

## 2<sup>nd</sup> John

Address and Greeting (vv. 1-3)

**VERSE 1 The elder** (Ὁ πρεσβύτερος [*d.a.w/adj.nom.m.s. presbuteros elder, old man*]),

**To the chosen lady and her children, whom I love in truth** (ἐκλεκτῇ κυρίᾳ καὶ τοῖς

τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, [*adj.dat.f.s. eklektos elect, chosen + noun dat.f.s.*

*kuria lady; feminine counterpart of kurios + conj kai + d.a.w/noun dat.nt.p. teknon child +*

*pro.gen.f.s. autos "her" + rel.pro.acc.m.s. hos who + pro.nom.s. ego + pres.act.ind.1s. agapao*

*love + prep en + noun loc.f.s. aletheia truth*]; **and not only I, but also all who know the**

**truth** (καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν [*conj kai + neg ouk +*

*pro.nom.m.s. ego + adj.nom.m.s. monos only + conj alla but + conj kai also + adj.nom.m.p. pas*

*all + d.a.w/perf.act.part.nom.m.p. ginosko know + d.a.w/noun acc.f.s. aletheia truth*]),

**VERSE 2 for the sake of the truth which abides in us and will be with us forever**

(διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα [*prep dia for the*

*sake of, because of + d.a.w/noun acc.f.s. aletheia truth + d.a.w/pres.act.part.acc.f.s. meno abide*

*+ prep en + pro.loc.p. ego + conj kai + prep meta + pro.gen.p. ego + fut.dep.ind.3s. eimi +*

*prep eis + d.a.w/noun acc.m.s.aion always; forever*]):

**VERSE 3 Grace, mercy and peace will be with us, from God the Father and from**

**Jesus Christ, the Son of the Father, in truth and love** (ἔσται μεθ' ἡμῶν χάρις ἔλεος

εἰρήνη παρὰ θεοῦ πατρός καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός ἐν ἀληθείᾳ καὶ ἀγάπῃ

[*fut.dep.ind.3s. eimi "will be" + prep meta with + pro.gen.p. ego + noun nom.f.s. charis grace +*

*noun nom.nt.s. eleos mercy + conj kai + noun nom.f.s. eirene peace + prep para + noun abl.m.s.*

*theos + noun nom.m.s. pater father + conj kai + noun abl.m.s. Jesus + noun abl.m.s. Christ +*

*d.a.w/noun gen.m.s. huios son + d.a.w/noun gen.m.s. pater + prep en + noun loc.f.s. aletheia truth + conj kai + noun loc.f.s. agape love]).*

### ANALYSIS: VERSES 1-3

1. John does not give his name as he was well known to the person he penned this letter for.
2. The vocabulary, subject matter and syntax correspond to 1<sup>st</sup> John (where his name does not appear) and to the Gospel of John.
3. He identifies himself using the title “the elder.”
4. The designation apart from its technical use in the NT for pastors and deacons means old man.
5. The term was probably used of John in a revered and affectionate sense of “the old man.”
6. This epistle is dated at about 80 AD which put John in the category of one who was elderly.
7. John had the longest life span of the 12 apostle as he wrote the book of Revelation around 96 AD.
8. John had oversight over an extended group of churches as an apostle (7 churches of Asia, etc.).
9. The woman he writes to is unnamed, which due to her prominence among believers was not necessary.
10. This the only book in the canon addressed to a woman.
11. Greetings to women in the NT are not unusual (e.g. Romans).
12. Women were elevated by the Gospel and were accorded the same status as men as they were equally royal priests.
13. This “lady” had children and she probably was a widow.
14. Here children were grown up young adults.
15. Her children were believers and at least some of them were very positive to BD.
16. The term “lady” (*kuria*) is the feminine counterpart to the Greek noun “lord” (*kurios*).
17. The descriptive adjective “chosen/elect” (*eklekte*) identifies this woman as one who came under the doctrine of election also referred to the Romans as predestination (Rom. 8:29, 30; Eph. 1:5, 11; cf. 1 Cor. 2:7).
18. Predestination or election is predicated on the doctrine of foreknowledge (Rom. 8:29; 1 Pet. 1:2).
19. The adjective used of this lady as one of God’s elect (chosen ones) occurs 24x in 22 verses (Matt. 22:14, 22, 24//Mk. 13:20, 22, 27; Lk. 18:7; 23:35; Rom. 8:33; 16:13; Col. 3:12; 1 Tim. 5:21; 2 Tim. 2:10; Titus 1:1; 1 Pet. 1:1; 2:4, 6, 9; 2 Jn. 1:1, 13; Rev. 17:14).
20. Elect according to divine foreknowledge is the greatest thing that can be said about anyone.
21. Here is a distinguished believer and her offspring, unknown to the cosmos, but fully known to God.
22. What is more is that she was very devoted to the truth, the next greatest thing that can be attributed of a person.
23. Age, social status, gender, renown, wealth, talent, I.Q., looks, etc. are total vanity as over against being one of God’s elect and being positive to the truth.
24. John refers to this woman and her children as believers he personally loves.

