup>nd</sup> JOHN

47. Further they promote an agenda open to ecumenicalism setting the stage for a one-world religion under the reign of **the anitchrist**.
48. False doctrine of this sort strikes at the heart of Biblical Christianity.
49. John's railing against these denotes that denial of truth should be met with clear and strong denunciation.
50. In vs.8, John gives a grave warning that also serves as a prescription against these idiots and commands these to "**Watch yourselves**".
51. That "**yourselves**" is in the plural indicates that his letter is addressed to the entire family to include the children but maintaining emphasis upon the mother serving as an authoritative example.
52. The prescription demands that these stay on the look out regarding their own spiritual well being.
53. As 1<sup>st</sup> John made clear, John's enemies had sought to infiltrate the local churches of Asia Minor.
54. That John had set forth the appropriate doctrine in order for these churches to squelch these attacks (1John), those that adhered obviously set forth "closed doors" to any further advances.
55. However, "slime-ball" communicators of this ilk would not stop in their persistence in hunting their prey.
56. If they can't get their foot in the door of the local church, their next avenue of attack would be towards the individual "sheep".
57. The local church united corporately in adherence to the truth provides a formidable foe and impregnable defense against the infiltration of false teaching. 1Tim.3:15 cp. Phi.2:1-2
58. False teachers unrepentant by this barrier will then regroup to use guerrilla style tactics seeking "weak links" in the line of defense.
59. They will send out "reconnaissance" to search out and destroy individual members of the local body not on top of their spiritual lives.
60. One dominant area they like to attack is the female gender. 1Tim.3:1-7 esp. vss.6-7
61. Positive women without the support and protection of a positive husband are prime targets for these types.
62. This fact adds credence to why John has written to this mother and her children.
63. That a husband is not mentioned in the epistle assumes she is a widow, divorced or he is otherwise negative.
64. Without the added blessing of a +V authority in her situation, John, as her friend and right shepherd, takes upon himself to fill in the gap as her spiritual protector over and beyond his corporate pastoral duties.
65. This letter in no way indicates or implies that she would not weather the storm otherwise, only that as a weaker vessel without a proper spousal authority in support of her +V is not to be left defenseless when confronted by spiritual predators.
66. John's epistle serves as precedence that the shepherd may intervene with individual spiritual support and camaraderie individually on behalf of his sheep. (*This could be apropos with new believers not able to fully defend themselves.*)
67. The full force of "**Watch yourselves**" indicates that each and every individual believer has a responsibility to oversee their own spiritual lives and the lives of their households and hence the spiritual prescription.
68. Just because the "church" makes the proper application in this regard is no guarantee that the individual will not have to make a personal application on their own.

