

Living in Truth and Love (vv. 4-6)

VERSE 4 I was very glad to find some of your children walking in truth, just as we have received commandment to do from the Father (Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς [*aor.dep.ind.1s. chairō be glad, rejoice + adv. lian very + conj hoti that + pf.act.ind.1s. heurisko find + conj. hina that + prep ek + d.a.w/noun gen.nt.p. teknon + pro.gen.s. su + pres.act.part.acc.m.p. peripateo walk + prep en + noun loc.f.s. aletheia + conj kathos just as + noun acc.f.s. entole commandment + aor.act.ind.1p. lambano receive + prep para + d.a.w/noun gen.m.s. pater*]).

VERSE 5 Now I ask you, lady, not as though I were writing to you a new commandment (καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν καινὴν γράφω σοι [*conj kai + adv. nun now + pres.act.ind.1s. erotao ask + pro.ac.s. sus + noun voc.m.s. kuria lady + neg ouk + conj. hos as + noun acc.f.s. entole commandment + adj.acc.f.s. kainos new + pres.act.ind.1s. grapho write + pro.dat.s. su*], **but the one which we have had from the beginning, that we love one another** [ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους [*conj alla but + pro.acc.f.s. which + imperf.act.ind.1p. echo have + prep apo from + noun abl.f.s. arche beginning + conj hina that + pres.act.subj.1p. agapao love + noun acc.m.p. allelon one another*]).

VERSE 6 And this is love, that we walk according to His commandments (καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· [*conj kai + pro.nom.f.s. houtos this + pres.act.ind.3s. eimi + d.a.w/noun nom.f.s. agape + conj hina that + pres.act.subj.1p. peripateo walk + prep kata according + d.a.w/noun acc.f.p. entole commandment + pro.gen.m.s. autos his*]).

This is the commandment, just as you have heard from the beginning, that you should walk in it (αὕτη ἡ ἐντολή ἐστίν, καθὼς ἠκούσατε ἀπ’ ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε [*pro.nom.f.s. houtos + d.a.w/noun nom.f.s. entole + pres.act.ind.3s. eimi + conj kathos + aor.act.ind.2p. akouo hear + prep apo from + noun abl.f.s. arche beginning + conj hina + prep en + pro.loc.f.s. autos + pres.act.subj.2p. peripateo walk*]).

ANALYSIS: VERSES 4-6

1. John had received a reliable report regarding this woman’s children and it brought him considerable +H (cf. 3 Jn. 1:3, 4).
2. Her children or at least *some* of her children were very positive and making solid applications.
3. “Walking in the truth” refers to living the CWL in accord with BD.
4. John reiterates the fact that believers have a commandment to walk in the truth (v. 4b).
5. Do not let anyone convince you otherwise.
6. For the contrast see Jn. 8:12; 12:35; 1 Jn. 1:6, 7; 2:6; 2 Jn. 1:6.
7. In v. 5 John once again addresses this woman using the designation “lady” (2 Jn. 1:1)
8. Regarding walking in the truth John reiterates the importance of the virtue of divine love.
9. This “new commandment” is not new in the sense of not previously existing from the beginning of God’s plan, but new in the sense of the current dispensation.
10. It is so referred to here and in Jn. 13:34; 1 Jn. 2:7 & 8.
11. To walk in the truth requires that the believer operates in the sphere of divine love, otherwise the effect is lost (cf. 1 Cor. 13).
12. So this commandment is new in that it is fulfilled in the CA under the universal indwelling of the HS and it has Jesus Christ as the perfect example.
13. This commandment is one that they all were taught from the beginning of their Christian experience.
14. John makes this observation in connection with the doctrinal exposure of believers (1 Jn. 2:7, 24; 3:11).
15. The commandment to love one another only finds traction when it is tied to the truth of BD.
16. That is the point made in v. 6.
17. This commandment to love one another was given by the Lord to His disciples just before His departure.
18. So in v. 6 John defines what this love is or consists of.
19. Love for God is a commandment and to keep His commandments is to keep the commandment to love Him.
20. This was taught in regards to the Mosaic Covenant (Deut. 6:5-6).
21. Love of one’s neighbor was taught as well (Lev. 19:18).
22. The first and greatest commandment is found in Deut. 6:5 and the second great commandment is found in Lev. 19:18.
23. Cf. Matt. 22:36-40.

