

The Loft

Sunday, June 14, 2020

Today: 2 John

FORMAT = 1: Short Study... 2: Deeper Study... 3: Questions... 4: Bonus... 5: Personal Study

1: Short Study:

Truth Jesus is the truth (Jn 1: 14), Scripture is the truth (Jn 17: 17) & we are to walk in/with the truth daily.

Love (Agape) Agape love is the highest form of love, because it is sacrificial love. The word agape is used many times.

2: Overview of Study:

1: 1 – 13 = Love & Obedience...

1: The elder,

To the lady chosen by God and to her children, whom I love in the truth—

and not I only, but also all who know the truth—

2: because of the truth, which lives in us and will be with us forever:

63: 1: 2 – 1 = “because of the truth, which lives in us”...

63: 1: 2 – 1.1*, CS = T: *because of the truth, which lives in us...* The Scripture sequence of who and what the truth is, Jesus is the truth and what the truth does is sanctify/make holy the people redeemed by God.... To live a life centered upon the truth, Jesus Christ.

... John 1: 14 = The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

... John 14: 6 = Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.”

... John 17: 17 = “Sanctify them by the truth; your word is truth.”

... John 18: 36-37 = Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place.” 37 “You are a king, then!” said Pilate.

Jesus answered, “You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, *to testify to the truth. Everyone on the side of truth listens to me.*”

63: 1: 2 – 1.2, CS = T: *because of the truth, which lives in us...* once you accept Jesus Christ as your Savior, He now dwells in the heart that has been changed by the Holy Spirit – we see this in many Scriptures, but we see it specifically in Col 1: 27.

... Col 1: 27 = To them God has chosen to make known among the Gentiles the glorious riches of this mystery, *which is Christ in you, the hope of glory.*

4: It has given me great joy to find some of your children walking in the truth, just as the Father commanded us.

3: Questions to Consider:

1: How does understanding the truth, transform how you live life? Why is this important?

2: How does living in the truth in loving ways, impact you and those around you the most?

4: Bonus:

6: And this is love: that we walk in obedience to his commands.

As you have heard from the beginning, his command is that you walk in love.

63: 1: 6 – 1 = “And this is love:” ...

63: 1: 6 – 1.1, CS = T: *And this is love...* God has written about love numerous times through the pen of John, Paul, Matthew, Peter and others. One of the more famous passages on love is found in 1 Corinthians 13.

... 1 Cor 13: 6-7 = Love does not delight in evil but rejoices in the truth. 7 It always protects, always trusts, always hopes, always perseveres.

... 1 John 3: 16, 23 = This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters... 23 And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

5: Personal Study: LIFE-APPLICATIONS... Fill-in the Blanks/Diagrams...

1: _____

2: _____

3: _____

2 John

Chapter Summary...

1: 1 – 13 = Love & Obedience...

63: 1: 0 – 0 = Scripture Connections...

... 2 Corinthians 5: 17-21 = (Those who are changed... Seek to live out the change)

... Col 2: 6-7 = So then, just as you received Christ Jesus as Lord, continue to live in him, 7 rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness.

... Col 3: 15-17 = Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. 16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. 17 And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

63: 1: 0 – 1 = Overview...

63: 1: 0 – 1.1 = Overview = Q: John wrote this letter to an anonymous Christian woman whose home was open for God's people to meet for fellowship and worship. The emphasis is on truth and love, and John points out three dangers believers must avoid...

... *Knowing the truth but not practicing it* (1-6) = We must walk in truth and walk according to His commandments. The Word of God is meant for *doing* and not just *knowing*. "If we say" (1 Jn 1: 6, 8, 10) but do not obey, we are hypocrites.

... *Practicing truth but not defending it* (7-8, 10-11) = The enemy is busy, and we must oppose him. Love must be balanced by truth (Eph 4: 15), or you will start supporting lies in the name of love (Phil 1: 9-11). It is easy to lose what you have gained by making friends with the wrong people.

... *Going beyond the truth* (9) = The word *transgress* means "to go beyond." When you go beyond God's Word, you are going too far. It is not progress but regress. Beware anybody who has something to add to your Bible (841, Wiersbe – CCB).

63: 1: 0 – 1.2 = Overview = Q: This is the heart of John's message... In verses 4-6 he focuses on the internal life of the local church. He points out its need to walk in truth, obedience, and love. In verses 7-11 he focuses on the external life of the local church, specifically the threat posed by false teachers who espouse erroneous doctrine. John makes a sharp distinction between what is true (vv. 4-6) and what is false (vv. 7-11) (1248, FCA).