## 2<sup>nd</sup> JOHN

69. Just because you go to a local church that follows the straight and narrow of BD does not make you immune to the attack of human viewpoint evil from others.
70. Promoters of false teaching don't give a "crap" that you attend an adjusted local church and have been allotted to another's "charge". 1Pet.5:3
71. And as the early church and these epistles has made clear, it may come from even those closest to you and once (if not still) a part of an adjusted local church.
72. Every believer has their own obligation to protect their spiritual life apart from the protection provided by their P-T. Phi.2:12
73. And that protection is to heed to the very teaching espoused by their right shepherd. Joh.10:5
74. And when necessary, the P-T has the right and obligation to step in and help privately under the appropriate circumstances when support is needed and embraced.
75. However, apart from the lady and her children adhering to the counsel of John, the responsibility still remains upon them to make the appropriate application(s).
76. John's example is not a license for any pastor (or other church authority or members) to be a meddler in private affairs of his sheep or to force applications privately not otherwise applied by +V. 1Pet.4:14 cp. Pro.26:17
77. For those that will not take heed and beware as to this doctrine, John relates the ultimate consequences they potentially face in the remainder of vs.7, "**that you might not lose what we have accomplished, but that you may receive a full reward**".
78. The price that will be paid for allowing these to influence you involves loss of SG<sub>3</sub>, not salvation Ph<sub>1</sub>.
79. This verse indicates that believers can get wrapped up in false teaching just as much as any unbeliever.
80. It is the primary goal for any adjusted communicator to teach so as to allow their sheep to produce as much Divine good production in time as possible. Cp.Joh.9:4; Tit.2:14; 3:1,8-9
81. And apart from the mechanics for isolation of the STA and the undistorted presentation of all of the royal imperatives and corresponding doctrine, this goal will never be attained.
82. The local church is designed to allow every +V believer to grow in the grace and knowledge of **Jesus Christ** so that we can maximize and exploit our eternal life niche.
83. Those that choose to fall in with the deceivers will forfeit the **full** SG<sub>3</sub> package to that degree.
84. There is a special **reward** promised to those that stick with sound doctrine to the end.
85. And anyone that distorts the Person of **Jesus Christ** and His work on the cross in message robs others of this eternal and magnificent blessing.
86. What I as your P-T **have accomplished** is to consistently set forth for you the pertinent issues of truth necessary for you to engage in and maximize your Divine good production, while stripping away any frivolous traditions of men and other human viewpoint approaches.
87. Apart from R<sub>B</sub> being taught first and foremost and application of BD exactly as prescribed in the WOG, there is no Divine good or rewards.
88. For those that have gone AWOL to the truth in this regards, God, who is just, will still **reward** them with the SG<sub>3</sub> they have coming to that point, though they will not **receive a full reward**. Cp. Heb.6:9-12
89. *Review the Doctrine of SG<sub>3</sub>.*

2<sup>nd</sup> JOHN

## EXEGESIS VERSE 9:

GNT 2 John 1:9 paj o' proagwn kai. mh. menwn en th' didach' tou/ Cristou/ qeon ouk ecei\ o' menwn en th' didach' outoj kai. ton patera kai. ton uion ecei\

NAS 2 John 1:9 **Anyone (CORRECTED) who goes on ahead and does not abide in the teaching of Christ, does not have God;** paj (a--nm-s; "Anyone/Each one/Everyone") o' proagwn proagw (d.a. + adj. ptc./p/a/nm-s; "going on ahead/going before"; used 20x; here use as an intransitive "to precede ahead") kai, (cc) mh, (neg. +) menwn menw (circ. ptc./p/anm-s; "while not abiding/residing/taking up residence"; here it has the nuance of "standing fast") en (pL) th' h' didach' didach, (d.a. + n-Lf-s; "the teaching/instruction/Bible doctrine"; used 30x) tou/o' Cristou/ Cristoj (d.a. + n-gm-s; "the Christ/Messiah") ouk ouw (neg. +) ecei\ ecw (vipa--3s; "does not keep on having") qeon qeoj (n-am-s) **the one who abides in the teaching, he has both the Father and the Son.** o' menwn menw (d.a. + subs. ptc./p/a/nm-s; "the one abiding") en (pL) th' h' didach' didach, (d.a. + n-Lf-s) outoj (near dem. pro./nm-s; "this one/he") ecei\ ecw (vipa--3s; "keeps on having") kai, (cc; kai...kai = both...and) ton o' patera pathr (d.a. + n-am-s) kai, (cc) ton o' uion uioj (d.a. + n-am-s)

## ANALYSIS VERSE 9:

1. Vs.7 identified false teachers based on the distortion of their doctrine, specifically Christology.
2. Vs.9 now identifies their doctrinal distortions with the resultant affect overtly and spiritually as John declares, **“Anyone who goes on ahead and does not abide in the teaching of Christ, does not have God”**.
3. The adjective **“Anyone”** encompasses all individuals that fall outside the circle of present assembly within a known adjusted local church, legitimately or non-legitimately.
4. It looks to those that have moved on in their life, which is the force of **“who goes on ahead”**.
5. It must be understood that at the time of John’s writing, the false teachers in view left the circle of sound apostolic teaching to embrace their own brand of teaching. 1Joh.2:19
6. The perspective from which John is writing therefore, looks at the departure in view in the sense of established autonomy of operating as an independent governing body of which they have become a part of separate from already established apostolic churches.
7. It is the apostolic established churches and their **teaching** that was the standard by which all other churches were to be evaluated.