24. The execution of these two commandments requires knowledge and application towards God and men with respect to all the commandments found in the Law.
25. For CA believers the same is true in that believers are to learn and apply the directives for the Royal Family found in the NT.
26. “This is love” when believers apply BD in line with “His commandments.”
27. In other words, John is reiterating to this woman that these are the ones she was taught “from the beginning.”
28. Nothing has changed John is telling her.
29. The love requirement is only kept when we adhere to the requirements of BD learned.
30. The love factor is simply the FHS.
31. The commandment factor is brought to our attention via GAP.
32. All the mental attitude and overt requirements of BD are the details of the general requirement to love God and one another.
33. This lady is again reminded that it is an obligation set before all (pres. subj.).
34. By the way the 2nd person plural of the verb “walk” refers to this woman and her children.
35. We cannot harbor mental attitude sins (ex. non-forgiveness), run down others, buck authority and be in line with this commandment.
36. Fundys typically exhibit a fake love as they refuse to conform to the dictum that all Scripture is important and often do not even know how to be filled with the Holy Spirit.
37. GAP exposes us to the Royal Code of conduct and Rebound establishes the filling of the Holy Spirit which results in love for others.

Warning and Admonition Regarding False Teachers (vv. 7-11)

VERSE 7 For many deceivers have gone out into the world (ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, [*conj hoti + adj.nom.m.p. polus + adj.nom.m.p. planos deceiver + aor.act.ind.3p. exerchomai go out + prep eis + d.a.w/noun loc.m.s. kosmos*], **those who do not acknowledge Jesus Christ as coming in the flesh** [οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· [*d.a.w/pres.act.part.nom.m.p. homologeo confess, acknowledge + neg me + noun acc.m.s. Jesus + noun acc.m.s. Christ + pres.dep.part.acc.m.s. erchomai come + prep en + noun loc.f.s. sarx flesh*]).

This is the deceiver and the antichrist (οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος [*pro.nom.m.s houtos this + pres.act.ind.3s. eimi + d.a.w/pro.nom.m.s. planos + conj kai + d.a.w/noun nom.m.s. antichristos; 5x: 1Jn. 2:18 [2x]; 2:22; 4:3; 2Jn. 7]*).

VERSE 8 Watch yourselves, that you do not lose what we have accomplished, but

that you may receive a full reward (βλέπετε ἑαυτούς, ἵνα μὴ ἀπολέσητε ἃ εἰργασάμεθα ἀλλὰ μισθὸν πλήρη ἀπολάβητε [*pres.act.imper.2p. blepo see; "Watch" + pro.acc.m.p. heautou + conj hina + neg me + aor.act.subj.2p. apollumi lose + rel.pro.acc.nt.p. hos what + aor.dep.ind.1p. ergazomai work; accomplish + conj alla + noun acc.m.s. misthos reward + adj.acc.m.s. pleres full + aor.act.subj.2p. apolambano receive*]).