63: 1: 0 – 1.3 = Overview = Q: John writes of how important it is for Christians to love one another. To love means to obey God's commandments, and God's commandments in turn tell us to live lives of love. John again emphasizes the importance of the doctrine that Jesus is God's Son – both God and man. Christians should separate themselves from those who teach that Jesus is not God's Son (1398, NIV – CS).

63: 1: 0 – 2 = Truth...

63: 1: 0 – 2.1 = Truth = Q: Truth is always strong, no matter how weak it looks, and falsehood is always weak, no matter how strong it looks – Philip Brooks (841, Wiersbe – CCB).

63: 1: 0 – 2.2 = Truth = Q: The "truth" is the truth about Jesus Christ, as opposed to the lies of the false teachers (c: 1 Jn 2: 21-23) (2286, LAB).

63: 1: 0 – 2.3 = Truth & Love = Q: It is of great interest to note how in this passage *love* and *truth* are inseparably connected. It is *in the truth* that the elder loves the elect lady/church. It is *because of the truth* that he loves and writes to the church (139, Barclay – J&J).

63: 1: 0 – 2.4 = Truth & Love = Q: Christian truth tells us the reason for the obligation of love. In his first letter, John clearly lays it down. He has talked of the suffering, sacrificing, incredibly generous love of God; and then he says, "Beloved, if God so loved us, we ought also to love one another" (1 John 4: 11).

The Christian must love because he loved. He cannot accept the love of God without showing love to the men God loves. Because God loves us, we must love others with the same generous and sacrificial love (139, Barclay – J&J).

63: 1: 0 – 3 = Love...

63: 1: 0 – 3.1* = Love = Q: Christian truth tells us the way in which we ought to love.

Agape is the word for Christian love.

... *Agape*... IS NOT passion with its ebb & flow, its flicker and its flame; nor is it an easy-going and indulgent sentimentalism. And it is not an easy thing to acquire or a light thing to exercise.

... *Agape*... IS undefeatable goodwill;

It is the attitude towards others which, no matter what they do, will never feel bitterness & will always seek their highest good.

... There is a love which seeks to possess; there is a love which softens and enervates; there is a love which withdraws a man from the battle; there is a love which shuts its eyes to faults and to ways which end in ruin.

... But Christian love will always seek the highest good of others and will accept all the difficulties, all the problems and all the toil which that search involves. It is of significance that John writes in love to warn (139, Barclay – J&J).

63: 1: 0 – 4 = Deceivers...

63: 1: 0 – 4.1 = Deceivers = Q: John now turns from true believers in (1-6) to false deceivers. He warns Christians not to be deceived (vv. 7-8). He tells them not to encourage false teachers by giving them hospitality (vv. 10-11). If his exhortations in verses 4-6 to walk in truth, obedience, and love are followed, the believers will be able to resist the heresy being taught by these false teachers (1248, FCA).

1: 1 – 13 = Love & Obedience...

1: The elder,

**To the lady chosen by God and to her children, whom I love in the truth—
and not I only, but also all who know the truth—**

63: 1: 1 – 1 = “The elder.”

63: 1: 1 – 1.1 = Q: The author terms himself “the elder.” Some hold that it is the mythical “presbyter John” of whom Papias may speak, but this is not likely the author of this epistle (649, Robertson – WPNT).

63: 1: 1 – 2 = “To the lady chosen by God and to her children, whom I love in the truth”...

63: 1: 1 – 2.1 = Q: Likely, “the chosen lady,” a title referring to a loyal woman (Kyria?), or possibly to a church (in Pergamum?) (649, Robertson – WPNT).

63: 1: 1 – 2.2 = Q: *And her children...* This may be understood literally (ca: 1 Tim 3: 4) or spiritually (ca: Gal 4: 19, 25; 1 Tim 1: 2 and also 1 Jn 2: 1, 12). If literal, the grammatical neuter embraces both sexes (649, Robertson – WPNT).

63: 1: 1 – 2.3 = Q: *To the lady chosen by God and to her children...* It is much more likely that the letter is written to a church. It is far more likely that it is a church which all men love who know the truth... Verse 4 says that some of the children are walking in the truth. In verses 4, 8, 10, 12 the word *you* is in the plural, which suggests a church (138, Barclay – J&J).

2: because of the truth, which lives in us and will be with us forever:

63: 1: 2 – 1 = “because of the truth, which lives in us”...

63: 1: 2 – 1.1*, CS = T: *because of the truth, which lives in us...* The Scripture sequence of who and what the truth is, Jesus is the truth and what the truth does is sanctify/make holy the people redeemed by God.... To live a life centered upon the truth, Jesus Christ.

