

**The Greek New  
Testament  
WordBook**

**SECOND  
JOHN**

**John Pappas, ThD**

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**John P. Pappas, ThM, ThD**

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# Preface

This work is designed specifically for the person that has had one year of New Testament Greek. A need was identified for a work that is focused upon the needs of the second year student and those that desire a deeper look into the text. The format is exegetical and meant to not only bring out the “richness” of the language, but also the emotional sense of the text.

The Greek of the New Testament is rich with Hebrew expression and the pictorial nature of the Semitic language. It is not a mistake that the great Greek grammarian A.T. Robertson named his work “Word Pictures of the Greek New Testament.” The word pictures drawn from Scripture are primarily Jewish in character, so it is that the New Testament is replete with Hebrew “word-pictures.” It is also important to note in any original historical work the logic and historical setting involved. Thus, this work is titled “The Greek New Testament Wordbook,” and the focus is placed upon the Greek language as it relates to historic New Testament usage.

The following guidelines are used throughout the work:

1. Use the original language separated by phrases.
2. Keep the word order as close to the original as possible.
3. Parse all the verbs.
4. Find all word derivations.
5. Translate the basic, fundamental grammar constructs as much as possible.
6. Keep the translation as raw and literal as possible.

This work is not intended as a new translation, or even a good translation, but to enable the user to quickly identify the author’s emphasis using word order, verb tense, mood, voice and number.

It is hoped that this work will be a help to students and teachers of the Word so that one might pronounce more of God’s Word and less of man’s word. This is how it should be.

John Pappas,  
Fort Worth, Texas, 2014



# Introduction

The Second Epistle of John, as Dr. Thiessen notes, “is so short and of a private character, it was not circulated as early or as widely as 1 John. Consequently we do not find many early quotations of or definite allusions to it.”<sup>1</sup> Tradition holds that John was a leader in the Church in Ephesus after the expulsion of Jerusalem in the years AD 66-70. His home base of Ephesus was the regional capital of the Roman empire of Asia Minor. The city in the first century was a major seaport with more than 300,000 people and housed the temple of Diana, one of the Seven Wonders of the World.

While the cultural makeup of the region was Greek in nature, Christianity so changed the city that a riot broke out because the Christians were no longer buying the small silver shrines to the city god, Diana (Acts 19:21-41). Paul had spent three years there; Timothy was later stationed there to give assistance to the local Church and finally tradition holds that John spent his final years there where he wrote his works.

The message of this brief letter is a set of commands. The exhortations are: (1) love one another (v.5); (2) watch out lest you lose your reward (v.8); (3) do not support traveling heretical Christian leaders (v. 10); and (4) be prepared for the apostle’s visit.<sup>2</sup>

## Author

The author’s identification is nowhere found in the letter. However, history and tradition holds that the apostle John wrote First, Second, & Third John. It is clear that the writing style is uniquely John. One could easily examine the evidence of the writing style and words and conclude the apostle John is the author and indeed history has titled the work as IΩANNOY.

It should be noted “toward the end of the fourth century Jerome mentions the ascription of these epistles to John the Elder rather than the Apostle. Only at a later period were they received in the Syriac-speaking church.”<sup>3</sup> It seems silly to separate John the apostle from John the Elder, since Peter calls himself an apostle in 1 Peter 1:1, and he calls himself a fellow-elder in 5:1. If Peter can do call himself both apostle and elder, why can’t John?

In identifying the author, we look at both the internal and external evidence.

## External evidence

Irenaeus attributes the letter to John the disciple of the Lord. He quotes 2 John 7-8, and 11. Origen had doubts concerning 2 and 3 John, but as Dr. Harrison says, “he does not

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<sup>1</sup> Henry Thiessen, *Introduction to the New Testament* (Peabody: Hendrickson, 2002), p. 311

<sup>2</sup> Clint Arnold, gen. ed., *Zondervan Illustrated Bible Backgrounds Commentary* (Grand Rapids: Zondervan, 2002), vol. 4, p. 214

<sup>3</sup> Everett Harrison, *Introduction to the New Testament* (Grand Rapids: Eerdmans, 1982), p. 450

seem to reject the books on this account.”<sup>4</sup> Moreover, Eusebius put this letter among the *Antilegomena*.

A look at the history of declaring Second John authentic whose source is from the apostle John is identified as follows:<sup>5</sup>

1. Citation or allusion of 2 John 7 by Polycarp (c. 110-150).
2. Called authentic by Irenaeus (c. 130-202), Jerome (c. 340-420), and Augustine (c. 400).
3. Listed in the following Canons: Muratorian (c. 170), Apostolic (c. 300), Athanasius (367).
4. Declared authentic at the following Councils: Hippo (c. 393), Carthage (c. 397), and Carthage (c. 419).

The earliest papyrus fragment known, identified as the John Rylands Fragment (P<sup>52</sup>) dates to A.D. 117-138 and contains John 18:31-33, 37-38. Though, not Second John, the fragment supports the evidence that the apostle John wrote his works around the end of the first century.

## Internal evidence

The author is only identified as “the elder,” a designation for an old man or what came to be the office of Church elder. Since the author is not mentioned, one has only style, grammar, and choice of words to help identify who wrote the letter. The internal evidence concerning the author of this little letter concerns first and foremost the style, the words, and the length of sentence. The unique style of John is prominent in the letter. His Jewish thought process and choice of words comes out naturally in this document.

## Date of Writing

There is nothing in the text to point to a particular date. While some have argued for an early date, most hold to a late date sometime in the 90s. John was in Jerusalem until sometime around AD 70 when the fall of Jerusalem brought the Jews to flee the city. According to tradition, John, Philip, and Andrew were among those who fled with the Church. According to tradition, John moved to Asia Minor and except for his exile in Patmos, remained in Ephesus until his death. Irenaeus claims John to have lived until the time of Trojan (98-117).

It seems reasonable to say that John labored in the Churches, writing his Gospel (around AD 90) and general epistles until about AD 95, and when he was exiled to the island of Patmos during the Domitian persecution he wrote Revelation. He returned to Ephesus about AD 97, and died around the turn of the century. John is said to be the only one of the original disciples not to die as a martyr.

## Place of Writing

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<sup>4</sup> Everett Harrison, *Introduction to the New Testament* (Grand Rapids: Eerdmans, 1982), p. 449

<sup>5</sup> Norman Geisler, William Nix, *A General Introduction to the Bible* (Chicago: Moody Press, 1986), p. 294

The little letter does not say where the apostle John writes from so in all likelihood it was written by John at his home base of Ephesus. Dr. Keener notes, “The length is the same as that of 3 John; both were probably limited to this length by the single sheet of papyrus on which they were written; in contrast to most “New Testament letters, most other ancient letters were of this length.”<sup>6</sup> Indeed, this letter provides us an example of a convention letter-form of the contemporary Graeco-Roman world.

## Audience

The apostle is writing to the household in the province of Asia connected with the “elect lady and her children.” Some take the elect lady to be an individual lady and her household. Others, however, take the “elect lady” to be a Church. Those arguing that the “elect lady” is an individual point to the singular used in verse 5. However, the plurals used in verse 8, 10, and 12 favor an interpretation for a Church.

## Major theme

The major theme might be verse 6 – “this is love, that we walk after His commandments,” and continuing that theme is the command of verse 9 to abide in the doctrine of Christ. The apostle points out his appreciation of the loyalty of the lady and her children (verses 1-4), but warns her against traveling false teachers (verses 7-11). He exhorts her not to be hospitable to these deceivers and to reject them completely (verses 10-11).

The false teachers are teaching the Gnostic heresy that Jesus Christ did not come in the flesh (verse 7), the same heresy addressed in first John. These deceivers must be avoided. The first six verses focus on the positive using words like, “love” and “truth,” whereas the last part of the letter focuses on the negative.

## 2John Outline

- I. Abide in God’s commands (1-6)
  - 1. Greetings (1-3)
  - 2. Exhortation to walk in truth (4)
  - 3. Exhortation to walk in love (5-6)
- II. Do not abide with false teachers (7-13)
  - 1. Warning again false teachers (7-9)
  - 2. Avoid false teachers (10-11)
  - 3. Farewell (12-13)

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<sup>6</sup> Craog Kenner, *The IVP Bible Background Commentary: New Testament* (Dowers Grove: Intervarsity Press, 1993), p. 747





# Greetings (1-3)

## 2 John 1-3

<sup>1</sup>The elder to the elect lady and her children, whom I love in the truth; and not I alone, but also all those who have known the truth. <sup>2</sup>For the truth, the one that remains in us. Also will be with us forever. <sup>3</sup>Grace, mercy, [and] peace will be with us from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

<sup>1</sup>ὁ πρεσβυτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, ὃς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκοτες τὴν ἀληθειαν, <sup>2</sup>διὰ τὴν ἀληθειαν τὴν μενουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. <sup>3</sup>ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρηνὴ παρὰ θεοῦ πατρὸς καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ ἀγαπῇ.

### Introduction

Unlike the Apostle John's first letter to the Church, this second letter is addressed in the style of a personal letter to an individual. This personal greeting is most certainly common to the period. The Christian's greeting, however, differs in its definitions of grace and peace. The world around them is pagan, their definition of grace and peace is somewhat empty. For the Christian, grace, mercy, and peace have a specific meaning. That is to say, these words have a special meaning and have turned into precise theological terms.

The definition of words finds a difference in one's worldview. For those beloved of God, the meaning of God's love, *agapē* love, is a love that gives and asks nothing in return, it is faithful, and in a Jewish sense means "an unspeakable love and tender

mercies of God in covenant with God.”<sup>7</sup> The meaning of mercy is one that speaks of a God who has taken the sins of the world upon His own death on the cross as the perfect substitute for us, thus bringing reconciliation to peace and us as we live out our new life identified with Him. We are Christians, and along with the wonderful gift of forgiveness is personal responsibility as we live as representatives of the calling. We are identified as Christians.

## Personal greetings (1-3)

**1.** ὁ πρεσβυτερος ἐκλεκτῇ κυρία καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, (The elder to the elect lady and her children whom I love in the truth). The apostle John identifies himself as the πρεσβυτερος (presbuteros) adj. n.m.sg., with def. art., “the elder,” or “the old man.” Indeed, John was an old man at the time of writing as he is most likely in his 90s. But is this a reference to his *age*, or to his *position* as an official “elder” of a Church? It seems most likely he is speaking as an elder in the Church, because tradition says he was a leader in the Church at Ephesus, and the letter’s content is an example of what an elder might say in this situation. The definite article used with the adjective also gives some indication as to his position as it serves to further define the author as a noun, that is, his position as “the elder.” As Dr. Lenski says, “He is ‘*the Presbyter*’ in the sense that this title belongs only to him.”<sup>8</sup> At least that is what the early Church father Papias, the 2<sup>nd</sup> century bishop of Hierapolis, called John the apostle.

This letter is specifically directed toward the “elect lady” whose identity is not given<sup>9</sup>. This ἐκλεκτῇ κυρία has traditionally been interpreted as either a real person, or a Church. The adjective ἐκλεκτος (eklektos) adj.d.f.sg., “picked out one,” “chosen one,” or “elect one,” is from the compound of ἐκ “out” and λέγω (lego) “to say, speak” and is literally, “one called out,” or “a called out one.” The feminine adjective “elect” modifies Κυρία (Kurìa) d.f.sg., “lady,” and the dative is the case of reception, thus identifying her as the receiptant of this personal letter.