## 2<sup>nd</sup> JOHN

8. It was these churches that disseminated the true message of BD, of which we have recorded in the NT, all of the instructions and doctrine by which they were to operate and function, both spiritually and logistically.
9. Those that left to go out on their own either kept the true faith or didn't.
10. And the overt evidence of those that were false is that they did **not abide in the teaching of Christ**.
11. What was true then, is true now.
12. All churches and communicator that have not "stood fast" in **the teaching** of the truth **of Christ** in Person and message, as initiated by the apostolic offices recorded in the Bible, are false and align themselves with deceit and the very agenda of the antichrist.
13. While it is false teachers contextually in view, this principle is just as applicable to those that align themselves with them.
14. The overt identification of false communication of BD is that its followers do not experientially align themselves in application with the truth.
15. Their loss of reward and loss of the "complete reward" in particular is because of failure to embrace **the teaching** that has its source in **Christ**.
16. **The teaching of Christ** is the true orthodoxy/tenet/belief derived from sound exegesis.
17. Those that abandon the true doctrine for that of heretics experientially in message or application do **not have God**.
18. **God** is used here without the definite article and emphasizes His nature.
19. John describes these types with two negatives:
  - A. **Does not abide in the teaching of Christ**.
  - B. **Does not have God**.
20. John declares these as being negative to the WOG and negative to the ruling nature of **God** via the I/FHS and the human spirit.
21. His description asserts that their negative volition is reflected due to their failure to possess truth and failure to isolate the STA possessing the very nature of **God** in application necessary to disseminate and assimilate the truth.
22. The bottom line identification of false teachers are those that do **not** proclaim the SAJG in application and instill R<sub>B</sub> in their **teaching** and apply correctly the royal imperatives. Cp. Joh.13:5-11 *operation foot washing*; 14:15
23. What these false teachers did, like most today, is that they invented what isn't there, going beyond Biblical orthodoxy.
24. People that abandon the simplicity and purity of devotion to **Christ** do **not** have a proper relationship to **God**. 2Cor.11:3
25. These will **not** experience the full benefits of salvation resulting in loss of SG<sub>3</sub>.
26. As is John's style, he now gives the opposite side of the coin reflecting the +V adjusted communicator and states in vs.9b, "**the one who abides in the teaching, he has both the Father and the Son**".
27. **The one who truly abides in** BD purifies himself via R<sub>B</sub> while maintaining the consistent application of the WOG.
28. **Both** nouns **the Father and the Son** has the definite article and looks to the specific attribute of each in personality.
29. **The Father** is the Architect of the plan and its **the Son's** role to execute the plan.
30. **The one** that takes up experiential residency **in** the sphere of the truth is **the one** that reflects they possess the POG and His nature in execution of His plan through the agency of Jesus **Christ**.

## 2<sup>nd</sup> JOHN

31. The legitimate communicator that **goes on ahead** is **the one** that maintains the integrity of the truth of BD in message and application.
32. And those that align themselves with this type of ministry and follow **the teaching** will enjoy the full measure of God's blessing.

