

Study Notes For Second John

(Chapter One)

II John 1:1 *“The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;”*

- The word translated “elder” [πρεσβύτερος; Strong’s # 4245] can refer to someone older in age than another person (**Luke 15:25, Acts 2:17** [old men], and **I Timothy 5:1-2**), someone holding the office of an elder in the local church (**Acts 14:23, Acts 15:22, Titus 1:5-9, and I Peter 5:1**), angelic beings in visions of Heaven (**Revelation 4:4**), or authoritative elders in Israel (**Matthew 26:3 and Acts 4:8**).
- This penman, referred to as John, calls himself “the elder” in this letter and the next one too (**III John 1:1**).
- The term “elect” [chosen] is normally a general term (**Matthew 20:16, Matthew 22:14, Matthew 24:22, Matthew 24:24, Matthew 24:31, Mark 13:20, Mark 13:22, Mark 13:27, Luke 18:7, Romans 8:33, Colossians 3:12, I Timothy 5:21, II Timothy 2:10, Titus 1:1, I Peter 1:2, I Peter 2:4, I Peter 2:6, I Peter 2:9, and etc.**) used specifically to an individual in a few cases (**Luke 23:35, Romans 16:13, here, and II John 1:13**).
- We do not want to read too much into this woman being “elect” or in another word “chosen” (**II Thessalonians 2:13-14**).
- This lady (**II John 1:5**) has children (**II John 1:4**) and a sister (**II John 1:13**).
- There are women that have been notable in obedience to the Gospel and the work of our Lord (**Mark 15:40, Luke 24:10, Acts 1:14, Acts 16:13-15; 16:39-40, Romans 16:1-6, etc.**).
- The penman loves her and her children “in the truth.” Think about that phrase (**Psalms 69:13, John 8:44, I Corinthians 13:6, III John 1:1, and III John 1:3**). He will say the truth dwells in them in the next verse (**II John 1:2**).
- There is a distinction of truth and error (**I John 4:6**).
- The truth is the word, the Gospel (**Colossians 1:5**).
- He is not alone in this affection, as others who have known the truth love her and her children as well. Christians are to love one another sincerely (**John 13:34-35, John 15:12-13, Romans 12:9-10, Hebrews 13:1, I Peter 4:8-11, I John 2:8-10, and I John 4:7-11; 4:20-21**).
- Truth is not abstract or beyond reach (**John 8:31-32, I Timothy 2:3-4, and I John 2:21**).

II John 1:2 *“For the truth's sake, which dwelleth in us, and shall be with us for ever.”*

- Love for one another (vs. 1) for the truth’s sake [in other words, “because of” or “through the”] (**I Thessalonians 4:9-10, I Peter 1:22, and I John 3:23**).
- The indwelling of truth (**Deuteronomy 6:6, Psalms 119:11, John 15:7, Colossians 3:16-17, I John 2:14; cf. Joshua 1:8, Psalms 1:1-2, Psalms**

119:15, Psalms 119:97, Psalms 119:148, Luke 2:19, Luke 2:51, and I Timothy 4:15).

- Truth that endures forever (**Psalms 119:89, Isaiah 40:6-8, Matthew 24:35, and I Peter 1:23-25**).

II John 1:3 *“Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.”*

- Typically, it was Paul’s letters that gave the salutation of grace, mercy, and peace from God the Father and the Son (**I Timothy 1:2, II Timothy 1:2, and Titus 1:4**).
- Though Peter and John did use wording of grace and peace (**I Peter 1:2, II Peter 1:2, and Revelation 1:4**).
- Don’t take that greeting as just a mere courtesy. It is through God the Father and the Son that we have grace, mercy, and peace (**Acts 10:36, Romans 5:1-2, Philippians 4:7, Hebrews 2:9-18, and I Peter 5:10**).
- The Son of the Father (**John 1:1-18, John 3:16-18, Romans 1:1-3, and I John 4:9**).
- Grace and truth tie together (**John 1:17**).
- Grace and love tie together (**I Timothy 1:14**).
- Mercy and truth tie together (**Psalms 25:10**).
- Mercy and love tie together (**Ephesians 2:4**).
- Peace and truth (**Malachi 2:4-6**).
- Peace and love (**Psalms 119:165 and II Corinthians 13:11**).