ANALYSIS: VERSES 7-8

1. "For" or "because" (conj. *hoti*) establishes a link with the preceding dealing with truth and love.
2. False doctrine results in a condition that is contrary to love (FHS).
3. In these two verses John provides a warning to the recipients (1:1).
4. Just because they were spiritually on track does not mean that they were not vulnerable to false teachers with a Christian veneer.
5. The rise of false teachers with their pernicious doctrines was prophesied for the CA.
6. The first test of legitimacy comes with who and what Jesus Christ is as noted in v. 7.
7. That topic is how he begins 1st John.
8. Anyone who does not acknowledge the key doctrines of Christology and Soteriology should be regarded as a deceiver and opposed to Christ (virgin birth, hypostasis, impeccability, bearing sins, death, burial, and resurrection).
9. Today we have cults, denominations and a host of Christian ministries that has little regard for sound doctrine and verse by verse study under a singular pastor-teacher.
10. Gnostic teachers parading as Christians made a shamble of the hypostatic union.
11. This awareness was presented in 1 Jn. 2:18ff.; 4:1ff.; 5:5ff.
12. Anyone who denies the truth is in league with the final deceiver par excellence—the coming antichrist.
13. False teachings that undermine the CWL must be met with strong denunciation in line with what we find in the NT epistles.
14. "Watch yourselves" is an admonition to the recipients (cf. Matt. 24:4; Mk. 8:15; 13:5; Phil. 3:2; Col. 2:8; Heb. 3:12).
15. Some John says have left the faith (1 Jn. 2:19).
16. The potential loss that John refers to in v. 8b ("that you do not lose what we have accomplished") is the quest for the ultimate category of SG3.
17. Since Ph 1 salvation cannot be overturned and neither can SG3 what is it that can be negated for positive believers?
18. The "full reward" (Gk. noun *misthos* w/adjective *pleres* complete) must refer to the "crown" which is only granted to those who maintain positive volition to truth to the end of Ph 2.
19. That SG3 realized cannot be forfeited see Heb. 6:10 ("For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.").

20. In reference to the final evaluation of believes see 1 Jn. 2:28 and 4:17.
 21. The phrase “that you do not lose what we have accomplished” refers to abandonment to the quest for “a full reward.”
 22. The verb “accomplished” (εἰργασάμεθα aor.ind. ‘work for’ as in Jn. 6:27 “Do not labor for the food which endures to eternal life...”).

An Observation and a Caution (vv. 9-11)

VERSE 9 Anyone who goes too far and does not abide in the teaching of Christ,

does not have God (πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει·

[*adj.nom.m.s. pas + d.a.w/pres.act.part.nom.m.s. proago go ahead; “goes to far” + conj kai +*

neg me + pres.act.part.nom.m.s. meno abide + prep en + d.a.w/nou loc.f.s. didache teaching +

*d.a.w/noun gen.m.s. Christ + noun acc.m.s. theos + neg ouk + pres.act.ind.3s. echo have]; **the***

one who abides in the teaching, he has both the Father and the Son [ὁ μένων ἐν τῇ

διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει [*d.a.w/pres.act.part.nom.m.s. meno + prep en*

+ d.a.w/noun loc.f.s. didache teaching + pro.nom.m.s. houtos he + conj kai both + d.a.w/noun

acc.m.s. pater + conj kai + d.a.w/noun acc.m.s. huios + pres.act.ind.3s. echo have]).

VERSE 10 If anyone comes to you and does not bring this teaching, do not

receive him into your house, and do not give him a greeting (εἴ τις ἔρχεται πρὸς ὑμᾶς

καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε·

[*part ei if + pro.nom.m.s. tis + pres.dep.ind.3s. erchomai + prep pros + pro.acc.m.p. su + conj*

kai + adj.acc.f.s. houtos + d.a.w/noun acc.f.s. didache teaching+ neg ou + pres.act.ind.3s. phero

bring, bear + neg me + pres.act.imper.2p. lambano receive + pro.acc.m.s. autos + prep eis +

noun acc.f.s. oikia house/home + conj kai + pres.act.infin. chairo rejoice; “to greet” +

pro.dat.s. autos him + neg me + pres.act.imper.3p. lego say]);

VERSE 11 for the one who gives him a greeting participates in his evil deeds (ὁ

λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς
 [d.a.w/pres.act.part.nom.m.s. lego + conj gar + pro.dat.s. autos him + pres.act.infin. OR part.
 chairen of saluations + pres.act.ind.3s. koinoneo participate + d.a.w/adj.loc.nt.p. ergon deed +
 pro.gen.m.s. autos + d.a.w/adj.loc.nt.p. ponerous evil]).