2<sup>nd</sup> JOHN

## EXEGESIS VERSES 10 – 11:

GNT 2 John 1:10 ei; tij ercetai proj umaĵ kai. tauḥn thn didachn ouw ferei( mh. lambanete auton eij oikian kai. cairain autw/ mh. legetel

NAS 2 John 1:10 **If anyone comes to you and does not bring this teaching,** *eil* (*part. intro. 1st class cond.; assumes a true hypothesis*) *tij* (*indef. pro./nm-s; "anyone"*) *ercetai ercomai* (*vipd--3s*) *proj* (*pa; emphasis face-to-face*) *umaĵ su*, (*npa-2p; "you all"; ref. the lady and her children*) *kai, (cc) ouw* (*neg. +*) *ferei* (*ferw* (*vipa--3s; "does not bear/carry/bring"; used 66x*)) *tauḥn outoj* (*near dem. pro./af-s; "this"; ref. the preceding vss.*) *thn h' didachn didach*, (*d.a. + n-af-s; "the teaching"*) **do not receive him into your house, and do not give him a greeting;** *mh, (neg. +)* *lambanete lambanw* (*vImp./pa--2p; "do not receive/welcome/accept"*) *auton autoj* (*npam3s; ref. anyone not abiding in truth and promoting otherwise*) *eij* (*pa*) *"your"* supplied *oikian oikia* (*n-af-s; "house/home/domain"*) *kai, (cc) mh, (neg. +)* *legetel legw* (*vImp./pa--2p; "do not speak/give"*) *autw/ autoj* (*npdm3s; "to him"*) *cairein cairw* (*inf. purp./pa; "a greeting/hello/joyful welcome"; a greeting one would give to a friend or someone they are glad to see*)

GNT 2 John 1:11 o' legwn gar autw/ cairain koinwnei/ toij ergoij autou/ toij ponhrojĀ

NAS 2 John 1:11 **for the one who gives him a greeting participates in his evil deeds.** *gar* (*explan. conj.*) *o' legwn legw* (*d.a. + subs. ptc./p/a/nm-s; "the one who gives/saying"*) *autw/ autoj* (*npdm3s; "to him"*) *cairein cairw* (*purpose inf./pa; "a greeting/welcome"*) *koinwnei/ koinwnew* (*vipa--3s; "keeps on sharing/has in common/takes part with/contributes/participates"; used 8x*) *autou/ autoj* (*npgm3s*) *toij o' ponhrojĀ ponhroj* (*restrict. attrib. adj./-dn-p; "evil"; emphasizes the attribute of evil*) *toij o' ergoij ergon* (*d.a. + n-dn-p; "deeds/works/actions"*)

## ANALYSIS VERSES 10 – 11:

1. Vs.10 gives the prescription in overt application as the remedy for attacks of false teachers and/or those that ascribe to it acting as their spokesman.

## 2<sup>nd</sup> JOHN

2. A teacher is **anyone** that assumes the role to instruct others in the interpretation of God's word, whether they hold legitimate office or not. Cp. Mat.5:19 cp. 1Cor.11:4; 1Tim.1:5-7; 2:12; 2Tim.4:14-15; Tit.1:10-11; 2:3-5
3. John declares a two fold imperative of application in the event that "**If anyone comes to you and does not bring this teaching**", what the believer priest is **not to do** under any circumstances, specifically:
  - A. **Do not receive him into your house.**
  - B. **And do not give him a greeting.**
4. The phrase "**comes to you**" indicates the aggressive nature of these types of individuals.
5. It is a warning that proponents of false doctrine **do not** adhere to one or more of the doctrines of separation, right P-T/right congregation, privacy, God's will and timing in evangelizing/proselytizing, geographical will, etc., and will pursue their prey without doctrinal inhibition.
6. The phrase "**this teaching**" encompasses all of the doctrinal principles John has highlighted in the letter to include:
  - A. A message that distorts the Person of Christ, especially as it concerns His work on the cross. Vs.7
  - B. This would include a distorted gospel message Ph<sub>1</sub> and/or distortion of the R<sub>B</sub> technique.
  - C. This encompasses the faith + works crowd voicing the SAJG.
  - D. Further it would include those that advocate sinless perfection as a believer, water down the importance of R<sub>B</sub> or insist added emotions, guilt, remorse, regret, penitence, promises to never sin again, etc., to R<sub>B</sub> as necessary for experiential forgiveness of sins.
  - E. Those that are **not** conducting their Christian life in the sphere of pure doctrinal and exegetical truth as their standard. Cp. vs.3,4
  - F. Those that **do not** teach applying BD in FHS, as noted in the term "love". Cp. vs.3,5-6
  - G. Those that **do not** promote under the principles of truth and Divine love the doctrine of Divine good production and SG<sub>3</sub> as paramount for a successful Christian life. Cp. vs.8
  - H. Those that openly contradict the **teaching** as received from your right P-T. Cp.vs.8
7. Believers that have the truth should, under no circumstances, give encouragement to those that aid the enemy.
8. The application in view centers on a situation that one knowingly shows hospitality to those that claim to be in the ministry but reject sound doctrine like missionaries, evangelists (or seeking to evangelize), pastors, etc.
9. Further it would include any other "self-proclaimed messenger" of God.
10. John is not dealing here with having your mother over that is negative, but keeps her mouth shut.
11. He is dealing with those with an agenda to "straighten you out" spiritually.
12. The believer is **not** to allow an audience to be given and is in fact bluntly or otherwise to let them know they are not welcome in their home.
13. That these cannot get into the church to teach they will then seek to enter individual homes.
14. And as the church corporately is to apply separation to these, so is the believer on an individual basis.

