

The Second Epistle of John

...And this is love, that we walk according to His commandments. (2 John 1:6)

2 John 4-5

Someone read 2John 1:1-7

Someone read vv 8-13

Someone read v4:

I was very glad to find some of your children walking in truth, just as we have received commandment to do from the Father. (2 John 1:4)

“Glad” = Gk: *chairō* which is the common word used for “joy” in the NT. This is in a grammatical form that means literally “rejoice.”

“Very” = Gk: *lian* means literally greatly, exceedingly w/o measure.

John uses the same language in 3Jn 3 of “the beloved Gaius.” This is yet another hint that 2John was written to an individual, and not a church.

I was talking w/Randy Leinen earlier this week, and he said he’d taught through 2John, and he agreed that it was written to an individual, but she was either a deaconess, or was holding services in her house (or both).

John goes on to explain why he was overjoyed, - and why is that?

The verb “find” is what tense? Why do you think John phrases it this way?

The abiding sense of joy produced by the encounter.

Do you get the impression that John was actively looking for the children to be walking in truth?

What impact do you think this report had on the Chosen Lady?

“some of your children” - What do you think this means?

Has John encountered *all* of her children, but only *some* were walking in the truth, or does he mean he’s only encountered *some* children, *all* of whom are walking in the truth?

If John was writing to a church, what would this statement imply?

Divided Church – but then, how do we account for the joy John felt when he met them?

“walking” means literally “walking around.” As they went about their daily business, they were always “walking in truth.”

“in truth” (NASB, KJV) vs “in THE truth” (NIV, ESV, NET). The NASB follows the Greek “In truth”). The lack of the article make “truth” qualitative, that is the lifestyle of the children was characterized by truth, it exemplifies the very nature of truth.

This is the fifth occurrence of this word in the first four verses of this letter. In context, what did we say “truth” means.

The doctrinal truth about who Jesus is, what He is, and what He did for us on the Cross (i.e., the Gospel).

“Their lives reveal the reality of their living union with Christ.” Hiebert.

“Just as” is stronger than merely “like.” It is one word in the Greek (*Kathws*) It demonstrates that this command is not optional for the believer.

John use the same language in GJn 5:23

Here, Jesus is commanding His disciples to show the same reverence the Father and Son equally (literally give them the same weight).

In 2Jn 4, this word marks the close conformity of their conduct in obedience to the Father’s command.

“from the Father.” Literally, “from alongside the Father.” John personifies the Commandment as though it lives at the Father’s side, and is imparted by the Father to believers.

It stresses the ultimate source of the command.

God the Father is the true origin of the revelation brought by the Son. The daily lives of the children revealed their love-inspired obedience to the commandment they had received. And what is this Commandment?

Clearly, “love and truth’ were reflected in their conduct.

John joyfully commends their “walk” as consistent with this command, which they willingly obeyed as believers in Jesus Christ.

Somebody please read the next verse:

Now I ask you, lady, (11) not as though I were writing to you a new commandment, but the one which we have had (12) from the beginning, that we (13) love one another. (2 John 1:5)

“Now” is really “and now” (as in the NIV, KJV). “I ask you” is not translated in the NIV until much later in the clause, but occurs right after “and now” and before kuria (Lady), and it appears in all other English translations this way (e.g, NASB, ESV, NET, KJV, etc).

Ask = more literally plead or beseech. It represents a polite, formal request, and if Kuria is not a proper name, it signifies one who is of higher rank than the author. If so, it no doubt is an indication that John truly loved her and thought of her as more worthy than he was. It was genuine humility on his part.

“But” signifies a contrast between a new commandment and one that “we” had from the beginning.

What does the word “we” signify?

John unites himself with all true believers who have accepted this command as an original part of the Apostolic message.

When did John receive this commandment?

GJn 13:34

Jesus calls it a “new commandment.” Why?

What were the heretics teaching about their knowledge?

That it was secret, and before this, unknown. Therefore, it was new to the hearers. John underlines that he is not presenting a new commandment, but rather an old one, that they had heard and known “from the beginning.”

The word for “love” here is what word?

Agapē – selfless love that always seeks what is best for the beloved. It is important that believers have an obligation both to express and receive such love. This fact is brought out by the words “one another.”

As one commentator writes: the practice this love among believers offers the clearest test of the truthfulness of the confession and the sincerity of the obedience given to God’s commands.

In such soil, false teaching cannot grow.

It is interesting to note that God never gives a command that we cannot keep. But over and over again, John says God commands us to love. What is the implication of this?

So, by way of application, I would encourage you to act lovingly towards at least one person you aren’t happy with.