

2 John

1. The Elder, to the elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth,

A. The Elder,

1. elder- Gr. **presbuteros**- *mature one, term of rank or office*

a. John was the last remaining apostle of Jesus of the original twelve disciples. He was quite advanced in age at this time. That is why he calls himself "the elder". He probably was residing in Ephesus. He was the bishop of Ephesus before Timothy took over the church there.

b. In the early church there were a plurality of elders/bishops and deacons. Deacons were the starting place of ministry. Deacons performed the menial tasks of the church. Elders/Bishops took oversight of the church. Elders and Bishops are basically interchangeable terms in the New Testament. **Titus 1:5, 7, 1 Pet. 5:1-2** There was one chief elder/bishop in each church. The chief bishop/elder was the Pastor, which is one of the five equipping offices given to the church. **Eph. 4:11**

B. to the elect lady and her children,

1. elect- Gr. **elektos**- *picked out, chosen*

a. Believers are called elect. **Eph 1:4-5; 1Th 1:3-4; 2Th 2:13-14; 1Pe 1:2**

2. lady- Gr. **kuria**- *female of kurios- meaning Lord or Master*

a. Many see this letter being written to a certain unnamed lady. Some say that her name was Kuria.

b. However ample support among commentators show that the lady spoken of is not a woman, but a euphemism of a local church John was writing to. I take this stance. I believe John is writing to a local church. He calls it by the female term Kuria.

c. The church is the bride of Christ. Christ is called Lord- **Kurios**. The church is the bride of Christ- **Kuria**.

d. The word kurios means to be Lord or Master. Jesus is our Lord or Master. However, His bride rules and reigns with Him! That is why the church here is designated by the female name Kuria.

e. In proof that John is not writing a single individual in this letter we see in verse 8 he says to look to **yourselves**. This is plural in the

Greek. If he was writing to a single woman he would not use the word yourselves in the plural. He would use the word yourself in the singular.

3. **children**- Gr. **teknon**- *offspring*

- a. This is not the children of a certain woman, but the members of the local church John is addressing. John uses the term children in his epistles to speak of spiritual children, not natural children.

C. **whom I love in truth,**

1. **love**- Gr. **agapao**

- a. Like Paul did towards the Corinthians, so John affirms his love for this church.

2. **truth**- Gr. **aletheia**

- a. This is one of the terms John uses for Jesus Christ. Jesus is called the Truth by John. In [John 14:6](#) Jesus says of Himself, "I and the Way, the **TRUTH**, and the Life.

D. **and not only I, but also those who have known the truth**

1. **known**- Gr. **ginosko**- *to have a progressive knowledge of by way of relationship*

- a. The only way we can really know Jesus is to enter a relationship with him through the new birth. Gnostics in the early church proclaimed to know truth, but they did know Jesus through the new birth.

2. **truth**- Gr. **aletheia**

- a. Again, this is a term for Jesus Christ.

2. **because of the truth which abides in us and will be with us forever:**

A. **truth**

- a. Again, this is Jesus and His Spirit

B. **abides**- Gr. **meno**- *remains*

C. **with us**

- a. Jesus is called Emmanuel- *God with us*.

D. **forever**- Gr. **aionios**- *unto the ages, eternity*

- a. Jesus promised to be with his disciples forever by giving His Spirit to them and He would abide with them forever. [John 14:16](#), [Matt. 28:20](#)

3. **Grace, mercy, *and* peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.**

A. **Grace**- Gr. *charis*- *unmerited favor, power, strength, and ability*

B. **mercy**- Gr. *eleos*- *compassion*

1. Grace and peace are mentioned together in most of the New Testament epistles in the opening remarks. Mercy is added to grace and peace in the pastoral epistles- 1 & 2 Timothy and Titus. [1 Tim. 1:2](#), [2 Tim. 1:2](#), [Titus 1:4](#) That means that pastoring a church you need all three: grace, peace, **and mercy!**

2. John is writing this short letter to a local church that obviously was facing difficult circumstances. Mercy is added to grace and peace here.

C. **peace will be with you from God the Father and from the Lord Jesus Christ,**

1. **peace**- Gr. *eirene*- *to join, bring into harmony with resultant prosperity and wholeness.*

2. **God the Father**

3. **Lord Jesus Christ**

a. We receive from the Father through our mediator, the Lord Jesus Christ.