ANALYSIS: VERSES 9-11

1. Loss of reward and in particular the “full reward” is the result of not continuing with the teaching that has its source in Christ.
2. Those who “go too far” (*proago* go ahead, beyond; here in a negative sense ‘to far’) refers to believers who leave the truth that has its source in Christ.
3. To ‘go too far’ is defined as “not abiding in the teaching” one has previously been lined up with.
4. The phrase “does not have God” refers to having a viable Ph 2 relationship with God due to reversionism.
5. “The one who abides in the teaching” refers to being in sync with sound doctrine (cf. 1 Jn. 2:24; 4:16).
6. Only the believer who abides in the truth and walks according to the commandment to love has a viable relationship with the Father and the Son.
7. The rest are walking in darkness.
8. Those who cast aside the truth for a substitute overturn their Ph 2 status.
9. The Corinthian’s were in the danger zone (yellow light on your car’s display) as noted in 2 Cor. 11:3 “But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of *devotion* to Christ.”
10. John provides a guideline on how the recipients were to deal with unsavory types when they approached them.
11. The situation in view here is to knowingly show hospitality to those who are of the false teacher/antichrist category.
12. Keep these types out of your homes and presence as much as is possible.
13. If entertaining negative family, they must keep their mouths shut!
14. The ‘lady’ was perhaps known for her hospitality to traveling Christians.
15. When it is clear that a certain individual(s) is disseminating false doctrine she was told not to give them even the customary Christian greeting.
16. To willingly ‘God bless’ these types in even a greeting is to “participate in his evil deeds.”
17. So, do not allow these types in your house and do not even grant them the customary greeting.

Final Words (vv. 12-13)

VERSE 12 **Though I have many things to write to you, I do not want to do so with paper and ink** (Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος, [adj.acc.nt.p. *polus* + pres.act.part.nom.m.s. *echo* + pro.dat.p. *su* + pres.act.infin. *grapho* + neg *ouk* + aor.dep.ind.1s. *boulomai* wish + prep *dia* + noun gen.m.s. *chartes* paper + conj *kai* + adj.gen.nt.s. *melas* black; ink]; **but I hope to come to you and speak face to face, so that your [our] joy may be made full** (ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾗ [conj *alla* + pres.act.ind.1s. *elpizo* hope + aor.dep.infin. *ginomai* come + prep *pros* + pro.acc.m.p. *su* + pro *pros* + noun acc.nt.s. *stoma* mouth + aor.act.infin. *laleo* speak + conj *hina* so that + d.a.w/noun f.s. *chara* joy + pro.gen.p. *ego* not “your” as in the translation but rather “our” + perf.pass.part.nom.f.s. *pleroo* make full + pres.act.subj.3s. *eimi*]).

VERSE 13 **The children of your chosen sister greet you** (Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς [pres.dep.ind.3s. *aspazomia* greet + pro.acc.s. *su* + d.a.w/noun nt.p. *teknon* + d.a.w/noun gen.f.s. *adelphe* sister + pro.gen.s. *su* + d.a.w/adj.gen.f.s. *eklektos* chosen]).

ANALYSIS: VERSES 12-13

1. John concludes this letter with a wonderful and strong statement with regards the importance of face-to-face teaching.
2. His letter was sent because he could not be there in person.
3. Other ways to communicate are sometimes necessary due to circumstances.
4. John informs that he had “many things to write you all” (pl. pro.), but he refrained to do so “with paper and ink.”
5. He informs them that he “hoped to come to you” for face-to-face teaching.
6. The words “face-to-face” is literally mouth-to-mouth.
7. It is an example of a part representing the entirety.
8. The result of the perspective visit “so that our joy may be made full” (pro.pl. is *ego*).
9. BD should produce +H (joy).
10. John sends greetings from her sister’s children; her sister probably was deceased.

END: 2ND John
June, 2020
Jack M. Ballinger