The feminine term *Κυρία* is used only here in the New Testament and means “lord, master.” The feminine form most likely has to do with her position as “lord” or “owner” over the house. There are two ways to interpret this lady of the house: (1) a real lady; and (2) a Church (see the comments in verse 13). John addresses both the lady καὶ (“and”) the τέκνον (teknon) d.n.pl., with def. art., “the offspring,” or “children,” of αὐτοῦ (autos) pers. pron. 3g.f.sg., “her.” That is, these are children of a *κυρία* – a woman head of household or Church. The word *Κυρία* is a woman of special status in

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<sup>7</sup> William Wilson, *Wilson’s Old Testament Word Studies* (Peabody:Henderickson, no date), p. 260

<sup>8</sup> R.C.H. Lenski, *The Interpretation of the three Epistles of John* (Minneapolis: Augsburg Publishing, 1966), p. 554

<sup>9</sup> Some claim her name is in fact Kyria (or Cyria).

charge of a household, the LXX uses the word to designate the mistress as opposed to the slave<sup>10</sup>.

The apostle has a personal knowledge of her and her household because he addresses them in this letter in an intimate way. He refers to them collectively with the masculine pronoun ος (hos) rel. pron., a.m.pl., “whom” I love in the truth. It is common to express a group that possesses both male and female in the masculine. The expression *εγω αγαπω εν αληθεια* signifies what manner of affection he has for them. Not only does John αγαπαω (agapao) Pres. Act. Ind. 1sg., “love” them in the truth, but they also together love in truth. That is to say, they gather around and share the common ground of fellowship in “the truth” – God’s word. They are collectively in the truth. The preposition εν can be locative (position), or instrumental (by means of), in the αληθεια (aletheia) d.f.sg., “truth.” The root meaning of εν, however, is “within” the realm of truth, or as some say, “in connection with the truth.”

The word “truth” is used by John in a particular way. He sees God as truth and indeed the Word as truth. Truth and the Word of God are synonymous. So it is, that they gather around the Word of truth, but by using the word “truth” in the introduction, John intends to bring her Biblical guidance *by* the word of truth. They stand on common ground *on* the truth, so John can speak truth to her *in* the truth. It should be noted that “the truth” might also be in reference to the Spirit of Truth – the Holy Spirit that they share in a common indwelling presence. They know the truth because they have the Spirit of Truth dwelling in them.

και οὐκ ἐγὼ μόνος ἀλλὰ και παντες οἱ ἐγνώκοτες την ἀληθειαν, (and not I alone, but also all those who have known the truth). John includes *και ουκ εγω μονος* “and not I alone.” Indeed, he is not alone in this truth. The conjunction *και* might better be translated emphatically as “indeed.” The personal pronoun with the negative particle *ου* builds the argument that he indeed is not alone. The adjective modifying the personal pronoun is in the nominative case serving to identify John as being in a group, for he is never *μονος* (monos) adj.n.m.sg., “alone,” or the “only one.” The conjunction *αλλα* (alla) “but,” forms a transition to the matter at hand, that is, they are all together collectively in a group, those that have known the truth. You might say, they are all together the people of the truth – the people of the Word of God. This is highlighted by the adjective *πας* (pas) adj.n.m.pl., “all,” that modifies the participle *γινωσκω* (ginosko) Perf. Act. Part. n.m.pl., with def. art., “those that have known” the *αληθεια* (aletheia) a.f.sg., with def. art., “the truth.” The participle with the definite article speaks of a common group that has known the truth – they are identified as the people of the truth – they are most likely Christians everywhere.

A Christian is spoken of in John using the participle as (1) people of the truth (cf. 2 John 1:1; 3 John 1:4); (2) people of the love (cf. John 14:21; 1 John 2:10; 4:21); and (3) people doing righteousness (1 John 2:29). The participle can identify who a person is. It answers the question: what is their occupation? The natural response is, they are Christians. Being in Christ is what defines them. A Christian is one that has been convicted by the Spirit of the truth of the gospel of Christ – that Jesus came in the flesh,

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<sup>10</sup> BDAG, *A Greek-English Lexicon of the New Testament and other Early Christian Literature* (Chicago: Chicago Press, 2000), 576

died as the Lamb of God as a substitute for one's sins, and was raised from the dead as the first-fruits of the resurrection. That truth lives in us because it is through the Word of God and the Spirit of God that moves in the believer to believe, for it is the work of God (John 6:28-29). The result of that work of God is a person who has put on new work clothes, a metaphor related to baptism - it is a new mode of life, a new identity with Christ and eternal life.

The Christian described participially in John's writings (substantive use) "a person known as one who ..."				
Participle	Verse	Text	Parsing	Result
knowing	1 John 4:6	one that knows God	Pres. Act. Part. n.m.sg., with def. art.	listens to us (believers – those possessing the spirit of truth)
	2 John 1:1	Those that have known the truth	Perf. Act. Part. n.m.sg., with def. art	are loved in the truth
loving	John 14:21	one that loves Me (Christ)	Pres. Act. Part. n.m.sg., with def. art.	will be loved by My Father
	1 John 2:10	he that loves his brother	Pres. Act. Part. n.m.sg., with def. art.	abides in the light
	1 John 4:21	he that loves God	Pres. Act. Part. n.m.sg., with def. art.	loves his brother also
doing	1 John 2:17	the one doing the will of God	Pres. Act. Part. n.m.sg., with def. art.	abides [in God] forever
	1 John 2:29	the one doing righteousness	Pres. Act. Part. n.m.sg., with def. art.	is born of him [God]
confessing	1 John 2:23	the one confessing the Son	Pres. Act. Part. n.m.sg., with def. art.	has the Father
abiding	1 John 4:16	the one that abides in the love [God's love]	Pres. Act. Part. n.m.sg., with def. art.	abides in God
	2 John 1:9	he that abides in the doctrine of Christ	Pres. Act. Part. n.m.sg., with def. art.	has both the Father and Son
having	1 John 5:12	the one that has the Son	Pres. Act. Part. n.m.sg., with def. art.	has the life
believing	1 John 5:5	he that believes that Jesus is the Son of God	Pres. Act. Part. n.m.sg., with def. art.	is the one that overcomes the world
	1 John 5:10	he that believes on the Son of God	Pres. Act. Part. n.m.sg., with def.	has the witness in himself

			art.	
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**2. δια την ἀληθειαν την μενουσαν ἐν ἡμῖν** (For the truth, the one that remains in us). The preposition δια (dia) “through,” is properly in the accusative “because of the truth,” or “for the sake of the truth,” reflecting the cause. They are loved in truth because the subject, ἀληθεια (aletheia) a.f.sg., with def. art., “the truth” remains in them. We share in a common truth. “The truth” is a specific truth as is pointed out by the definite article, signifying a specific truth. The participle μενω (meno) Pres. Act. Part. a.f.sg., with def. art., “to remain, abide,” and is translated, “she/it [the truth] that remains” or “the truth which remains in us.”

As with First John, they know the truth because the truth is in them (cf. John 16:13; 1 John 3:18-19; 5:10; 3 John 3), so it is true that they love in this truth because they remain in this same truth. The better idea is that of abiding. This is the doctrine of abiding found extensively in 1 John (cf. 1 John 2:6). The abiding involves the permanent indwelling of the Holy Spirit as truth is synonymous with God as the Spirit of Truth guides men into all truth. His presence ἐν ἡμῖν (in us) is qualified elsewhere as a seal (cf. Eph. 4:30) – never to be broken. God is truth, purer than the finest refined gold is true, likewise, God’s word is true and everlasting just as His Spirit, the Spirit of truth (cf. John 14:16; 15:26; 16:7) indwells forever! We find that what John is speaking about here is “the truth” that comes from the Spirit that is within those that believe.

**καὶ μεθ’ ἡμῶν ἔσται εἰς τὸν αἰῶνα.** (also will be with us forever). The doctrine of eternal security is found many places in Scripture and its fundamental character lies in the very character of God Himself. There is only One that is true, trustworthy and eternal; that person is God, and He alone. To say the believer has eternal life is to also say he has eternal security the moment he is declared righteous by God. The fundamental reason has to do with the character of God. We are secure because God has set us apart to Him. He has given us His Spirit as a seal until the day of redemption (Eph. 4:30) and no one can take us out of His hands (John 10:28-30). The conjunction καὶ is better translated “also,” or emphatically as “indeed.” The position of the preposition μετὰ (meta) “with,” at the head of the phrase serves to emphasize that the truth is positionally with us. The genitive pronoun ἐγὼ which follows limits the preposition to association, manner, or spatial position. That is to say, the truth that remains in us also will be “in our midst” forever.

The future verb εἰμι (eimi) Fut. Mid. Dep. Ind. 3sg., “it will be,” provides the controlling tense of the present participle, moving the sense to be: the truth that is currently in us, will continue to be in us for all time. The time aspect is indeed εἰς τὸν αἰῶνα (into the age). The Greek αἰὼν (aion) a.m.sg., with def. art., “for ever, eternity, age” is important as it has the Jewish sense of into “the age” to come, namely, the eternal state (age).

Truth in 2 John			
Verse	Text	Controlling verb	Verb tense
1	whom I love in the truth	ἀγαπαῶ “to love”	Pres. Act. Ind.

1	those that have known the truth	γινώσκω “to know”	Perf. Act. Part. n.m.pl.
2	the truth that abides in us	μένω “to remain, abide”	Pres. Act. Part. a.f.sg.
3	“greeting”... in truth and love	εἰμι “to be, exist”	Fut. Ind.
4	I have found ... walking in the truth	περιπατέω “to walk”	Pres. Act. Part. a.m.pl.

**3.** ἔσται μεθ’ ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ ἀγάπῃ. (Grace, mercy, [and] peace will be with us from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love). The apostle’s closing greeting is in typical fashion for the day as he uses the words grace and peace. The construction *ἔσται μεθ’ ἡμῶν χάρις* (grace will be with us), includes the future deponent verb from εἰμι (eimi) Fut. Mid. Ind. Dep. 3sg., “he/she/it will be.” The time aspect seems to be “now and forever,” since John could have used the present tense, but he chose not to. The word *χάρις* “grace” has the meaning “of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues.”<sup>11</sup>

This specific construction for the Christian should not be taken lightly as grace starts as “unmerited favor” by God toward those He has predestined, called, justified and glorified (Rom. 8:30). The starting point of grace has to do with sovereign election and justification, as those He calls are placed into the family of God, then grace moves to the sanctification side of one’s new life, thus favor results in a daily walk that is characterized by truth and light in the believer.

Notice the preposition used with the genitive is *μετὰ* (meta), thus stressing the spatial meaning of “with,” or “among” ἡμῶν “us.” This *χάρις* (charis) n.f.sg., “grace,” or “favour” is directed toward the child of God as his or her relationship with God the Father, and God the Son, is one of reconciliation not enmity due to the work that Christ did on the cross.