II John 1:4 *“I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.”*

- Rejoicing and/or being thankful when hearing of the faithfulness of others (**Ephesians 1:15-16, Colossians 1:3-4, I Thessalonians 2:9-10, and Philemon 1:4-5**).
- From the perspective of one teaching others (**III John 1:3-4; cf. II Corinthians 12:20-21, Galatians 4:9-11, and I Thessalonians 3:5-10**).
- Think about hearing the opposite (**I Corinthians 1:11, I Corinthians 11:18, and I Corinthians 5:1**).
- Walking in the truth, the word, the ways of God (**Psalms 26:1-3, Psalms 128:1, Hosea 14:9, Luke 1:5-6, and I John 1:3-2:6**).
- Contrast of walking in the truth (**I Kings 16:15-19, Ecclesiastes 2:14, Isaiah 65:1-2, and I John 2:11**).
- As commanded (**Deuteronomy 5:33, Deuteronomy 8:6, Deuteronomy 11:22, Deuteronomy 30:16, Joshua 22:5, I Kings 2:3, Psalms 119:1-3, Jeremiah 6:16, Jeremiah 7:23, etc.**).

II John 1:5 *“And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.”*

- Again, this letter is written to a lady (**II John 1:1**) whom has children (**II John 1:4**) and a sister (**II John 1:13**).
- What he is writing to her is not a new commandment (**I John 2:7**).
- After Jesus left this world there were new commandments that were made known (**Acts 16:1-4**). This is not that.
- Sometimes teaching is about bringing to remembrance something already taught (**I Timothy 4:1-6**, **II Timothy 2:14**, **II Peter 1:12-15**, **II Peter 3:1-2**, and **Jude 1:5**).
- Brotherly love was a new commandment “in the beginning” (**John 13:34-35**; **15:12-13**; **15:17**).
- However, at this point, such had been taught over and over again (**Romans 12:9-10**, **I Thessalonians 4:9-10**, **Hebrews 13:1**, **I Peter 1:22**, **I Peter 3:8**, **II Peter 1:3-11**, **I John 2:10-11**, **I John 3:11-19**, and **I John 4:7-21**).

II John 1:6 *“And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.”*

- Again, from the beginning (**John 14:15-21**, **John 15:10**, and **John 15:14**).
- Loving God is directly related to obedience to His will (**Exodus 20:6**, **Deuteronomy 5:10**, **Deuteronomy 7:9**, **Deuteronomy 11:13**, **Deuteronomy 11:22**, **Deuteronomy 19:9**, **Deuteronomy 30:16**, **Joshua 22:5**, and **Daniel 9:4**).
- Walk in it (**I John 1:7-2:6**).
- Think about “walking” in the Scriptures (**Genesis 5:22-24** [cf. **Hebrews 11:5**], **II Corinthians 4:1-2**, **Galatians 2:14**, **Galatians 5:16-17**, **Ephesians 2:10**, **Ephesians 4:1-6**, **Colossians 2:6-7**, **I Thessalonians 2:11-12**, and **I Thessalonians 4:1-2**).

II John 1:7 *“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.”*

- It is imperative, with this statement, that we consider the danger of being too trusting (**Proverbs 14:15** and **Romans 16:17-18**).
- Think about the warnings (**Matthew 7:15-20**, **Matthew 24:11**, **Matthew 24:24**, and **II Peter 2:1-3**).
- God expects you not to be deceived (**Proverbs 19:27**, **Jeremiah 29:8-9**, **Matthew 16:6-12**, **Luke 21:8**, **Acts 17:10-11**, **Ephesians 4:14**, **Ephesians 5:6-11**, **Colossians 2:4-8**, **I Thessalonians 5:21-22**, and **I Timothy 1:3-7**).
- Being deceived is not an excuse (**I Timothy 2:14**).
- The Scriptural warnings about the antichrists are clear (**I John 2:18-19**, **I John 2:22-23**, and **I John 4:1-6**).

II John 1:8 *“Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.”*

- Look to yourself (**Psalms 119:59, Lamentations 3:40, I Corinthians 11:28-31, II Corinthians 13:5, Galatians 6:4, and Hebrews 12:15**).
- Simply, lay hold on eternal life (**I Timothy 6:12**) and don't let go!
- Use the Scriptures in that process of looking to yourself (**James 1:21-27**).
- Those that deny one can fall away are ignoring this clear passage and many others which teach the same truth. You can fall and lose out on the promise of eternal life to the faithful (**Luke 8:1-15, John 6:60-66, Acts 8:12-24, I Corinthians 9:24-27, I Corinthians 10:1-12, Galatians 1:6-9, Galatians 3:1-3, Galatians 5:4, Galatians 5:7-9, I Timothy 4:1, Hebrews 3:12-13, Hebrews 6:4-6, Hebrews 10:26-38, II Peter 2:20-22, Revelation 2:1-7, Revelation 2:12-29, Revelation 3:14-22, and Revelation 22:18-19**).
- If you do your part, God will do His in securing your salvation (**John 10:27-29**).
- What you have worked for (**Psalms 15:2, Proverbs 11:18, John 6:26-27, Acts 10:35, I Corinthians 15:58, Galatians 6:7-10, Ephesians 2:1-10, Colossians 1:10, Titus 2:11-14, James 2:14-26, and Revelation 22:12-14**).
- Receive the full reward (**Jeremiah 17:10, Matthew 16:27, Matthew 25:31-46, Romans 2:4-11, and I Corinthians 3:8**).
- Don't get caught up in the word “full” or the definition of “complete” (Strong's # 4134) as though there is an implication of different levels of reward. Jesus was “full of grace and truth” and “full of the Holy Ghost” but that does not infer He could have been half-full of such (**John 1:14 and Luke 4:1**). “Full” should be understood as an emphasis. Such as the emphasis that Stephen was “full of” faith (**Acts 6:5; 6:8**) or that Dorcas was “full of good works” (**Acts 9:36**).