... John 1: 14 = The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

... John 14: 6 = Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.”

... John 17: 17 = “Sanctify them by the truth; your word is truth.”

... John 18: 36-37 = Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place.” 37 “You are a king, then!” said Pilate.

Jesus answered, “You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, *to testify to the truth. Everyone on the side of truth listens to me.*”

63: 1: 2 – 1.2, CS = T: *because of the truth, which lives in us...* once you accept Jesus Christ as your Savior, He now dwells in the heart that has been changed by the Holy Spirit – we see this in many Scriptures, but we see it specifically in Col 1: 27.

... Col 1: 27 = To them God has chosen to make known among the Gentiles the glorious riches of this mystery, *which is Christ in you, the hope of glory.*

63: 1: 2 – 2 = “and will be with us forever:”

**3: Grace, mercy and peace from God the Father and from Jesus Christ, the Father’s Son,
will be with us in truth and love.**

63: 1: 3 – 1 = “Grace, mercy and peace”...

63: 1: 3 – 1.1 = Q: This salutation is like that in the Pastoral Epistles: Grace, the wellspring in the heart of God; mercy, its outpourings; peace, its blessed effect (649, Robertson – WPNT).

63: 1: 3 – 2 = “from God the Father and from Jesus Christ, the Father’s Son.”

63: 1: 3 – 2.1 = Q: The repetition of “from” serves to bring out distinctly the twofold personal relation of man to the Father and to the Son” (Westcott) (649, Robertson – WPNT).

63: 1: 3 – 3 = “will be with us in truth and love.”

63: 1: 3 – 3.1, CS = T: *will be with us in truth and love...* The sequence we see of truth and love, is a great one to discover in the Greek because it affirms the *agape* form of love several times within this short book.

... 2 Jn 1: 3c = will be with us *in truth and love...* ἐν ἀληθείᾳ καὶ ἀγάπῃ.

... 2 Jn 1: 1b = The elder, To the chosen lady and her children, *whom I love in the truth* – and not I only, but also all who know the truth. ... *whom I love in the truth* = οὗς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ

4: It has given me great joy to find some of your children walking in the truth, just as the Father commanded us.

63: 1: 4 – 1 = “It has given me great joy to find some of your children walking in the truth.”

... 3 Jn 4 = I have no greater joy than to hear that my children are walking in the truth.

63: 1: 4 – 1.1, CS = T: It is a great blessing to see lives that are in living “in tune” with the truth their life was created to sing!

63: 1: 4 – 1.2, CS = T: One of the great joys of life and ministry, is to see people receive the truth and walk in the truth daily! It is a blessing beyond words and for those who have served the Lord in this way for many years – they know the feeling, PTL!

Thus, this section begs the question – If you are a believer in Jesus Christ, who are you training/teaching in the truth? Who is it that the Lord has laid on your heart to lead to the Lord, or disciple them into greater maturity in the Lord?

It is the mark of a mature believer in Christ, that a disciple in Christ should be seeking to disciple others. This too, is commanded as Jesus indicated after his resurrection, as recorded in Matthew 28: 18-20 = The Great Commission.

... Matt 28: 18-20 = Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. 19

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

63: 1: 4 – 1.1* = Q: In the church to which he is writing there are things to make John’s heart glad and things to make it sad. It brings him joy to know that some of its members are walking in the truth; but that very statement implies that some are not.

That is to say, within the church there is division, for there are those who have chosen to walk different roads.

For all things John has one remedy and that is love (141, Barclay – J&J).

63: 1: 4 – 2 = “just as the Father commanded us.”

63: 1: 4 – 2.1, CS = T: God the Father has commanded us to love His Son (who is the way, truth, life = Jn 14: 6) and to love one another as He has loved us – a sign to the world of a genuine heart change has occurred for those in Christ.

... 1 John 3: 23 = And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

63: 1: 4 – 2.2* = Q: *just as the Father commanded us*... It is no new remedy and no new commandment; it is the word of Jesus himself: “A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another” (John 13: 34-35). Only love can mend a situation in which personal relationships are broken.

Rebuke and criticism are liable to awaken only resentment and hostility; argument and controversy are liable only to widen the breach; love is the one thing to heal the breach and restore the lost relationship (141, Barclay – J&J).

5: And now, dear lady, I am not writing you a new command but one we have had from the beginning.

I ask that we love one another.

63: 1: 5 – 1 = “And now, dear lady, I am not writing you a new command but one we have had from the beginning.”