The words *ἐλεος* (eleos) n.n.sg., “mercy,” and *εἰρήνη* (eirene) n.f.sg., “peace,” are directed from *παρὰ* (para) Father God (θεός: g.m.sg.; πατήρ: g.m.sg., father) and Jesus Christ. The conjunction *καὶ* “and,” together with the repeated preposition *παρὰ* “from” suggests both the Father and the lord Jesus Christ are equal as they both are the source of mercy and peace. Further, the preposition *παρὰ* used with the ablative speaks of source, as the Godhead is the source of grace, mercy and peace.

The addition of *κύριος* (kurios) g.m.sg., “lord,” or “master” to Jesus’ name is important. It serves to clarify Jesus as “the lord” spoken of in the Old Testament. The Hebrew is *‘Adonay* “my Lord” and is used of men and God. When used of God, it is a “Lord-title,” spoken in place of *Yahweh* in a Jewish display of reverence.

For example,

<sup>11</sup> Online Bible Lexicon, [www.onlinebible.net](http://www.onlinebible.net).

Blessed be the Lord [ *'Adonay*], who daily bears our burden, the God who is our salvation. Selah. (Ps. 68:19)

But You, O Lord [ *'Adonay*], are a God full of compassion, and gracious, longsuffering and abundant in mercy and truth. (Ps. 86:15)

Therefore the Lord [ *'Adonay*] Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. (Isa 7:14)

Hear and testify against the house of Jacob, Says the Lord [ *'Adonay*] GOD, the God of hosts, (Am. 3:13)

The Lord Jesus Christ is in essence the Lord of Salvation, the Messiah, and very God. He is the Son of the Father. This identification is an expression of deity (cf. Ps. 2). There is great confusion concerning the Trinity as the cults continue to chip away at the simple definition of God in three persons – the Father, the Son, and the Holy Spirit. How great it is to see the truth of the Trinity throughout Scripture. In fact, when the Jewish leadership heard the term “Son of God,” they understood it to mean Jesus was claiming to be God (cf John 5:17-18). When asked to clarify who He was, Jesus replied, “For as the Father raises the dead and gives life to them, even so the Son gives life to whom He will” (John 5:21).

It is no mistake that the Immanuel of Isaiah (Isa. 7:14) is named Jesus in Matthew (Matt. 1:21). Jesus is in the Greek Ἰησους (Iesous) g.m.sg., and is of Hebrew origin from יהושוע (Yehoshua) Joshua “Jehovah is Salvation.” This describes His first coming work on the cross. He is indeed the Anointed Savior of the Old Testament. The Greek Χριστος (Christos) g.m.sg., means, “anointed” and is equivalent to the Hebrew “Messiah.” The expression finds its deepest meaning in the future Messianic kingdom as the Jews look forward to finding rest from the persecution of the nations. A kingdom described as full of righteousness and peace. A place where lion will lay with lamb. Where the nations will no longer roar against Israel.

The expression “Son” is a confusing word for the English-speaking person. The meaning of son does have a “progenitor” meaning, but its primary meaning is one of inheritance and a legal heir with all the attributes, rights and responsibilities of the father. The Greek υιος (huios) g.m.sg., with def. art., “the son,” has the idea of having πατηρ (pater) g.m.sg., with def. art., “the father” in relationship and character as compared to τέκνον used above which stresses birth. Jesus is the Son of Man, the Son of God, and the Son of David, because He alone is the unique One that represents man and God in the legal transaction that took place on the cross as the perfect Lamb of God that took away the sin of the world. He alone represents the throne of David and God in the legal transaction for the Messianic Kingdom at His second return.

God does all this because He alone defines truth and love. So it is that John declares this greeting, *εν αληθεια και αγαπη* “in truth and love.”





# Walk in truth (4-6)

## 2 John 4-6

<sup>4</sup>I rejoiced greatly because I found your children walking in truth, even as we received a command from the Father.

<sup>5</sup>And now I ask you, lady, not as I write a new command to you, but what we had from [the] beginning that we might love one another. <sup>6</sup>And this is the love: that we might walk according to the commands of Him. This is the command, just as you heard from [the] beginning, that you should walk in it.

<sup>4</sup>ἔχαρην λίαν ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἔλαβομεν παρὰ τοῦ πατρὸς. <sup>5</sup>καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὥς ἐντολὴν καινὴν γραφὼν σοι ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. <sup>6</sup>καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ· αὕτη ἡ ἐντολὴ ἐστίν, καθὼς ἤκουσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε.

### Introduction

If it is important for the Christian to know the truth, then it is equally important for him or her to defend the truth. After establishing that they know the truth in his greeting, now the apostle encourages them to walk in the truth. To say there is truth is to search the Scriptures. To say there is love is to also search the Scriptures. However, one finds that the love of God has its highest application as it applies to faithfulness to the will of God. And further, to say, “follow My commands” means we are to walk in truth faithfully seeking and doing God’s will.

He commands His people to love those in His Church, because it is so hard to continue loving people who are fickle, who are so faithless, and stiff-necked that truth and love in their lives is hard to find. However, God does not give us an option! He says to love them, to love truth, and to carry out our lives characterized by both truth and love.

The two most important words in this little letter are truth and love. If indeed, the Church is the pillar of truth (1 Tim. 3:15), then we must know what truth is (1 Tim. 2:1), believe it (2 Thes. 2:13), love it (Zech 8:19), live and walk in it (John 3:21; 1 John 1:6; Ps. 26:3; 3 John 3-5), obey it (Gal. 5:7), speak it (Ps. 15:2; Zech. 8:16; Eph. 4:25), and worship in it (John 4:23-24).

**4.** ἔχαρην λίαν ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, (I rejoiced greatly because I found your children walking in truth). How exciting is it to hear of a household that, not only believes the truth, but also lives the truth. Indeed, how exciting it is for John to hear this household lives what they believe. John uses the Greek aorist passive deponent verb of χαίρω (chairō) 2 Aor. Pass. Dep. Ind. 1sg., “to rejoice,” “be glad,” and together with the adverb λίαν (lian), is normally translated as active, “I rejoiced greatly” (NET), but also can be translated having a passive sense, “I was very glad” (NASB).

Dr. Bruce notes, “The phrase ‘(certain) of thy children’ (*tekna*) reflects the Greek use of the preposition *ek* is a partitive sense (*ek ton teknon sou*); an indefinite pronoun like ‘certain’ or ‘some’ is required to complete the sense in idiomatic modern English, although Greek can dispense with it.”<sup>12</sup>

The reason for his rejoicing is that, οτι (hoti), he had come upon the occasion to hear or experience for himself some within the household applying the truth. What specific occasion or event is not disclosed, but there is no doubt it was so significant that he has to report back to them how pleased he is hearing they are living their faith. This is the pastor in John showing us how to pastor a flock. John is very much living out Jesus’ command to the disciples to “feed My sheep” (John 21:16-17).

Again, the occasion for his knowledge concerning their behavior is not disclosed, as he uses the versatile word εὕρισκω (heurisko) Perf. Act. Ind. 1sg., “to come upon,” “hit upon,” “to find by enquiry, thought or examination,” and is translated, “I have found,” offering no other information as to how he came upon this information. But what is known is that he was satisfied with finding this out as the tense of completion is used. That is to say, it was made perfectly clear to him.

The expression *ἐκ τῶν τέκνων* (from, or out of the children) suggests that there are “some” of her children that are involved in this report. Some of the τέκνον (teknon) g.n.pl., with def. art., “children” that are under her care are found walking in the truth. The present participle περιπατέω (peripateō) Pres. Act. Part. a.n.pl., “those walking,” ἐν ἀληθείᾳ are known to be children who walk in the truth. To walk in something is a Hebrew idiom meaning, “to live, to regulate, or conduct one’s self” in a certain way. They not only are believers, having been justified by faith (past tense), but they are walking by faith (present tense). Or, as the apostle John stresses, they believed (completed act) the truth, and now they are known as people that walk in the truth (present tense). We call this in theology, positional and experiential salvation. We are positionally “in Christ,” a legal expression of our standing before God as saved from the wrath of God. We stand before God covered by the blood of Jesus who died in our place for our sin, and we have been given the seal of the Holy Spirit to identify, mark, and help the believer in our new manner of life.

This new manner of life is regulated by the Truth that comes from the Word of God, administered by the Spirit of God for one’s way and progress in this new walk with God. The Biblical metaphor “walk” means there is forward progress in doing the truth of God as the Spirit of Truth convicts, teaches, and guides the believer in a new manner of life in the family of God. Like this lady’s household, we are children of God, living, that

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<sup>12</sup> F.F.Bruce, *The Gospel & Epistles of John* (Grand Rapids: Eerdmans, 2004), p. 139

is, walking in our new life, *experiencing* new life, practicing what we know. We are indeed experiencing new life in what is called progressive sanctification. In this walk, we grow in truth in God's time and growth comes by hearing the truth and experiencing new life and truth, even being tested in the truth. Like fine silver we are refined by God (Ps. 66:10), tested to see if we will listen and obey Him (Gen. 22:1), to see if we love Him (Deu. 13:3).

καθως ἐντολὴν ἔλαβομεν παρὰ τοῦ πατρὸς. (even as we received a command from the Father). What does it mean to receive a command from the Father? A clue comes from the adverb καθως (kathos), "just as," "since," "seeing that," or "after that." The sense is that we have received command from the Father that we believe on the name of the Son, Jesus Christ, and love one another (1 John 3:23). In essence, the commands of Christ are the very commands of the Father. All the members of the Godhead are one in essence and one in agreement. They speak as one, and as such, we ought to speak the truth of the Scriptures as one with Him. The position of the subject ἐντολή (entole) a.f.sg., "command," or "charge," before the verb means the apostle wants to stress the command that was received. The command does not have the definite article signifying a specific command, but "a command" from the Father. This can be interpreted as a command as it comes to us in a given instance, in a general sense, or simply a command to walk in the truth.

The commands in John's letters stress the "greatest commandment" – to love your God with all your heart and love your neighbor as yourself (cf. Mark 12:28-31). The command to walk in truth is akin to the great Jewish "*Shema*" given to be the people of the ear – "hear O Israel, the Lord your God, the Lord is One! You shall love the Lord your God with all your heart, with all your soul, and with all your strength" (Deu. 6:4-5). To hear God is to listen *and* obey. One cannot separate listen from obey – they are as inseparable as the cause and effect law of physics – this is the law of love: "If you love Me, keep My commandments" (John 14:15). Because we have a love relationship, there is a desire to listen and please the Lord in faithfulness, and even though it is hard to love some brothers and sisters at times, the Lord has commanded us to do so.

The specific application of the commandments in John's letters place stress upon loving brothers and sisters in the Church. It is as though loving God is a given, but how hard it is sometimes to love a fellow brother or sister in Christ. Moreover, to further complicate the matter, the Church is under attack from the world and she clearly needs to be given clarity concerning just what love is with respect to false teachers and indeed who and what is a false teacher. This is a tough subject. What are the doctrines that cannot be compromised, and to what extent do we keep fellowship with someone that teaches differently. There are essential doctrines, there are doctrines that are wrong, but not essential, and there are doctrines that are questionable. The doctrines that are essential are clearly spelled out in Scripture so that we know. There are doctrines that are clearly spelled out in Scripture but have been perverted by some; they are not essential to the Christian faith, but profitable when understood correctly. Then there are doctrines that are questionable that we will not know for sure until we get to glory.