D. **the Son of the Father,**

1. **Son**- Gr. *huios*- *mature son who has right to the family name and resources*

a. We are sons [*huios*] in the Son. [Gal. 4:6](#), [Heb. 2:10](#)

E. **in truth and love.**

1. **truth**

a. We receive grace, peace, and mercy in truth. That is a name for Jesus! [John 14:16](#)

2. **love**

a. We receive grace, peace, and mercy in love. God is love. [1 John 4:8](#)

4. **I rejoiced greatly that I have found *some* of your children walking in truth, as we received commandment from the Father.**

A. **I rejoiced greatly that I have found some of your children walking in truth,**

1. **rejoiced greatly**- Gr. *chairō lian*

2. **found**- Gr. *heurisko*

3. **children**- Gr. *teknon*- *offspring*

a. Again this is probably not a woman with a lot of children. John is

speaking to a church calling it the elect lady [Kurìa].

b. These children are not natural children of a woman, but the spiritual children that are church members of the church John is writing to.

4. **walking**- Gr. **peripateo**- *to walk around*

5. **in truth**

a. This means they were walking in Christ. They were saved and walking in the Spirit. They were walking in faith. They were walking in love. They were walking in the Word. Really all of these mean the same thing!

B. as we received commandment from the Father

1. **received** - Gr. **lambano**

2. **commandment**- Gr. **entole**

a. This commandment came from the Father, but was spoken through Jesus. Jesus only spoke the words of His Father. [John 14:24](#), [John 15:12](#)

5. And now I plead with you, lady, not as though I wrote a new commandment to you, but that which we have had from the beginning: that we love one another.

A. And now I plead with you,

1. **plead**- Gr. **erotao**- *to make a request*

2. **you**

a. Here the word "you" is in the singular because it is written to the one local church. In a few verses the words will change to the plural thus proving he is not speaking to a single individual.

B. lady- Gr. **Kurìa**

1. John is speaking to the Lord's bride- the church.

C. not as though I wrote a new commandment to you,

1. **wrote**- Gr. **grapho**

2. **new**- Gr. **kainos**- *new in quality and character*

3. **commandment**- Gr. **entole**

a. John never added any commandment to what Jesus left us which is to love. However, many in the church throughout the years have added many commandments for Christians to keep. This is called legalism!

b. We were left the commandment to love, but we do not fulfill this

command in our own strength but by faith in the love of God that has first been shed abroad in our hearts freely by the Holy Spirit!
Rom. 5:5 We get this love by placing our faith in Jesus. Therefore, believing upon Jesus and loving others are linked into one commandment- **1 John 3:23**

D. but that which we have had from the beginning.

1. **had-** Gr. **echo**

2. **beginning-** Gr. **arche**

a. From the time that Jesus gave the commandment just before He was crucified. Jesus left this one commandment and has not changed His mind.

E. that we love one another

1. **love-** Gr. **agapao**

6. This is love, that we walk according to His commandments. This is the commandment, that as you have heard from the beginning, you should walk in it.

A. This is love,

1. **love-** Gr. **agape**

B. that we walk according to His commandments

1. **commandments**

a. Here we see the plural word “commandments”. This is not referring to the commandments of the Law or the Ten commandments. It is referring to the commandments of believing upon Him and loving one another.

C. This is the commandment,

1. **commandment**

a. We go from the plural word “commandments” to the singular word “commandment”. Again, the commandments of believing upon Jesus and loving others are forever linked as one! **1 John 3:23** We cannot fulfill the command to love people as God wants us to without believing upon Jesus, being born again, and having His love poured out in your heart. **Rom. 5:5** We then can love people with God's love flowing through us in trusting reliance upon Him to do it for us and through us!

D. that as you have heard from the beginning,

1. **heard-** Gr. **akouo**

2. **beginning**- Gr. **arche**

E. **you should walk in it.**

1. **walk**- Gr. **peripateo**

2. **in it**

a. **in the truth**- In Jesus!

7. **For many deceivers have gone out into the world who do not confess Jesus Christ *as* coming in the flesh. This is a deceiver and an antichrist.**

A. **For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh.**

1. **deceivers**- Gr. **planos**- *a wanderer, an imposter*

a. Those who teach false doctrine don't like to stick in one place for long because of opposition from sound leadership. They wander around from church to church peddling their false teaching to those who will listen and buy in.

b. Be very careful not to put a new person into leadership in your church. You need to test them first with small things. Watch them first. It is also helpful if you are considering someone on your staff to check up on the places that person has been in the past. If they get indignant that you want to check up then that will tell you something.

c. False teachers had invaded into the early church. They wandered in from the world and tried to act like they belonged but they did not.