63: 1: 5 – 2 = “I ask that we love one another.”

6: And this is love: that we walk in obedience to his commands.

As you have heard from the beginning, his command is that you walk in love.

63: 1: 6 – 1 = “And this is love:” ...

63: 1: 6 – 1.1, CS = T: *And this is love*... God has written about love numerous times through the pen of John, Paul, Matthew, Peter and others. One of the more famous passages on love is found in 1 Corinthians 13.

... 1 Cor 13: 6-7 = Love does not delight in evil but rejoices in the truth. 7 It always protects, always trusts, always hopes, always perseveres.

... 1 John 3: 16, 23 = This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters... 23 And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.

63: 1: 6 – 2 = “that we walk in obedience to his commands.”

... Ps 119: 30, 32 = I have chosen the way of truth; I have set my heart on your laws... 32 I run in the path of your commands, for you have set my heart free.

... 2 Cor 5: 17 = Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

63: 1: 6 – 2.1, CS = T: When you receive love from God, by receiving the grace He extends to those who receive His Son as their Savior – they show gratitude for that love by having an attitude that seeks to obey His commands rather than object/reject His commands.

63: 1: 6 – 3 = “As you have heard from the beginning, his command is that you walk in love.”

63: 1: 6 – 3.1 = Q: The statement that Christians should love one another is a recurrent New Testament theme. Yet love for one’s neighbor is an old command, first appearing in the third book of Moses (Leviticus 19: 18). We can show love in many ways: by avoiding prejudice and discrimination, by accepting people, by listening, helping, giving, serving, and refusing to judge. Knowing God’s command is not enough. We must put it into practice, walking “in obedience to his commands” (ca: Matt 22: 37-39 and 1 Jn 3: 7-8) (2286, LAB).

7: I say this because many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist.

63: 1: 7 – 1 = “I say this because many deceivers.” ...

.. 1 Jn 4: 1 = Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.

63: 1: 7 – 1.1 = Q:

63: 1: 7 – 2 = “(deceivers) who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world.”

... 1 Jn 4: 2 = This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God,...

63: 1: 7 – 2.1 = Q: John defines the deceivers' error. They deny his incarnation (1248, FCA).

63: 1: 7 – 2.2 = Q: In John's day, many false teachers taught that spirit was good and matter was evil; therefore, they reasoned that Jesus could not have been both God and man. In strong terms, John warns against this kind of teaching. There are still many false teachers who promote an understanding of Jesus that is not Biblical. These teachers are dangerous because they distort the truth and undermine the foundations of Christian faith. They may use the right words but change the meanings. The way your teachers live shows a lot about what they believe about Christ (2286, LAB).

63: 1: 7 – 2.3 = Q: That is, these deceivers are denying the reality of the incarnation and therefore denying that God can fully enter into the life of man. It is intensely significant to note how the great thinkers held on with both hands to the reality of the incarnation. In the second century, again and again Ignatius insists that Jesus was *truly* born, that he *truly* became man, that he *truly* suffered and that he *truly* died (143, Barclay – J&J).

63: 1: 7 – 2.4 = Q: Martin Luther said of Jesus: “He ate, drank, slept, walked; was weary, sorrowful, rejoicing; he wept and laughed; he knew hunger and thirst and sweat; he talked, he toiled, he prayed... so that there was no difference between *him* and other men, save only this, that he was *God*, and had no sin” (143, Barclay – J&J).

63: 1: 7 – 3 = “Any such person is the deceiver and the antichrist.”

... 1 Jn 4: 3 = but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.

8: Watch out that you do not lose what we have worked for, but that you may be rewarded fully.

63: 1: 8 – 1 = “Watch out that you do not lose what we have worked for.”

63: 1: 8 – 1.1 = Q: It is their claim that they are *developing* Christianity discovering more truly what it means. John insists that they are destroying Christianity and wrecking the foundation which has been laid and on which everything must be built (143, Barclay – J&J).

63: 1: 8 – 2 = “but that you may be rewarded fully.”

63: 1: 8 – 2.1 = Q: The Greek word translated “reward” refers to “the wages of a workman.” John's concern is not with the loss of salvation which one does not earn in any case (it is a free gift), but with the loss of reward due for faithful service (1248, FCA).

9: Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son.

63: 1: 9 – 1 = “Anyone who runs ahead and does not continue in the teaching of Christ does not have God;”...

63: 1: 9 – 1.1 = Q: Verse 9 is interesting and significant. We have translated the first phrase *everyone who goes too far*. The Greek is *proagon*. The verb means *to go on ahead*. The false teachers claimed that they were the progressives, the advanced thinkers, the men of the open and adventurous mind.