What is certain is this, the command we received is directly from the Father. The aorist of λαμβάνω (lambano) 2 Aor. Act. Ind. 1pl., "to take," or "receive" is timeless expressing the action or event as a whole without regard to the internal working of the

action. That is to say, it takes the occurrence as a single whole without regard of its duration, and is the basic idea of the aorist – we simply received the command *παρα του πατρος* (from the father). The preposition *παρα* (para) “from” is ablative expressing source – the source of the command is from the *πατηρ* (pater) g.m.sg., with def. art., “the Father.” Not just any father, but from “the Father,” – God the Father. And, further, this command has to do with walking in the truth.

**5.** και νυν ἐρωτῶ σε, κυρια, οὐχ ὡς ἐντολὴν καινὴν γραφὼν σοι (And now I ask you, lady, not as though writing a new command to you). Before coming to the point of this letter, John seeks to remind the lady of the greatest commandment. He says *και νυν* (and now) I ask. The present verb of *ερωταω* (erotao) Pres. Act. Ind. 1sg., “I am asking” has the sense of “to entreat,” or “to request” her to action. The root word of *ερωταω* is *ερεω* “to tell,” or “speak,” and in this sense, he is telling her to love one another. This might be translated: “I ask that we love one another,” or “I request you that we love one another.” The personal pronoun *σε* is in the accusative forming a complete entreaty: “I request you, lady.” The case of address for *Κυρια* (Kurìa) v.f.sg., “lady,” from *κυριος* (kurios) “lord, master” completes his emotional plea for her to love.

As with his first letter, John, identifies a command that is *ου* “not” a new command, or rather, not *ως* (hos) adv., “as,” or “like,” he is writing a new *εντολη* (entole) a.f.sg., “command,” or “charge.” It is an old command that they received when they first believed. Notice the subject “command” is placed at the head of the phrase to emphasize it, while the adjective *καινος* (kainos) adj.a.f.sg., “new,” that modifies it follows. The verb of the phrase is the present tense of *γραφω* (grapho) Pres. Act. Part. n.m.sg., “writing,” marking out the present concern of this letter is not to write anything new, but rather to emphasize that love and righteousness flow hand in hand with truth and that we are to walk in them. Most translate this participle adverbially (marked by the adverb *ως*), as, “not as though writing,” or, “not as if writing [a new command].” Biblical loving has to do with loving God’s truth.

Loving God’s truth moves back to the very character of God. Notice what the law says:

You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly. You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; I am the LORD. You shall not hate your fellow countryman in your heart; you may surely reprove your neighbor, but shall not incur sin because of him. You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD. (NASB Lev. 19:15-18)

As one can see, the doctrine of God’s love is timeless and has to do with justice. It is the consistent teaching throughout Scripture that God’s chosen people exhibit righteousness and Godly love in their daily walk.

ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. (but what we had from [the] beginning that we might love one another). The purpose of this letter is to inform them of their responsibility to love one another. Not in some sappy turn off all discernment kind of love, but a love that has its source from God. This is not a new definition, but in fact is an old definition of love. The contrastive conjunction ἀλλὰ (alla) “but,” serves to highlight the point that this is not new, but something old; a love that has already been defined to them. The relative pronoun ὅς (hos) a.f.sg., “what,” points back to “command,” and further clarifies the fact that they already possess the command. The imperfect tense of εἶχω (echo) Impf. Act. Ind. 1pl., “to have,” or “hold” means the command they have was given in the past and is ongoing and is not yet brought to its intended accomplishment.

Further, this command they possess has its origin ἀπο (apo) “from,” the ἀρχῆς (arches) g.f.sg., “the beginning.” Is this from the beginning of the apostle John’s hearing directly from the mouth of Jesus, or when John told them the great commandment? The lack of the definite article together with the first person plural points to the individual’s point of hearing. When the individual hears something like:

“For God so loved the world that He gave His only begotten Son, that whosoever believes in Him shall not perish but have everlasting life”  
(John 3:16).

The source of this love command is Jesus Christ, but in fact, it was not new with Him, but was given by God in the Old Testament. This is the commandment for the ages – to love your God with all your heart and to love your neighbor as yourself. A love that is uniquely defined by God as ἀγαπάω (agapao) Pres. Act. Subj. 1pl., “we might continually love” ἀλλήλους (allelous) a.m.pl., “one another,” but whose first love is God. This subjunctive can also be translated as hortatory “so, let us love...” thus stressing the exhortation to love which is common in John’s writing.

**6.** και αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ (And this is the love: that we might walk according to the commands of Him). It is at this point that love is further defined. Just as our living example of love, Jesus Christ, shows His love for us in His death by being obedient (Phil. 2:8), so the child of God must obey the command of God. This is the Hebrew concept of hearing and obeying, just as the child obeys his father even without completely understanding, so the child of God must listen and obey God (Heb. 12:9, Jas.4:7, 1 John 5:3), and Jesus Christ (John 14:13,23; Rom. 1:5; 1 Cor. 9:21; Gal. 6:2; Heb. 5:9). Obedience comes natural to the person who is in love, for it is out of love and a desire to please that motivates the person.

The near demonstrative pronoun οὗτος (houtos) dem. pron. n.f.sg., “this” points out the love which follows the equative verb εἰμι (eimi) Pres. Act. Ind. 3sg., “it is.” The definite article with ἀγάπη (agape) n.f.sg., with def. art., “the love” is normally not translated in English, but its definiteness no doubt points to a specific love that originates from God. The ἵνα (hina) “that,” points out a specific characteristic of the love defined. That character of love pointed out has to do with walking in His commands.

The present subjunctive of περιπατεω (peripateo) Pres. Act. Subj. 1pl., “we might walk” identifies the possibility of walking, or rather, living a life actively applying God’s commands. The Greek κατα (kata) prep., “according to” His εντολη (entole) a.f.pl., with def. art., “commands” possesses the Hebrew sense of obedience and keeping God’s commandments. Notice what the apostle John writes in First John:

Whoever believes that Jesus is the Christ is born of God; and whoever loves the Father loves the child born of Him. By this, we know that we love the children of God, when we love God and observe His commandments. For this is the love of God: that we keep His commandments; and His commandments are not burdensome. For whatever is born of God overcomes the world; and this is the victory that has overcome the world - our faith. And who is the one who overcomes the world, but he who believes that Jesus is the Son of God? (1 John 5:1-5)

αὕτη ἡ ἐντολὴ ἐστίν, καθὼς ἤκουσατε ἀπ’ ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε. (this is the command, just as you heard from [the] beginning that you should walk in it). This second phrase is a repeat of the first. Stress, no doubt, is placed upon doing what God commands. Living a new life in Christ means we experience this new life every moment. Does the new life of obedience in observance mean we walk by our own strength? Absolutely not! Along with the gift of life, we have been given the gift of the Holy Spirit to help us in our walk. It is then a battle of wills, as it is the will of God that we obey His commandments, but it is our flesh that says we will do what the flesh desires. And it is the law of abiding in Christ and His word that moves us to faithfulness to Him.

What is the command of God? John does not leave that to speculation, for he says, *αυτη εστιν η εντολη* (this is the command). Again, he uses the demonstrative pronoun ουτος (houtos) dem. pron. n.f.sg., “this” together with the equative verb ειμι (eimi) Pres. Act. Ind. 3sg., “it is” to point to the command. Notice εντολη (entole) n.f.sg. with def art., “the command,” is now singular whereas before it was plural. The plural says, “hold on to His every word,” whereas, the singular with the definite article stresses the point that we ought to walk in His word. The adverb καθως (kathos) “just as,” is inserted to stress the point that they indeed ακουω (akouo) Aor. Act. Ind. 2pl., “heard” this message before, in fact, *απ αρχης* (from the beginning). And as before, the ινα (hina) conj., identifies just what was heard – that we might walk in it [the command]. The feminine personal pronoun is placed at the head of the clause in order to emphasize it, but what is its antecedent? Both the command and love are feminine and the closest antecedent is the command. Some translations interpret “love” as the antecedent (NIV), but “the command” is the antecedent. So it is that the pronoun αυτος (autos) pers. pron. 3d.f.sg., “her” points back to “the command” but it is also true that “the command” is to love! However, it is important that “we might walk” in the command to love. The present subjunctive of περιπατεω (peripateo) Pres. Act. Subj. 2pl., “to walk” is used with the ινα (hina) to function as a result clause and translated “you should walk in it [the command to love],” or “thus you should continually walk in it [the command to love].”





# Many Deceivers (7-8)

## 2 John 7-8

<sup>7</sup>For many deceivers entered into the world, those who do not confess Jesus Christ came in the flesh. This is the deceiver and the antichrist. <sup>8</sup>Look yourselves, so that you do not lose those things we worked for, but you may receive a full reward.

<sup>7</sup>ὅτι πολλοὶ πλανοὶ εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχομένον ἐν σαρκί· οὗτος ἐστὶν ὁ πλανός· καὶ ὁ ἀντιχρὶστος. <sup>8</sup>βλεπετε ἑαυτοὺς, ἵνα μὴ ἀπολεσητε ἃ ἐργασάμεθα ἀλλὰ μισθὸν πληρὴν ἀπολάβητε.

### Introduction

One important message of Scripture is that we are living in times of great spiritual deception. After establishing the fact that it is important for the Christian to know the truth, now we move to the subject to discerning and acting on the truth. This spiritual battle was active in the early Church in John's day and is active today.

The New Testament letters describe some form of spiritual deception and give instruction how to deal with it. Paul, in addressing the heretic to Titus writes, "Reject a divisive (Gr. *"hairetikos"*, a heretic) man after a first and second warning. After that, have nothing to do with them" (Titus 3:10).

In John's case, the great deception has to do with the person Jesus Christ. The Gnostic denied the humanity of Christ. They had to deny His humanity because their heritage was Greek philosophy, which held that the physical was evil. How could the man Jesus be deity? As a result, they perverted the Scripture and taught a different gospel.

**7.** ὅτι πολλοὶ πλανοὶ εἰσῆλθον εἰς τὸν κόσμον, (For many deceivers entered into the world). The heart of this letter is now taken up as John uses the causal conjunction ὅτι (hoti), translated as “for” or “because,” giving us the reason for writing. He writes, πολλοὶ πλανοὶ εἰσῆλθον εἰς τὸν κόσμον (many deceivers entered into the world). By the time of this writing there were πολὺς (polus) adj.n.m.pl., “many,” deceivers rooming about, visiting Churches throughout the region. It was most certainly the sovereign work of the Holy Spirit that we possess the true Word of God today as He protected His word during the early Church, a period of great deception and spiritual deceit.

Every Church is under spiritual attack by the devil and his forces. The early Church was under great spiritual attack. Church leaders were under attack, even the apostles, Paul, John, and Peter all reported personal attacks on their character. John continues to warn them of this great spiritual deception. With the rapid, really, exponential growth within the early Church, brought an abundance of πλανος (planos) adj.n.m.pl., “misleading, deceiver, seducing” men. Notice both words, “many” and “deceivers” are adjectives describing characteristics they possess – they are “many,” and they are “deceiving ones” leading people astray and into error. The second adjective πλανος is functioning as a noun with “many” modifying it. This word πλανος is only used five times in the New Testament (Matt. 27:63; 2 Cor. 6:8; 1 Tim. 4:1) and its verb root means, “to cause to go astray from a specific way.” Notice Paul also deals with deceivers as he writes in 1 Timothy:

*Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. (1 Tim. 4:1-3)*

There is a textual variant here as the Textus Receptus has εἰσερχομαι (eiserchomai) 2 Aor. Act. Ind. 3pl., “they came in,” or “entered into,” speaking of the action simply as occurring without reference to its progress. This aorist together with the other verb in the verse εἰμι a present state of being verb, moves the meaning to a simple statement of fact. That is to say, deceivers simply enter into the world.