2<sup>nd</sup> JOHN

15. The clause “**do not give him a greeting**” means that the words spoken to this type is not to indicate any pleasure as to their arrival or pursuit of invitation (cairw – chairō = joyful welcome as is customary).
16. However the believer chooses to address the individual, they are **not** to mince words in letting them know that they need to move on and socializing is **not** allowed.
17. Such treatment is designed to curb the activities of such people as well as protect us spiritually.
18. God does **not** look lightly upon –V reversionists that seek to promote their human viewpoint evil upon others.
19. That this hdy was +V and obviously pursuing Divine good in her life, it would definitely be a matter of addressing this issue with her as she would naturally try and apply hospitality as occasion arose.
20. That she was obviously well know to John, it is **not** mere speculation to think that she has applied hospitality in the past to visiting teachers.
21. For those that disregard these two royal imperatives, they are put on notice in vs.11 that they are aiding and abetting the enemy as John states, ‘**for the one who gives him a greeting participates in his evil deeds**’.
22. That John focuses simply on the “**greeting**” aspect of the intruder indicates that the real issue at hand as it applies to separation in this situation is failure to put these types on notice when occasion arises.
23. To verbally give an impression of condoning their “evangelistic” activities is tantamount to embracing their association whether they ever literally set foot in your house or not.
24. To give any indication that you are embracing these types at any level is a failure to stand up for the truth in application of Divine love.
25. In fact, the ramifications for failing to do so and separate from false teachers is that God will jam you.
26. To “stick out a friendly hand” to these types is in principle to encourage them to maintain their erroneous spiritual agenda.
27. To allow them to even think they are all right spiritually in anyway is tantamount to sharing with them in their **evil deeds**.
28. We are not talking about a lascivious sinful individual here, but one that is a proponent of human viewpoint evil that would squelch one making any to all of the 3 adjustments and robbing one of the “prize”.
29. Whether you embrace their ideologies or **not** is moot, but the very fact you embrace them at all socially, you will reap some of the very discipline they are incurring.
30. Failure to apply the doctrine of separation at this level sponsors your own brand of **evil** as a supporter of deceivers and antichrists.
31. John has given all adjusted believers as food for thought the ramifications behind failing to apply separation at any level and the guilt of ministering to their human viewpoint **evil**.
32. Especially to those that have heard the truth yet reject it and continue to promote their false teaching to others.
33. To think that we can violate this doctrine and not receive recompense in the form of DD is as ludicrous as thinking the fundy’s are serious about this doctrine.