2. **gone out**- Gr. **eiserchomai**- *to come into*

3. **into the world**- Gr. **eis kosmos**

4. **confess**- Gr. **homologeō**- *to acknowledge, say the same thing God says*

a. Evil spirits will never confess that Jesus has come in the flesh. The test of Jesus coming in the flesh is a test to determine if a spirit is from God or not. [1 John 4:1-2](#)

5. **coming**- Gr. **erchomai**

6. **in the flesh**

a. In other words- coming in a *human body*.

b. Why is it so important to acknowledge that Jesus came in a human body? Because if He did not he could not have redeemed us. He would not qualify as our substitute. He had to be made like us to redeem us and be our suitable substitute and representative.

- c. Gnosticism was rampant in the early church. It taught that there was a span of beings from the true God to the evil being who created the earth. They said that this being was the God of the OT. They also taught that this span of beings could be contacted and by special knowledge you could ascend to the one true God. They even taught that Jesus was one of these ascended beings, but did not come in a physical body. They taught that spirit was good and physical matter was evil. Therefore, they said Jesus did not have a physical body. To come against the full humanity of Jesus is to come against the redemption of mankind through the cross.
- d. All Religion always bypasses the need for the redemption of the cross and salvation by grace through faith.

B. This is a deceiver and an antichrist.

1. **deceiver**- Gr. **planos**- *a wanderer, an imposter*

2. **antichrist**- Gr. **antichristos**

- a. Anyone that denies that Jesus is the Christ and that He is 100% God and 100% man in one person is an antichrist. They are against Christ.
- b. Anyone that says salvation can be obtained apart from Christ is an antichrist! Salvation is only found in one person, which is Jesus!
[Acts 4:12](#)

8. Look to yourselves, that we do not lose those things we worked for, but *that* we may receive a full reward.

A. Look to yourselves,

1. **look**- Gr. **blepo**

2. **yourselves**

- a. Notice this word. John had been addressing the lady [Kuria]. He has not stopped talking to her. However, here he uses the plural word "yourselves". This shows that he is actually writing to a local church and not an individual woman. He is writing to the Lord's bride- Kuria.
- b. We need to take heed to ourselves and our doctrine; in this we insure our salvation and those who hear us. [1 Tim. 4:16](#)

B. that we do not lose those things we worked for,

1. **lose**- Gr. **apollumi**- *to destroy or ruin*

- a. It is possible to ruin what you worked for. It takes much less time to ruin what you worked for than to achieve that thing you worked for.
- b. Why let your labor in the Lord be ruined by getting into false doctrine or legalism? Stay with grace and faith and receive a full reward from the Lord!

2. **worked-** Gr. *ergazomai-* *to work, labor*

C. but that we may receive a full reward

1. **receive-** Gr. *apolambano-* *to take away with you, carry away*

2. **full-** Gr. *pleres*

- a. If you can receive a full reward, you can receive a reward that is not full.

3. **reward-** Gr. *misthos*

- a. The bible never refers to "rewards" in the plural. It is always the word "reward" - singular. We will receive a singular reward for all that we do in life. Our reward can anywhere from a full reward to receiving no reward. [1 Cor. 3:15](#), [Matt. 6:1](#)

9. Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.

A. Whoever transgresses and does not abide in the doctrine of Christ does not have God.

1. **Whoever**

- a. There are no exceptions to this.

2. **transgresses-** Gr. *parabaino-* *to go by the side of, to go past or pass over without touching a thing, one who abandons his trust*

- a. This can refer to those who never accepted Christ for who He is. It can also mean that someone who abandons his trust in Christ and who He is.
- b. The Gnostics never believed upon Christ as both God and man. Their teaching was causing some Christians to transgress and not abide in the doctrine of Christ.
- c. Some people have transgressed by going beyond the teachings of the Bible. They say they have advanced spiritually beyond the Scriptures. They say they have greater and more real revelation of God themselves. If you think that then go on ahead, I will stick with the Bible thank you! You might think you are getting ahead,

but all you are doing is getting lost in left field!

3. abide- Gr. meno

- a. In this verse it is warning against Christians leaving the true faith for the heresy of Gnosticism. Notice the phrase, “does not abide in the doctrine of Christ.”

4. doctrine of Christ- Gr. didache Christos

- a. This is not referring to the teachings of Christ, but the biblical teaching about Christ. The doctrine of Christ is that He was God in the flesh. He was born of a virgin. He died physically on the cross for our sins. He was buried and was literally and physically raised from the dead three days later. These are cardinal truths of the faith. If you do not believe this you are not saved. You are an antichrist.

5. have- Gr. echo

6. God- Gr. theos

- a. The Gnostics claimed to be in contact and relationship with the true God but in the same time not holding to the fact that Jesus was God in the flesh, never came in the flesh, nor was He raised from the dead. They said they accepted God, but rejected Jesus. This is an impossibility.