The NA27 has ἐξῆλθον, from ἐξέρχομαι (exerchomai) 2 Aor. Act. Ind. 3pl., “to go out.” The difference is in the direction of the action. Did they come out of the world system and into the Church, or did they come into the world system from an external source? Either way one takes this – “out from the world,” or “entered into the world,” they are not from the Church. It does seem better, though to take this as εἰσερχομαι it moves to the emphatic next to the preposition εἰς. The direction then is ominous, as it seems their source is from outside the world as they came εἰς τὸν κόσμον (into the world). The world, κόσμος (kosmos) a.m.sg., with def. art., is an idiom meaning “the world system,” “the ornament of the universe,” “the world affairs,” or “the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc, which although hollow

and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ.”<sup>13</sup>

The great scholar Dr. Gill writes concerning the deceivers: “By whom are meant false teachers, who are described by their quality, “deceivers”, deceitful workers, pretending to be ministers of Christ, to have a: value for truth, a love for souls, and a view to the glory of God, but lie in wait to deceive, and handle the word of God deceitfully; and by their quantity or number, “many”, and so likely to do much mischief; and by the place where they were, they were “entered into the world”; or “gone out into the world”, as the Alexandrian copy and some others, and the Vulgate Latin and Syriac versions read.”<sup>14</sup>

Some identify them as “going out” from their leader, the Gnostic Cerintus, while others identify them as going out from the devil, the arch-deceiver. Cerintus was certainly the great Gnostic Church leader of the day; but that area of the world was Greek and as such, Greek philosophy permeated their thoughts. It is only natural for the Greek to integrate his philosophy into Christianity. One must renew his or her presuppositions and line up with the teachings of the Bible, putting off the old, and put on the new.

οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχομενον ἐν σαρκὶ (those who do not confess Jesus Christ came in the flesh). The lie that they preach is that Jesus did not come in the flesh – they deny the humanity of Christ, the incarnation of Jesus Christ. The incarnation is a very important doctrine. It is important that Jesus was very man and very God as both were required for the legal transaction to take place at His death. Jesus was very man with the exception of man’s sin nature as He was born of a virgin conceived by the Holy Spirit and not man. Thus, Adam’s sin was not transmitted to Him. He was sinless in every way in order to satisfy the requirements of the “perfect Lamb of God” without blemish (John 1:29; 1 Peter 1:19) that came to die for “the sins of the world” (John 1:29). In this way, He represented mankind as the Son of Man (the Son related to mankind) in a legal transaction with His death as a substitute for us.

Likewise, He was very God because only God is separate from this fallen world, pure and blameless. He represented God in this legal transaction as the Son of God (Son related to God) making it possible that His death was acceptable as a substitute for us making His death an effective substitute (Rom. 5:8; 1 Cor. 15:3, Gr. ὑπερ, “in behalf of, for the sake of, in place of”).

The grammar of *οἱ μὴ ὁμολογοῦντες* (those that do not confess) is important in that the present participle with the definite article points out the character of these deceivers. They are people whose characteristic is that not one of them ὁμολογεῖ (homologeō) Pres. Act. Part. n.m.pl., with def. art., “confesses,” or “professes,” (literally, “those that say the same thing as another”) that Christ came in the flesh. The fundamental singular doctrine of the Christian faith respecting the person Jesus Christ is that Jesus came in the flesh; or more precisely, God came in the flesh. This is made perfectly clear by the statements in the gospels claiming that the one born, Immanuel, “God with us,” is to be named Jesus “God saves,” indicating that the Anointed Savior, the Messiah of the Old Testament, is Jesus Christ incarnate – in the flesh.

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<sup>13</sup> Online Bible lexicon ([www.onlinebible.net](http://www.onlinebible.net))

<sup>14</sup> John Gill, *John Gill’s Exposition of the Entire Bible* ([www.e-Sword.net](http://www.e-Sword.net))

The word incarnate comes from the Latin *incarnāre* meaning, “to be made flesh.” and comes from John 1:14, *et verbum caro factum est*. So prominent was the attack on the person of Jesus Christ that the early Church had to establish a common orthodox creed in 325 at the council of Nicaea.

For John, not to confess is to deny; and to deny is to lie.

*Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also. (1John 2:22-23)*

The promise of Isaiah 7:14 is partially fulfilled in Christ’s first coming. When the angel Gabriel told Joseph and Mary to name their son Jesus, the angel quoted from Isaiah 7-9 (Matt. 1:23; Luke 1:26-38). The name, Ἰησοῦς (Iesous) a.m.sg., “Jesus” is of Hebrew origin from יְהוֹשֻׁעַ (Yehoshua’) Joshua, meaning, “Jehovah is Salvation.” His name Χριστός (Christos) a.m.sg., “Christ,” means, “anointed” and is the equivalent to the Hebrew מָשִׁיחַ (mashiyach) “Messiah,” meaning “anointed.” He partially fulfilled Isaiah 4:17, but He has not yet fulfilled the Davidic Kingly prophecy (cf. Isa. 9:6-7).

In order to answer the Gnostic critic that denies Jesus could not have come in the flesh because the flesh is evil and the spiritual good, John emphasizes Jesus Christ came in the flesh. The present participle of ἐρχομαι (erchomai) Pres. Act. Part. a.m.sg., “coming,” has been interpreted as an historical present “came,” and as a participle, “as coming.” The historic present is used when the author wants to present a past event to the reader in a vivid way. The historical present is sometimes referred to as the dramatic present due to its dramatic or vivid effect. However, this present may also be characterized as a gnomic present. The gnomic present is used when the author wants to make a general statement of fact in a timeless fashion. However one takes this is, it is clearly a fact that Jesus Christ exists in the σὰρξ (sarx) d.f.sg., “flesh,” or “the body.” Indeed, He came in a body, was resurrected in a body, ascended in a body, and will return in a body.

Scripture clearly expresses that sin is a spiritual condition not a physical condition, and these men are corrupting the Scriptures by denying the physical nature of Jesus Christ. The result is they have to pervert the plain meaning of Scripture in order to justify their teachings that deny the humanity of Jesus Christ. They dream up interpretations, make the plain reading into figurative speech and in doing so they bring destruction upon themselves.

οὗτος ἐστὶν ὁ πλανος καὶ ὁ ἀντιχριστος. (This is the deceiver and the antichrist). In order to highlight the person, the demonstrative pronoun οὗτος (houtos) dem. pron. n.m.sg., “this” points to this person is the deceiver. Notice the movement from the plural “deceivers” to the singular “deceiver. The demonstrative pronoun points out who they are. It might be translated “this one,” “each one,” or as the NIV translates, “any such person,” is the deceiver. The state of being verb ἐστίν is used in order to point out that they exist in a state of being a deceiver.

The Greek adjective πλανος (planos) adj.n.m.sg., with def. art., means, “wandering, misleading, leading into error, deceiver, seducing.” And as is common with

the apostle John, this person is called *ο αντιχριστος* (the antichrist). For John there are antichrists (pl) in the world in his day, even knowing that there will be a future Antichrist (sg) who will come on the scene in the final hour. In First John, he writes,

*By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God; and this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world. (1John 4:2-3)*

Clearly, the apostle identifies specifically who qualifies as an antichrist. John further identifies the spirit of antichrist as:

*Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. (1John 2:22)*

And he identifies the unique Antichrist that will come in the last day, but yet many antichrists are with us:

*Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour. (1John 2:18)*

The word for antichrist is *αντιχριστος* (antichristos) n.m.sg., with def. art., from the compound of *αντι* (anti) “over against,” “opposite to,” or “in place of,” and *Χριστος* (Christos) pr.n., Christ “anointed,” speaking of one that is against Jesus Christ and indeed against the Father. While only John defines the term antichrist in his letters (1 John 2:18, 22; 4:3; 2 John 7), and describes his works and final hour, others identify this person who opposes God and especially Christ. Indeed, “the idea of Antichrist is strictly Jewish and pre-Christian.”<sup>15</sup> Allusions to this Anti-Messiah fill the Old Testament (Gen. 3:15; Isa. 14:3-11, 16-21; Hab. 3:13; Dan. 7:7-8, 11, 19-26; 8:23-25; 9:26-27; 11:36-45). His counterfeit nature comes to life in the New Testament as progressive revelation fills in the details of his work and character. In the Gospels, Jesus assumes his audience understands the person spoken of by Daniel who desecrates the Temple as the Antichrist in the Olivet Discourse (Matt. 24-25; Mark 13). Dr. Hindson writes,

The one called *antichristos* (antichrist) denies the existence of Christ, whereas *pseudochristos* (false Christ) affirms himself to be Christ. The biblical picture is that he is *both*. Initially, he presents himself as the ‘savior’ of Israel by making a covenant to protect her (Daniel 9:27). In this manner, he appears to be her long-awaited Messiah. But in reality, he is against all that the messianic prophecies foretell about the true Messiah. Other titles for the Antichrist include “the man of lawlessness” and “the man doomed to destruction” (2 Thes. 2:3), “the lawless one” (2 Thes. 2:8),

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<sup>15</sup> J. Randall Price, in Mal Couch, gen. ed., *Dictionary of Premillennial Theology* (Grand Rapids: Kregel, 1996), p. 47

“a little horn” (Dan. 7:8), “the ruler who will come” (Dan. 9:26), and “the king [who] will do as he pleases” (Dan. 11:36).<sup>16</sup>

While the Antichrist is yet future, his spirit is alive and active in the world today. We understand “an antichrist” because we have been given the character of “the Antichrist.” Notice the definite article is used, *ο αντιχριστος* (the antichrist). The apostle John is giving practical living instructions to them, and as such, he warns them of “the spirit of antichrist” (cf. 1 John 2:18-19) as “a Satan-inspired expression of lawlessness and rebellion against God, the things of God, and the people of God. It has been alive since Satan slithered his way around the Garden of Eden. It has been the driving force behind the whole terrible history of the human race – wars, murders, thefts, rapes, and the like. It is the ugly expression of the destructive nature of the great deceiver himself.”<sup>17</sup>

The great Dr. Lenski writes, “After saying ‘many deceivers’ John adds: ‘this is the deceiver and the Antichrist.’ This is scarcely a distributive singular; it makes all these deceivers one awful deceiver who as ‘the deceiver’ is also ‘the Antichrist,’ the great opponent and enemy of Christ. By this singular John does not refer to the devil although a connection with the devil is involved (1 John 3:10).”