## 2<sup>nd</sup> JOHN FINAL WORDS AND GREETING

### EXEGESIS VERSES 12 – 13:

GNT 2 John 1:12 Polla. ecwn umih grafein ouk eboulhqhn dia. cartou kai. melanoj( alla. elpizw genesqai proj umaj kai. stoma proj stoma lalhcai( iha h cara. himwh peplhrwmenh h

NAS 2 John 1:12 **Having many things to write to you, I do not want to do so with paper and ink;** *ecwn ecw (circ. ptc./p/a/nm1s; "While having") Polla. poluj (ap-an-p; "many things") grafein grafw (misc. inf./pa; "to write") umih su, (npg-2p; "to you all"; ref. the lady and her children) ouk ouw (neg. +) eboulhqhn boulomai (viad-1s; "I do not want to/determine/desire/wish"; used 37x) "do so" supplied dia, (pAbl; "with/through"; denotes agency) cartou cartij (n-Ablm-s; "paper/papyrus"; hapax) kai, (cc) melanoj( melaj (ap-Abln-s; "ink"; lit. black/dark; used 6x) **but I hope to come to you and speak face to face,** *alla, (strong advers.) elpizw (vipa--1s; "I keep on hoping for/expecting/awaiting; used 31x) genesqai ginomai (compl. inf./a/d; "to come") proj (pa; "to/towards"; emphasis face to face) umaj su, (npa-2p) kai, (cc) lalhcai( lalaw (compl. inf./a/a; "to speak/to audibly voice/to talk"; emphasis on the voice verses the reasoning) stoma (n-an-s; lit. mouth/jaws; used idiomatically "face to face/person to person") proj (pa) stoma (n-an-s) **that (CORRECTED) our joy may be made full.** *iha (cs; result) himwh egw, (npg-1p; "our") h cara, (d.a. + n-nf-s; "the joy/happiness") h eimi(periphrastic vspa--3s +) peplhrwmenh plhrow (circ. ptc./PF/p/nf-s; "may be made full/might be made complete"; same construction 1Joh.1:4)***

GNT 2 John 1:13 IAspazetai, se ta tekna thj adel fhj sou thj eklekthj

NAS 2 John 1:13 **The children of your chosen sister greet you.** *ta. to, tekna teknon (d.a. + n-nn-p; "The children"; ref. familial relationship) sou su, (npg-2s; "of your"; gen. of relationship) thj h eklekthj eklektoj (a--gf-s; "the chosen/elect"; same as 2Joh.1; ref. +V) thj h adel fhj adel fh, (d.a. + n-gf-s; "sister/sibling") IAspazetai, aspazomai (vipd--3s; "keeps on embracing/greets with good wishes"; used 61x) se su, (npa-2s; "you"; specifically the lady)*