... John himself was one of the most adventurous thinkers of the New Testament. But he insists that, however far a man may advance, he must abide in the teaching of Jesus Christ or he loses touch with God.

... Here, then, is the great truth. John is not condemning advanced thinking; but he is saying that Jesus Christ must be the touchstone of all thinking and that whatever is out of touch with him can never be right. John would say, “Think – but take your thinking to the touchstone of Jesus Christ and the New Testament picture of him.”

... *Christianity is not a nebulous, uncontrolled theosophy; it is anchored to the historical figure of Jesus Christ.*

(143, Barclay – J&J).

63: 1: 9 – 2 = “whoever continues in the teaching has both the Father and the Son.”

10: If anyone comes to you and does not bring this teaching, do not take them into your house or welcome them.

63: 1: 10 – 1 = “If anyone comes to you and does not bring this teaching.”

63: 1: 10 – 2 = “do not take them into your house or welcome them.”

63: 1: 10 – 2.1 = Q: John now issues his second warning: do not receive or welcome false teachers into your home. This injunction sounds harsh in the light of the New Testament’s insistence upon hospitality – including John’s own words on the subject (Rom 12: 13; 1 Tim 3: 2; Titus 1: 8; Heb 13: 2; 1 Pet 4: 8-10; 3 Jn 5-8). However, it is important to notice that John refers to teachers and not believers who might hold errant views (1248, FCA).

63: 1: 10 – 2.2 = Q: John instructed the believers not to show hospitality to false teachers. They were to do nothing that would encourage the heretics in their propagation of falsehoods. In addition, if believers were to invite them in, such action would show they were approving of what the false teachers said and did. It may seem rude to turn people away, even if they are teaching heresy, but how much better it is to be faithful to God than merely courteous to people! John is condemning the support to opposing the true teachings of God, not condemning hospitality to unbelievers. John adds that a person who supports a false teacher in any way shares in the teacher’s wicked work (2287, LAB).

63: 1: 10 – 2.3 = Q: Here we see very clearly the danger which John saw in these false teachers. They are to be given no hospitality; and the refusal of hospitality would be the most effective way of stopping their work. John goes further; they are not even to be given a greeting on the street. This would indicate that to some extent you had sympathy with them.

... It must be made quite clear to the world that the church has no tolerance for those whose teaching destroys the faith. This passage may seem on the face of it to run counter to Christian love; but C.H. Dodd has certain very wise things to say about it. ... And yet, to return to C.H. Dodd, a good-humored tolerance can never be enough. “The problem is to find a way of living with those whose convictions differ from our own upon the most fundamental matters, without either breaking charity or being disloyal to the truth.” It is there that love must find a way. The best way to destroy our enemies, as Abraham Lincoln said, is to make them our friends. We can never compromise with mistaken teachers but we are never free from the obligation of seeking to lead them into the truth (145, Barclay – J&J).

11: Anyone who welcomes them shares in their wicked work.

63: 1: 11 – 1 = “Anyone who welcomes them shares in their wicked work.”

63: 1: 11 – 1.1 = Q: When the saintly Polycarp met the heretic Marcion, Marcion said: “Do you recognize me?” “I recognize Satan’s first-born,” answered Polycarp. It was John himself who fled from the public baths when Cerinthus, the heretic, entered them. “Let us hurry away lest the building collapse on us,” he said, “because Cerinthus the enemy of truth, is here.” (144, Barclay – J&J).

12: I have much to write to you, but I do not want to use paper and ink.

Instead, I hope to visit you and talk with you face to face, so that our joy may be complete.

63: 1: 12 – 1 = “I have much to write to you, but I do not want to use paper and ink.”

63: 1: 12 – 1.1 = Q: John was wise and he knew that letters can often only bedevil a situation and that five minutes heart to heart talk can do what a whole file of letters is powerless to achieve. In many a church and in many a personal relationship, letters have merely succeeded in exacerbating a situation; for the most carefully written letter can be misinterpreted, when a little speech together might have mended matters.

... Church courts and Christian people would do well to make a resolution never to write when they could speak (145, Barclay – J&J).

13: The children of your sister, who is chosen by God, send their greetings.

63: 1: 13 – 1 = “The children of your sister, who is chosen by God, send their greetings.”

63: 1: 13 – 1.1 = Q: The letter closes with greetings from John’s church to the friends to whom he writes, greetings, as it were, from one sister’s children to another’s, for all Christians are members of one family in the faith (145, Barclay – J&J).