**8.** βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολεσῇτε ἃ ἐργασασαμεθα (Look yourselves, so that you do not lose those things we worked). The strong command “to look yourselves,” means, “look out,”<sup>18</sup> or “keep a watchful eye upon yourselves.”<sup>19</sup> The present verb βλέπω (blepo) Pres. Act. Impv. 2pl., means, “to see,” physically, or metaphorically: “to discern, understand.” Vine’s notes, “*Horaō* and *blepō* both denote the physical act: *horaō*, in general, *blepō*, the single look; *horaō* gives prominence to the discerning mind, *blepō* to the particular mood or point. When the physical side recedes, *horaō* denotes perception in general (as resulting principally from vision) ... *blepō*, on the other hand, when its physical side recedes, gets a purely outward sense, look (open, incline) towards [as of a situation].”<sup>20</sup> With this in mind, this might be translated “discern for yourselves,” or “understand for yourselves.” The reflexive pronoun is ἑαυτοῦ (heautou) reflex. pron. 3a.m.pl., “themselves” and translated “yourselves,” because in the NT εαυτῶν is used for all three persons in the plural.

The ἵνα (hina) conjunction introduces a purpose clause and in this case a negative purpose (μὴ) with the subjunctive of ἀπολλύμι (apollumi) “to destroy.” There is a textual variant here as the Textus Receptus has ἀπολεσώμεν Aor. Act. Subj. 1pl., “we might destroy,” whereas, the NA27 has, ἀπολεσῇτε (Aor. Act. Subj. 2pl.) “you might destroy.” This negative purpose also serves as the structure of a *subjunctive of prohibition* which expresses a negative entreaty or probation. The aorist subjunctive with the negative particle μὴ is used to express this. The force is equivalent to the imperative

<sup>16</sup> Ed Hindson, in Tim LaHaye & Ed Hindson, gen. eds., *The Popular Encyclopedia of Bible Prophecy* (Eugene: Harvest House, 2004), 24

<sup>17</sup> Ibid, 25

<sup>18</sup> Robertsons Word Pictures.

<sup>19</sup> Kenneth Wuest, *Wuest’s Word Studies* (Grand Rapids: Eerdmans, 2002), vol. 2, p. 205

<sup>20</sup> Vine’s

and usually translated “do not!” While the subjunctive reflects possibility, the indicative of εργαζομαι (ergazomai) Aor. Mid. Dep. Ind. 1pl., “to work, labor” reflects reality and the fact that they have progressed in their works.

As the great Dr. Gill writes, “or as the Alexandrian copy, and many other copies, and the Vulgate Latin, Syriac, and Ethiopic versions read, ‘that ye lose not those things which ye have wrought’; in embracing the Gospel, making a profession of it, walking in it, showing a zeal, and contending for it, expressing a love both by words and actions to the ministers of it, and suffering much reproach on the account of it; all which would be lost, and in vain, should they at last drop the Gospel, and embrace the errors of the wicked; see Gal. 3:4.”<sup>21</sup>

ἀλλὰ μισθον πληρὴ ἀπολαβήτε. (but you may receive a full reward). The contrastive conjunction ἀλλὰ (alla) “but” introduces the statement of fact when one does guard the doctrine of Christ there is reward in heaven. Notice he does not say loss of all rewards, or collectively, loss of reward, but rather, he states, full reward. There are rewards for the child of God for his or her obedience in faith in this world (Ps. 19:11; 28:4; 62:12; Prov. 1:29-31; 12:14; 14:14). However, God’s final reward is in the world to come (Ps. 73:16-20; Ecc. 12:13-14) for those who receive God’s grace (Rom. 6:23; 11:6), for those who believe in Jesus (John 14:1-3; Rom. 4:5, 16).

The word reward is μισθος (misthos) a.m.sg., meaning, “dues paid for work, wages.” A reward is a deed and not reckoned of grace (Rom. 4:4), paid based upon one’s own labor (1 Cor. 3:8). In 1John, we are given a gleams into the Judgment seat of Christ, as believers are encouraged to be obedient in their walk with Christ so that they will not be ashamed at His coming (cf. 1 John 2:28). This no doubt refers to the *bema* seat of Christ. The *bema* seat judgment of Christ (Rom. 14:10; 2 Cor. 5:10) is not for unbelievers who have already been judged and who will stand before Christ at the Great White Throne Judgment (Rev. 20:11-15). The *bema* seat of Christ is the place where believers’ acts are judged whether their works were done unselfishly for Christ. Namely, did the works glorify Christ and were they done in His name? Notice what Paul says,

Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God. (1Cor. 4:5)

For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad. (2 Cor. 5:10)

It is clear that believers are to glorify God by their works:

Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matt. 5:16)

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<sup>21</sup> John Gill, *John Gill’s Exposition of the Entire Bible* (www.e-Sword.net)

Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. <sup>25</sup>Truly, truly, I say to you, an hour is coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. <sup>26</sup>For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; <sup>27</sup>and He gave Him authority to execute judgment, because He is the Son of Man. (John 5:24-27; cf. 1 John 4:16-18)

Those deeds that do not measure up to God's standard will be burned up (1 Cor. 3:13-15). The apostle Paul speaks of these works as "imperishable crowns" (1 Cor. 9:24-27). As Dr Waterhouse writes, "There is a special reward for those who exhibit discipline, dedication, and self-control in their Christian experience just as an athlete in training. Christ is central to their lives, and they strive to be and do as He directs through His Word."<sup>22</sup> In fact, there are 4 crowns specifically called out in Scripture:

<b>Crown</b>	<b>Verse</b>	<b>Meaning</b>
Incorruptible Crown (Victor's crown)	1 Cor. 9:27	Rewarded to those who have purged themselves from the pleasures of the world in order to be of profitable service for the Lord.
Crown of Rejoicing (Soul winner's crown)	1 Thes. 2:19-20	Rewarded to those whose work leads others to salvation.
Crown of Righteousness	2 Tim. 4:8; 1 John 3:2-3	Rewarded to those who love Him and His return. This not only includes loving Christ's righteousness, but includes one's own righteous living, abiding in Him.
Crown of Life (Martyr's crown)	James 1:12; Rev. 2:10	Rewarded to those who endure temptations, trials, persecution, or death for Christ's sake.
Crown of Glory	1 Peter 5:4	Rewarded to those who are faithful shepherds.

In this context, the apostle John is emphasizing the possibility of one receiving a *μισθον πληρη* (full reward). The adjective *πληρης* (pleres) adj.a.m.sg., "full," or "complete" is placed after the noun it modifies thus stressing the reward as a "vessel

<sup>22</sup> Steven Waterhouse, *Not By Bread Alone: An Outlined Guide to Bible Doctrine* (Amarillo:Westcliff, 2000), p. 412



filled up,” or “lacking nothing.” The singular serves the collective idea of “the full quality of reward.” This full reward is seen as possible as the subjunctive of ἀπολαμβάνω (apolambano) 2 Aor. Act. Ind. 2pl.<sup>23</sup>, “to receive,” “to receive from another,” or “to receive as one’s due.” The word is from the compound of ἀπο (apo) from (separation) and λαμβάνω (lambano) “to take,” or “receive.”

The main theme here is that the antichrists are teaching contrary to Scripture. Specifically, teaching contrary to the Word of God concerning Christ coming in the flesh. The fact of the physical nature of Christ is important. Jesus Christ was born of the virgin, as a normal baby, grew up as a normal boy, lived as a man, died as a man, was resurrected as a man, and ascended as a man in His physical body. He lives right now at the right hand of the Father in his glorified physical body as the God-Man. It is possible that believers can receive a full reward in heaven if they hold on to that which was taught them from the beginning. The effect of these false teachers, these antichrists, is that they not only rob Christ of His glory and word, but when we give them a platform to speak their lies, we are guilty and we sin with them. The result is not loss of salvation, for if we are truly saved of God, no one and nothing can take us out of the Father’s hand (John 10:28), but we will be ashamed at His coming (1 John 2:28) and will destroy those works we have worked for. The picture is that we possess the crown of righteousness, loving Christ and His righteousness, but when His righteous work in His first coming is nullified by a false and perverted testimony, that crown is lost! When we support a testimony that is false and perverted, we are seen participating in that testimony. The apostle John will tell them not to receive this liar into the house, not even greet them!

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<sup>23</sup> There is another textural variant as the TR has ἀπολαβόμεν Aor. Act. Subj. 1pl. “we might receive”

# Do Not Receive Deceivers (9-11)

## 2 John 9-11

<sup>9</sup>Everyone who goes too far, indeed not remaining in the teaching of Christ, does not have God. The one that remains in the teaching of Christ, this [one] has both the Father and the Son. <sup>10</sup>If anyone comes to you and this doctrine is not brought, do not receive him in [the] house, and do not be glad, speak! <sup>11</sup>For the one who says to him, rejoice, he is partaking in his bad works.

<sup>9</sup>ὅτι Πᾶς ὁ προαγων και μη μενων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεον οὐκ ἔχει ὁ μενων ἐν τῇ διδαχῇ, οὗτος και τον πατερα και τον υἱον ἔχει. <sup>10</sup>εἴ τις ἔρχεται προς ὑμας και ταυτην την διδαχην οὐ φερει, μη λαμβανετε αὐτον εἰς οἰκίαν και χαιρειν αὐτῷ μη λεγετε <sup>11</sup>ὁ λεγων γαρ αὐτῷ χαιρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

### Introduction

It is not popular today and indeed considered unacceptable when one disagrees with another to simply say you disagree. We have moved so far into political correctness that having one's own opinion concerning doctrine has moved from the post-modern idea that says "everyone has an equally valid opinion," to, "it is rude to have a different opinion."

I have experienced this attitude many times in Bible study. Instead of being direct and agreeing or disagreeing with what is being taught, a casual shaking of the head in agreement is exhibited but later it turns out that the person does not agree at all. With questionable matters that may be ok, but when it comes to the essentials concerning Christ it is not.

The apostle John gives us direction concerning false teachers and our responsibly to speak up. For those who take in missionaries that are teaching contrary to the true nature of Jesus Christ, namely, His true humanity and true deity, we must not accept their doctrine nor allow them into our houses. If you entertain false teachers and support them, you are a partner with them in their deeds.

**9.** Πᾶς ὁ προαγων και μη μενων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεον οὐκ ἔχει (Everyone who goes too far, indeed not remaining in the teaching of Christ, does not have God). The apostle moves to the subject to abiding. The doctrine of abiding is important to the Christian in practice and life. There is the abiding presence of God in the believer in the form of the Holy Spirit and the Word, but there is also abiding in the teachings. How sad it is to watch as a brother or sister moves over time from the basic teaching of Christ that they once held so strong to an “I don’t care” attitude. In this context, the subject is the doctrine of Christ. The letter to the Hebrews also warns of “leaving the principles of the doctrine of Christ” (Heb. 6:1).

What is the doctrine of Christ? The apostle has just defined some of it as the great doctrine of the incarnation of Christ. That God came in the flesh to die as the suffering servant of Isaiah 53 in order to be the Lamb of God that takes away the sin of the world (John 1:29). Anyone that does not hold to this fundamental doctrine is not from God. These false teachers were around in John’s day and continue throughout history until the Lord returns to rid the world of them.

There is a textural variant here. Most texts read *πας ο παραβαινων* “all who transgress,” whereas the NA27 reads *πας ο προαγων* “all who lead forward [in the sense of going beyond].” In this case there is almost a universal agreement that *ο προαγων* is correct. Notice John uses the singular adjective *πας* (adj.n.m.sg.) “every one [of them]” that is a transgressor of the doctrine of Christ is not from God, or conversely, “everyone [of them] that goes beyond the doctrine of Christ is not from God.”