II John 1:9 *“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.”*

- “Whosoever” is the equivalent of saying “all” (**II Peter 3:9**) or “every one” (**I John 2:29**). See Strong's # 3956
- The Greek word [παρβαίνω] translated here as “transgresseth” is translated “transgress” (**Matthew 15:2-3**) and “transgression” (**Acts 1:25**) in other Scriptures. The word is defined as: “to go contrary to, that is, violate a command: - (by) transgress (-ion)” (Strong's # 3845).
- For clarity, the Spirit has a second phrase “abideth not” following “transgresseth.” Abiding in the doctrine [teaching; instruction] of Christ is the basis of a continued relationship with the Father and the Son (**John 8:31-32, John 14:21-24, John 15:1-10, Colossians 1:23, I Thessalonians 4:1-2, Hebrews 3:14, I John 2:24, and Revelation 22:14**). That is to observe all things commanded (**Matthew 28:18-20**).
- You cannot have a relationship that singles out the Father or the Son. A relationship with God is all inclusive (**Matthew 17:1-5, Luke 10:16, Luke 10:22, John 5:23, John 16:1-15, and John 17:1-10**).

II John 1:10 *“If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:”*

- The idea here is not to keep company with those who bring some other teaching than the truth which proceeds from our Lord (**Proverbs 14:7, Proverbs 19:27, Matthew 7:15-20, Matthew 16:5-12, Mark 4:24, Romans 16:17-18, Galatians 1:6-9, Ephesians 4:14, Ephesians 5:6-11, Colossians 2:4-23, I Timothy 4:7, I Timothy 6:3-5, II Timothy 3:1-5, Titus 3:9-11, II Peter 2:1-3, Revelation 2:2, Revelation 2:6, Revelation 2:14-16, etc.**).
- Don't bring them into your home as in a hospitable manner. Think of the same way we see when discussing withdrawing from the erring brother in Corinth (**I Corinthians 5:11**). What you should be doing, as discussed in the notes above, is withdrawing yourself from; avoiding such a person (**Psalms 1:1, Psalms 26:4-5, and Psalms 119:115**).
- Don't bid them “Godspeed” or greeting (**James 1:1**) as we see (i.e. **Matthew 26:49**) with a sense of rejoicing (**Romans 12:15**) or being glad (**Romans 16:19**) as such is how this term is translated. John used this term in verse 4 and it is translated “rejoiced.”
- Those who should receive such greeting are faithful brethren (**Romans 16:16**).

II John 1:11 *“For he that biddeth him God speed is partaker of his evil deeds.”*

- Guilt by association as plain as such can be declared. “Partaker” is to share with others or be in fellowship with (Strong's # 2841). Think back to Israel's situations with Korah (**Numbers 16:1-40**) and with Achan (**Joshua 7:1-26**).
- Come out, be separate (**II Corinthians 6:14-7:1** and **Revelation 18:1-4**).
- One is not to be a partaker in the sins of others (**I Timothy 5:22**).

II John 1:12 *“Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.”*

- The elder (vs. 1) has more to say. Sometimes more teaching is required than one letter or setting can provide for various reasons (**Mark 4:33-34, John 16:12, I Corinthians 3:1-3, and Hebrews 5:11**).
- Some things are more adequately handled in person (**Acts 15:36, Romans 1:13, I Corinthians 11:34, I Thessalonians 2:17-3:10, and III John 1:13-14**).
- Seeing fellow saints for reasons of joy (**II Timothy 1:4**).
- Said also of writing to the saints (**I John 1:4**).

II John 1:13 *“The children of thy elect sister greet thee. Amen.”*

- The woman to whom this letter was written has a sister that is referred to in like manner as this woman is (**II John 1:1**).
- Her sister's children sent greeting as was common (**Acts 15:23, Romans 16:5-16, I Corinthians 16:20, Colossians 4:4, and II Timothy 4:21**).