B. He who abides in the doctrine of Christ has both the Father and the Son.

1. abides- Gr. meno

2. doctrine of Christ

- a. The doctrine of who Jesus Christ truly is.

3. both the Father and the Son

- a. If you accept the Son, you get the Father as well. Notice we just don't get a God when we accept the Son. We get the Father God!
- b. If you reject the Son, you reject the Father as well. If you do not have the Son, you do not have the Father. [1 John 2:22-24](#)

10. If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him;

A. If anyone comes to you and does not bring this doctrine,

1. anyone

- a. What does this mean? It means anyone!

2. comes- Gr. erchomai

3. bring- Gr. phero

4. this doctrine- Gr. didache

- a. The cardinal truths concerning who Christ is and what He has done for us- virgin birth, being God in the flesh, dying in a human body on the cross and raising literally and physically from the dead.

B. do not receive him into your house nor greet him

1. Do not!

- a. What don't you understand about this?

2. receive- Gr. lambano

3. into your house- Gr. eis oikia

- a. There are some that want access to your home to spread their false doctrines about God and Christ. Two of those groups are the Mormons and the Jehovah Witnesses. Both of these have false teachings about the person of Christ. Mormons believe Jesus was an angel and not God. Jehovah Witnesses also do not believe Jesus was God in the flesh. Both do not hold the biblical doctrine of Christ.
- b. Many Christians greet these people that knock on their door and let them come in. They think that they might be able to win them to Christ; however, they are violating scripture by doing so!
- c. The Bible does not say invite them in and try to win them to Christ. It says do not greet them or let them come in.
- d. Some would say you are not loving them by doing this. What about loving God first? Is violating His Word loving God? God knows best. He said don't greet them or let them come in. Do you know better than God? Do you have more love than God?
- e. Those coming to you to share their false beliefs about God and the Bible are not interested in hearing your opinion about God and the Bible. They are sellers not buyers. Sellers are not interested in buying, but selling. Don't waste your time with sellers of false doctrine. Look for those who have questions and want to know the truth. They are open to hear and receive [buy] the truth.

4. greet him- Gr. lego autos chairo- say to him to be well, thrive, hail

11. for he who greets him shares in his evil deeds.

A. greets- Gr. lego autos chairo- *to speak to him to be well, thrive, hail*

B. shares- Gr. koinoneo- *to participate in, share*

C. evil- Gr. poneros- *harmful evil*

- a. Spreading false doctrine and especially false doctrine relating to Christ is a harmful evil.

D. deeds- Gr. **ergon**

- a. Sharing the truth is considered good deeds to God.

12. Having many things to write to you, I did not wish *to do so* with paper and ink; but I hope to come to you and speak face to face, that our joy may be full.

A. Having many things to write to you,

1. many things

- a. Just like Paul who wanted to write many things to the Hebrews that he could not, John could not at this time either. [Heb. 5:11](#)

2. write- Gr. **grapho**

B. I did not wish to do so with paper and ink;

1. wish- Gr. **boulomai- *to purpose***

2. paper- Gr. **chartes**

3. ink- Gr. **melan**

C. but I hope to come to you and speak face to face,

1. hope- Gr. **elpizo- *confident expectation***

2. come- Gr. **erchomai**

3. speak- Gr. **laleo**

4. face to face- Gr. **stoma pros stoma- *mouth to mouth***

- a. This is always the best form of communication. There is too much emailing and texting today!

- b. Important messages need to be communicated face to face and mouth to mouth if possible.

D. that our joy may be full.

1. joy- Gr. **chara**

2. full- Gr. **pleroo**

- a. There is a joy that comes through face to face interaction in relationship. Many live in a false virtual world.

13. The children of your elect sister greet you. Amen.

A. children- Gr. **teknon- *offspring***

- 1. This is not the natural children of a certain woman. This is spiritual children of the church where John is writing from which probably is the church of Ephesus.

2. John uses the word children in his three epistles to speak of spiritual children, not natural children. In [3 John 1:4](#), John says he has joy to see his children to walk in the truth. He is not speaking of natural children but spiritual children.

B. **elect**- Gr. **elektos**- *chosen, selected*

C. **sister**- Gr. **adelphe**

1. Local churches are elect sisters to one another. Instead of being in competition, we are all in the same family, in relation to the same husband- Jesus!

D. **greet**- Gr. **aspazomai**- *to embrace*

E. **amen**- Gr. **amen**- *it is so, so be it*