In the first case, the participle is definite of *παραβαινω* (parabaino) Pres. Act. Part. n.m.sg., with def. art., “to go past,” “to violate,” or “one who abandons his trust, transgression,” from the compound of *παρα* (para) “from, by, near,” and *βαισις* (basis) “a stepping, walking,” meaning “walking by,” or one that simply walked right on past the teachings concerning Christ. In the second case, the participle is *προαγων* (proagon) Pres. Act Part. n.m.sg., with def. art., to lead forward, go before, from the compound of *προ* (pro) before, and *αγω* (ago) to go, meaning, “to go ahead” or “go beyond the limits of true doctrine.”<sup>24</sup>

The conjunction *και* might better be translated “indeed” in order to clarify and link the thought of the transgression with *μη μενων εν τη διδαχη* (not abiding in the doctrine). The use of the participle for *μενω* (meno) Pres. Act. Part. n.m.sg., “to remain,” or “abide,” and translated: “he that remains,” also continues the grammatical consistency of the previous participle “those that go beyond.” The present emphasizing the person’s state of being as a person that is known as one not remaining in the teaching of Christ. This is a universal negative as *πας* modifies the subject and the verb is negated<sup>25</sup>.

The preposition *εν* speaks of “reference,” and means, “with reference to the teaching of Christ.” The *διδαχη* (didache) d.f.sg., with def. art., “teaching,” “instruction,” or “doctrine” is a big subject in scripture. The doctrine that Jesus gave had its source from God (John 7:16) and is distinguished from the doctrine of the Pharisees

<sup>24</sup> Kenneth Wuest, *Wuest’s Word Studies From the Greek New Testament* (Grand Rapids: Eerdmans, 2002), vol. 2, p. 206

<sup>25</sup> Richard Young, *Intermediate New Testament Greek* (Nashville: Broadman & Holman, 1994), p. 203

and Sadducees (Matt. 7:28). The teachings of Christ amazed both the people (Matt. 22:33; Mark 11:18) and the scribes (John 18:19). However, it is specifically said of those that abide in the teaching *concerning* Christ have the Father and the Son. The one that does not remain in this teaching, *θεον ουκ εχει* (does not have God). Του Χριστου is a genitive of reference since it is formed with the dative of reference “teaching” (εν τη διδαχῇ του χριστου), thus can be translated “to the teaching with reference to Christ,” or “about Christ.” The context has to do with “Christ coming in the flesh” (v. 7), and false teachers that come claiming “special knowledge,” teaching Christ is not in the flesh and deny the incarnation, do not belong to God.

There are two important things to point out here. One, there is somewhat of an equivalence of *θεος* (theos) a.m.sg., “God” to the “Father and the Son” of the next phrase. That is, there is a grammatical equivalence linking God to both the Father and Son making another point for the defense of the Trinity where the first and second persons of the Trinity are linked to the common term God. The second point is the use of the present verb of *εχω* (echo) Pres. Act. Ind. 3sg., “to have,” or “possess,” can be thought of as a progressive present speaking of those that do not remain in the teaching of Christ as not being in a state of possession of God – they are not possessed of God.

ὁ μενων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος και τον πατερα και τον υιον ἔχει. (The one that remains in the teaching of Christ, this [one] has both the Father and the Son). The distinction is made between those remaining in the teaching of Christ to those that do not. This is shown by the use of the same present participle of *μενω* (meno) Pres. Act. Part. n.m.sg., with def. art., “to remain,” “abide,” or “dwell.” For the apostle John, to abide in Christ is synonymous with abiding in His teachings. In 1 John 2:6 he writes, “He who says he abides in Him ought himself also to walk just as He walked.” The preposition *εν* is locative and has the same sense as being placed “in Christ.” Being in Christ and in His διδαχῇ (didache) d.f.sg., with def. art., “teaching,” are consistent with having a new life and a new identity in Christ. There is a textural variant here as the Textus Receptus adds *Χριστος* (Christos) g.m.sg., with def. art., “Christ.”

The demonstrative pronoun *ουτος* (houtos) dem. pron. n.m.sg., “this” serves to point out the person specifically and is normally translated “he” but in its most raw literal form is translated “this one,” or “this man,” thus further highlighting the person of Christ.

The conjunction *και* is better translated “both” in this case since John is referring to the two objects - the Father and the Son. It is also important to point out that the direct objects *τον πατερα και τον υιον* (the Father and the Son) are placed before the verb *εχω* (echo) Pres. Act. Ind. 3sg., “to have,” in order to stress who it is we have - the Father and Son.

**10.** εἴ τις ἔρχεται προς ὑμας και ταυτην την διδαχην οὐ φερει, (If anyone comes to you and this doctrine is not brought). John now introduces this caution by the conditional *ει* “if,” together with the relative pronoun *τις* (tis) pron. n.m.sg., “a certain one,” or “anyone” with the present tense of *ερχομαι* (erchomai) Pres. M/P Dep. Ind. 3sg., and translated: “if anyone comes” without the doctrine concerning Christ, namely, His incarnation, do not receive him!

The preposition *προς* (*pros*) prep., “to,” is spatial and has the root meaning “facing” you (pl.) - a face to face encounter is in view here. The change in number for the personal pronoun *υμας* (2a.pl.) “you all,” suggests that this warning is directed not just to the lady, but either to every individual in that Church or to every Christian in general. John’s command is, “if anyone comes to you and does not bring this doctrine [that Jesus Christ is come in the flesh], do not receive him in [your] house.”

The demonstrative pronoun *ουτος* (*houtos*) a.f.sg., “this” is feminine pointing specifically to this person’s *διδαχη* (*didache*) a.f.sg., “teaching,” or “doctrine.” Do not let this teaching in the house! The demonstrative points back to his denial that Jesus Christ comes in the flesh. What do we as Christians do when we encounter such a person that does not bring the good news of the coming of Jesus Christ? We do not let him in our houses. If you take the lady to be a metaphor for the Church, then do not let this person in your Church! If you that the lady to be a literal lady, then do not let this person in your house! Either way you take this, it is clear this person is not to be tolerated. The present verb of *φερω* (*phero*) Pres. Act. Ind. 3sg., “to carry” or “bring,” can be seen as either progressive or iterative meaning “continues to bring [progressive],” or “always brings [iterative].”

Dr. Bruce adds, “The injunction not to receive any one who does not bring ‘the teaching of Christ’ means that no such person must be accepted as a Christian teacher or as one entitles to the fellowship of the church. It does not mean that (say) one of Jehovah’s Witnesses should not be invited into the house for a cup of tea in order to be shown the way of God more perfectly in the sitting-room than would be convenient on the doorstep.”<sup>26</sup>

*μη λαμβανετε αυτον εις οικιαν και χαιρειν αυτω μη λεγετε* (do not receive him in [the] house, and do not be glad, speak!). John is addressing a specific heresy in his day concerning Jesus Christ. The heresy is promoted by traveling teachers seeking to counterfeit the missionary of his day. The translation “do not receive him in a house” is a strong negative command called an imperative of prohibition with the negative particle *μη* (*me*) used with the imperative *λαμβάνω* (*lambano*) Pres. Act. Impv. 2pl., “to take,” or “receive,” and means with the present tense, “do not make it a part of your life-style” to receive or accept such heretics. There are certain fundamentals that cannot be compromised or even entertained in an “intellectual conversation.” The fundamentals for the Christian have to do with who Jesus Christ is! Jesus Christ is the Son of God, who came in the flesh as the Lamb of God who takes away the sin of the world. As the early Church confirmed, Jesus Christ is very God and very man.

John uses the imperative of prohibition several times in his letters.

verse	Present Imperative with negative particle <i>μη</i> = Imperative of prohibition	
1 John 2:15	<b>Μὴ ἀγαπᾶτε</b> τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.	<b>Do not love</b> (present impv.) the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.

<sup>26</sup> F.F. Bruce, *The Gospel & Epistles of John* (Grand Rapids: Eerdmans, 2004), p. 142

1 John 3:13	μη θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.	<b>Do not marvel</b> [present impv.], brethren, if the world hates you.
1 John 4:1	Ἀγαπητοί, μη παντὶ πνεύματι πιστεύετε ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.	Beloved, <b>do not believe</b> [present impv.] every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world.
2 John 10	εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδασχὴν οὐ φέρει, μη λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μη λέγετε.	If anyone comes to you and does not bring this teaching, <b>do not receive</b> [present impv.] him into your house, and <b>do not give</b> him a greeting [present impv];
3 John 11	Ἀγαπητέ, μη μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἐώρακεν τὸν θεόν.	Beloved, <b>do not imitate</b> [present impv.] what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.

This person should not be received *εἰς οἰκίαν* (into a house). Some translate “into [your] house.” The apostle adds a second admonition *καὶ χαίρειν αὐτῷ μη λέγετε* (and speak no greeting). The word *χαίρω* (*chaïro*) Pres. Act. Inf., “to rejoice,” or “be glad,” is a common expression for the Greek speaker when greeting or saying good bye. In this case, the apostle wants to make it absolutely clear by using the strong prohibition using the negative particle *μη* (me) with the imperative *λέγω* (*lego*) Pres. Act. Impv. 2pl., “to say,” or :”speak,” and translated: speak not!

Guidance given to the early Church is found in *the didache*, the Teaching of the Apostles, written in the early 2<sup>nd</sup> century, as Dr. Lightfoot translates:

12. But let every one *that cometh in the name of the Lord* be received; and then when ye have tested him ye shall know him, for ye shall have understanding on the right hand and on the left. If the comer is a traveler, assist him, so far as ye are able; but he shall not stay with you more than two or three days, if it be necessary. But if he wishes to settle with you, being a craftsman, let him work for and eat his bread. But if he has no craft, according to your wisdom provide how he shall live as a Christian among you, but not in idleness. If he will do this, he is trafficking upon Christ. Beware of such men.<sup>27</sup>

<sup>27</sup> J.B. Lightfoot & J.R. Harmer, ed., *The Apostolic Fathers* (Grand Rapids: Baker, 1987), p. 234

**11.** ὁ λεγων γαρ αὐτῷ χαιρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς. (For the one who says to him, rejoice, he is partaking in his bad works). The apostle concludes his strong warning against being a partner with these teachers. The participle of λεγω (lego) Pres. Act. Part. n.m.sg., with def. art., “to say,” or “speak,” is translated: the one who says. The participle’s root meaning is “to participate” and in this case, the person that speaks well of the heretic is seen participating in the crime. The expression ο γαρ λεγων αὐτῷ χαιρειν (for the one that says to him be well) is seen as accepting his doctrine. The infinitive of χαιρω (chairō) Pres. Act. Inf., “to rejoice,” “be glad,” “be well,” or “thrive,” is a common greeting or farewell. While this person should be corrected, and admonished, instead he is wishing him well, and hence, success on his journey.

The conclusion of such this “well-wisher” is that he is counted as a partaker in the evil. The Greek word κοινωνεω (koinoneō) Pres. Act. Ind.3sg., “to come into communion with,” “fellowship with,” or “to partake,” has the cultural idea of fellowship, “to join one’s self to an associate,” or “to be a partner.” One might say he is agreeing with this heretic in a common bond of fellowship. What in law is called an accomplice. The standard for the Christian is high and to not correct this heretic is to partake in his sin. By not correcting error, evil becomes good, and good evil.