2<sup>nd</sup> JOHN

## ANALYSIS VERSES 12 – 13:

1. John now closes this letter with a two-fold statement of doctrinal import:
  - A. **Having many things to write to you, I do not want to *do so* with paper and ink.**
  - B. **But I hope to come to you and speak face to face.**
2. The “**many things to write**” looks at a continuation of edifying communication that John could pen with a more lengthy letter. Cp. Eph.4:11-12,29
3. While the exact thinking of additional doctrine he would like to disseminate is unknown, it is obvious much is on his mind regarding this family.
4. It denotes his personal care and concern for his sheep individually.
5. While some may argue that he only wants to convey personal matters of a non-spiritual nature, it is totally incongruous to think that whatever else he would like to **write** would not be thoroughly laced with Divine viewpoint.
6. John’s writings do not reflect a superficial believer that would waste his time engaging in endeavors that do not produce edification for others conducive to his office and gift.
7. The fact that he refrains from further writing at this time **with paper and ink** indicates that he has fulfilled his purpose to encourage and exhort these at hand addressing the immediate issue without distraction.
8. As their shepherd, his focus is clear and he writes no more than what is appropriate in order that the pertinent applications necessary for the present situation are not clouded.
9. Too many times believers like to hear themselves talk rather than focus on the exact needs presented.
10. In so doing, they make a simple doctrinal solution into a complicated mess of confusing verbiage.
11. Principle: When dealing with others on doctrinal matters, stick with the issues. The goal is not to impress others with how much you know, but to relate the exact doctrine necessary to make the right application. If people will not apply based on the doctrine itself, continued hours of further “pearl regurgitation” will not convince them either.
12. John, having addressed the immediate danger for this family yet with more doctrine to give, then expresses the primary method of how doctrine was designed to be communicated i.e., “**face to face**”.
13. He uses two strong verbs of volitional determination (the verb “**I do not want**” [bou|omai/boulomai] with the strong adversative [a| |a/alla “in stark contrast to”] to the verb “**I hope**” [el|pizw/elpidzo]) to denote the superiority of **face to face** teaching over non **face to face** methods of teaching.
14. The fact that he placed a premium on **face to face** teaching, he refrains from further doctrinal instruction.
15. This again points to the fact that epistles were written only to address immediate concerns for churches and individuals when it was impossible logistically for the shepherd to assemble with his sheep.
16. That apostles had more than one local church to oversee, letters of this sort were sometimes necessary.
17. Longer and more doctrinally detailed epistles were written when the situation was critical and the author may not be able to visit.

2<sup>nd</sup> JOHN

18. That the lady and her family only needed succinct clarification as to the degree of separation that was to be applied concerning false communicators and otherwise were loyal to the truth, they could wait until his next visit for more expository teaching.
19. John's sentiments concerning **face to face** teaching are also those of Paul. Rom.1:10-11 (*emphasis is on the function of spiritual gifts only fully realized in a functioning local church*); 15:32 (*emphasis on blessing by association and RMA of right P-T with right congregation*); 1The.2:17-20 (*emphasis on sorrow brought about when sheep are extendedly separated from right P-T, vs.17a; the zeal for **face to face**, vs.17b; it is Satan's agenda to obstruct believers in application to this principle, vs.18; right congregation is the means for the P-T's wreath vss.19-20*)
20. The verb translated "**speak** – lal eῡw/lalew" emphasizes the audible voice heard.
21. John adheres to the very principle taught by Jesus recorded in John's gospel that it is the very voice of the communicator that the sheep adhere to under the principle of one right P-T per one congregation. Joh.10:1-5 esp. vs.5
22. This principle is greatly under attack today and is rampant in the ICE movement.
23. While tapes and FX hookups are beneficial to introduce others to sound teaching and in lieu of logistical impossibilities to be in an adjusted local church, they are no more than a substitute and are not to be designed to replace the local church and **face to face** teaching.
24. There are those amongst the tapers that will argue that our stand in this regard is only a front to promote a "social club" of believers, which the local church is not to be.
25. However, when you show them verses such as ours, they will respond and say that Paul or John just wanted to be with them for the purpose of socializing, contradicting their very argument, because they do not want to line up with the truth in application.
26. John then finishes vs.12 with the result of those that adhere to this principle and states, "**that our joy may be made full**".
27. Doctrine supplied under **face to face** provides +H to its fullest measure for those that hear and apply.
28. There can be no true inner **joy** for those that lack in assembly of themselves together for the dissemination and assimilation of the Divine viewpoint of life. Heb.10:25
29. John ends the epistle with a greeting from the lady's sister's **children**, "**The children of your chosen sister greet you**".
30. John acts as spokesman for these on their behalf and request.
31. That he emphasizes only **the children** implies possibly that her believing **sister** was deceased.
32. The verb "**greet**" emphasizes an embracing based on mutual positive volition and common faith.
33. It is in start contrast to avoiding greetings to those of heretical agendas addressed in vss.10-11.
34. It is designed as further encouragement by her immediate family that they too are hanging in there with the truth, and she is not battling alone in the A/C.
35. To hear of other saints resisting the bombardment of human viewpoint and standing loyal with the truth under their right P-T is always a source of support for other +V.