25. Divine love of a pastor for his spiritual children and especially those who are devoted to the truth is in view here (cf. 3 Jn. 1:4 “I have no greater joy than this, to hear of my children walking in the truth.”; 1 Jn. 1:4 “And these things I write to you, so that our joy (mutual) may be made complete.”).
26. John lets her know that he loves her “in truth.”
27. He also reminds her that she is loved by “all who know the truth” (“and not only I...”).
28. John adds that his love for her and others is based on attitude towards the truth, since love can be counterfeited.
29. Love (FHS) rooted in the truth is without hypocrisy (Rom. 12:9; Jam. 3:17).
30. Love apart from the truth is fake.
31. Those who are in fellowship and positive know the truth when it is taught them, and they in turn love those who are likeminded.
32. The translation of the last phrase of verse 2 is literally, “but also all who have known the truth” (perf.part. *ginosko*).
33. Genuine Christian love only exists where there is a love of the truth found in the WOG.
34. Obviously the positive informed believer must keep himself in fellowship.
35. The STA neutralizes agape love even in mature believers.
36. The 2<sup>nd</sup> adjustment is crucial to sustaining the love John refers to in his letters.
37. Knowing the truth results in love towards God and other positive believers.
38. This is emphasized by the phrase in v. 3 “for the sake of the truth” which sounds repetitious after the two uses of “truth.”
39. John has a tendency to round off his paragraphs by a repetition of the opening thought, and in this case the effect is accentuating the point.
40. The truth is that which has come to reside/abide in believers and it produces an inner dynamic of loving one another.
41. What is said in the Gospel of John about the Spirit of truth (Jn. 14:15-17) is here affirmed about the truth, so that truth has become an influence in Christians.
42. Christ in us is BD in the soul/spirit.
43. Somewhat loosely the writer adds that the truth will be with his readers forever (v. 2a).
44. Since the truth will be with us forever why not follow the truth to the end of Ph 2?
45. Love as well will be with us forever (1 Cor. 13:8).
46. In v. 4 we have the customary Christian greeting found in NT letters.
47. It is especially evident in Paul’s letters.
48. John makes use of his own characteristic use of this standard Christian greeting.
49. John’s variation is in the form of a positive affirmation rather than a wish (fut.ind. *eimi*).
50. He is confident that grace, mercy and peace will be realized for his recipient (s).
51. Peace occurs here and in 3 Jn. 1:14.
52. Grace only occurs here and in Jn. 1:14, 16, 17.
53. Peace occurs at Jn. 14:27; 16:33; 20:19, 21, 28.
54. Mercy occurs only here in John’s writings.
55. Grace is the watchword of the CWL since we are prone to STA activity.
56. Grace comes to these positive believers in the form of eternal security, living grace, forgiveness and restoration to fellowship, etc.
57. GAP multiplies the grace factor in those who are obedient (2 Pet. 1:2).
58. Mercy is closely related to grace, but it accentuates the grace factor by emphasizing how great God’s grace is toward the undeserving (1 Pet. 1:3).

59. It is multiplied towards those who remain faithful (Gal. 6:16; Jude 1:2, 21; Heb. 4:16; 2 Tim. 1:16-18).
60. Those who show mercy will receive mercy (Matt. 5:7; 18:13).
61. Paul was candidate for mercy based on his pre-salvation crimes (1 Tim. 1:13).
62. Any deliverance is an act of mercy (Phil. 2:27).
63. The current dispensation is an act of mercy toward Gentiles (Rom. 11:30).
64. Job wasn't perfect under his testing but was shown mercy as he was wonderfully reestablished (Jam. 5:11).
65. Christ is a merciful high priest (Heb. 2:17).
66. Peace protects us from fear and is a fruit of the Spirit.
67. Inner peace is multiplied via GAP (2 Pet. 1:2).
68. This peace Jesus left with His disciples (Jn. 14:27; 16:33).
69. The source of these three blessings is from the God the Father and His Son, Jesus Christ.
70. These blessing are for those who live in the sphere of truth and love.