The false teacher is working the works of evil, his fruit is bad and he is propagating a lie. Teaching and doctrine are included in what is called works. The Christian is a worker of good works, proclaiming the good news to the world. Proclaiming the truth tirelessly in righteousness because it is the Spirit of God who now works in the believer (1 Cor. 15:58; Acts 10:35; Tit. 2:14; Eph. 2:2). The dative of εργον (ergon) d.n.pl., “work,” or “deed,” is the case of reception and in this case used as a reference, namely, “with reference to” his evil works. Notice the adjective, πονηρος (poneros) adj.d.n.pl., “bad, evil,” is placed at the end of the phrase, thus stressing works. In this case αὐτος (autos) pers. pron. 3g.m.sg., “his” works are teaching Christ did not come in the flesh. The works this person does is preaching a different gospel. This work is evil.

Dr. Wiersbe summaries this as follows:

Why is John so adamant about this? Because he did not want any of God’s children to: (1) give a false teacher the impression that his heretical doctrine was acceptable; (2) become infected because of association and possible friendship; and (3) give the false teacher ammunition to use at the next place he stopped. If I entertain a cultist, for example, he will only say to the neighbors, “There’s no reason why you shouldn’t let me in. After all, Pastor Wiersbe let me in and had a wonderful talk!” My disobedience could very well lead to somebody else’s destruction.<sup>28</sup>

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<sup>28</sup> Warren Wiersbe, *The Explosion Commentary: New Testament Volume 2* (Colorado Springs: Victor, 2001), p. 538

# Farwell (12-13)

## 2 John 12-13

<sup>12</sup>Having many things to write to you, I purposed not through paper and ink, but hope to come to you and speak month to month, in order that our joy may be filled. <sup>13</sup>The children of your chosen sister greet you. Amen.

<sup>12</sup>Πολλα ἔχων ὑμῖν γραφειν οὐκ ἐβουληθην δια χαρτου και μελανος, ἀλλα ἐλπίζω γενεσθαι προς ὑμᾶς και στομα προς στομα λαλήσαι, ἵνα η χαρα ἡμῶν πεπληρωμενη η. <sup>13</sup> Ασπαζεται σε τα τεκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. ἀμην.

### Introduction

With this final greeting, the apostle John makes it clear that he likes to talk face to face with the brethren as opposed to writing letters. However, it appears that for some reason he cannot go to them in person but the issue is so urgent that he is forced to write instead. How wonderful it is to encounter this very personal letter to the elect lady.

**12.** Πολλα ἔχων ὑμῖν γραφειν (Having many things to write to you). John concludes his letter by saying he wants to talk to them face-to-face. He does have many, πολλα (polla) adj.a.n.pl., “many things” to tell them. The adjective has no noun to modify, so it stands as a noun and is translated “many things.” The use of the participle instead of the verb for εχω (echo) Pres. Act. Part. n.m.sg., “having,” suggests John anticipates an active personal participation together with them. Notice the use of the plural personal pronoun συ (su) pers. pron. 2d.pl., “to you.” The plural points to the whole household or the whole



congregation. The infinitive of γραφω (grapho) Pres. Act. Inf., “to write,” is common in both Paul and John as they seek to encourage and exhort the Churches in their walk (cf. Phil. 3:1; 1 Thes. 4:9; 5:1; 3 John 3:1).

The apostle is old and tradition says he reached such an age that he was carried to Church on something like a stretcher. He reached the age where it was hard for him to get around and it may be that at the time of this writing his age made it hard for him to move for Church to Church in the greater Ephesian region. Thus in his later years he relied upon a personal letter instead of a personal face-to-face encounter.

οὐκ ἐβουληθην δια χαρτου και μελανος, ἀλλὰ ἐλπίζω γενεσθαι προς ὑμᾶς και στομα προς στομα λαλῆσαι, ἵνα ἡ χαρα ἡμῶν πεπληρωμενη η̅ (I purposed not through paper and ink, but hope to come to you and speak month to month in order that our joy may be filled). It is with purpose that he intends to meet with them face to face. This statement seems to imply that he is still able to move around and is not so feeble as to be restricted to communicate only using letters.

The passive deponent is translated as the simple active for βουλομαι (boulomai) Aor. Pas. Dep. Ind. 1sg., “to will deliberately,” “have a purpose,” or “to desire,” and together with the negative particle, means, “it is not my desire to communicate to you by writing, but in person.” The preposition δια (dia) is genitive meaning, “by means,” or “through” writing. John’s use of the elemental writing elements is interesting since one would normally expect the normal mode of communication was in person. This seems to suggest that either his age is hampering his mobility or a matter of serious Church business is requiring his attention elsewhere. This characteristic of John to communicate face to face is evident by the lack of Church letters pinned in his name. Instead, in this occasion, he writes δια χαρτου και μελανος (through paper and ink).

The word χαρτης (chartes) g.m.sg., “paper,” is known as a leaf made from papyrus, the most common at the time was from Egypt. This is the only place in the New Testament where this word is used. The papyrus plant was placed in layers and pressed together to form a sheet. “A series of papyrus sheets were then joined together to form a scroll. It is that type of papyrus ‘scroll’ that is mentioned in Revelation 5:1 (though it is translated ‘book’ in NASB).”<sup>29</sup> This material is most likely papyrus instead of vellum or parchment which was made from animal skins because that was the dominant material used in that day. Egypt dominated the export of papyrus and they essentially had a monopoly on its production.

Ink is here μελαν (melan) adj.g.n.sg., “ink,” which comes from μελας (melas) “black.” Ink was made from soot and water with gum added for consistency and durability. The word is used three times in the New Testament, two in John’s letters to close, and once by Paul in 2 Corinthians 3:3.

The conjunction ἀλλὰ (alla) “but” is used sometimes when the author transitions to the cardinal matter and that is what John is doing. The important point is he wants to talk to them face to face.

The present tense of ἐλπίζω (elpizo) Pres. Act. Ind. 1sg., “to hope,” or “trust,” is from ἐλπω (elpo) “to anticipate” and is also used in John’s third letter (3 John 14). There is an anticipation of him meeting up with them στομα προς στομα (mouth to mouth). Here again, the translators are stuck in tradition as most translations follow the King

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<sup>29</sup> Normal Geisler, William Nix, *A General Introduction to the Bible* (Chicago: Moody Press, 1986), 337

James saying, “face to face.” But the idea is clearly to speak στομα (stoma) a.n.sg., “mouth to mouth,” because John intends to λαλεω (laleo) Aor. Act. Inf. “to speak,” or, “talk,” directly with them (cf. 3 John 14). The ινα (hina) conjunction provides purpose, “in order that,” or “so that,” their joy might be full. The Greek χαρα (chara) n.f.sg, with def. art., “joy,” or “gladness” is definite and in the subject case. This joy is further heightened by the use of the participle instead of the verb of πληρωω (pleroo) Perf. Pas. Part. n.f.sg., with def. art., “to make full,” “be full,” or “be complete,” and translated, “the thing (joy) having been filled or complete.”

There is a purpose for Scripture and our speech, it is to be used to edify, encourage, and through God’s great work that we might bring our fellow brother or sister joy through the testimony of Jesus Christ. To declare what He has done and what He will do. It is through this testimony that we have our confidence built up as it is by the greatness of our God and Savior Jesus Christ that we find joy and are satisfied in Him. We are a people who intend to build up our fellow brother or sister in Christ so that their joy might be made complete. Most translate this as a subjunctive “that your joy may be full,” the subjunctive “to be” verb is added in what is called a perfect periphrastic, which is formed by using the present subjunctive of *eimi* with the perfect participle. The sense of this construction is intensive with a consummative force. Thus, Dr. Wuest translates, “in order that our joy, having been filled completely full, might persist in that state of fullness through present time.”<sup>30</sup>

Note the textural variant found here is the personal pronoun ὑμᾶς in the NA27 verses ἡμῶν in the TR. Did John intend to include himself in this joy, or did he intend that their joy be full? The translators are mixed concerning this point. The NASB uses “your” and the NIV uses “our,” even though both claim to use the NA27 text as their source.

**13.** Ασπάζεται σε τα τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. ἀμην. (The children of your chosen sister greet you. Amen). The final declaration to them by the apostle finds the verb placed at the head of the verse. The present tense of ασπάζομαι (aspazomai) Pres. M/P Dep. Ind. 3sg., “to draw to one’s self,” “to salute or greet,” or “to embrace.” This is the common term for saying farewell in letters (cf. Rom. 16; 1 Cor. 16; Phil. 4:21; Col. 4:14; Thes. 5:26; Tit. 3:15; 1 Pet. 5:14; 3 John 14).

It is here that support for the “lady” referring to a Church finds its greatest support. The verb is singular “he/she/it greets you, the children of your sister, the elect on one.” Every word in singular except the plural for τέκνα (children) n.n.pl., with def. art. If it were literal children (pl.) greeting her then one would expect the plural noun to match the subject children. However, the singular verb is used. Can this be taken in any other way but to imply that the lady is a local Church and the ἀδελφη (adelphe) g.f.sg., with def. art., “sister” is not a literal sister but the Church in Ephesus where John is? This personification of a local Church as the bride of Christ is found in Scripture (cf. Eph. 5:25-27; Rev. 19:7). If indeed, there be any reason that John is referring to two independent local Churches that proof can be established by the grammar found here.

<sup>30</sup> Kenneth Wuest, *Wuest’s Word Studies* (Grand Rapids: Eerdmans, 2002), p. 209

Notice the sister is identified as εκλεκτος (eklektos) adj.g.f.sg., with def. art., “chosen,” or “elect,” from the compound of εκ “from, out of,” and, λεγω (lego) “to say, speak” (the called out one). This is referred to as the second attributive position which has the form article+noun+article+adjective. In this case, both the noun and the adjective receive equal emphasis “the elect sister of you.”

Finally, the apostle ends the letter with the Hebrew particle αμην (amen) “truly, verily, amen.” When αμην is found at the end of the discourse, it is translated, “so it is, so be it, may it be fulfilled.” It was a custom, which passed over from the synagogues to the Christian assemblies, that when he who had read or discoursed, had offered up solemn prayer to God, the others responded Amen, and thus made the substance of what was uttered their own (Rom. 15:33).<sup>31</sup>

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<sup>31</sup> Theological Dictionary of the New Testament

## Detailed Analysis

**1:1** - ο πρεσβυτερος εκλεκτη κυρια και τοις τεκνοις αυτης ους εγω αγαπω εν αληθεια (The elder to the elect lady and her children whom I love in the truth) : πρεσβυτερος (presbuteros) adj. n.m.sg., with def. art., elder, old man; εκλεκτος (eklektos) adj.d.f.sg., picked out, chosen, elect from the compound of εκ (ek) out and λεγω (lego) to say, speak; Κυρια (Kuria) d.f.sg., lady; και (kai) conj., and, even, also, indeed; τεκνον (teknon) d.n.pl., with def. art., offspring, children; αυτος (autos) pers. pron. 3g.f.sg., her; ος (hos) rel. pron. who, which, that, what; εγω (ego) pers. pron. 1n.sg., I, me; αγαπαω (agapao) Pres. Act. Ind. 1sg., love: I love; εν (en) prep., in, by, with; αληθεια (aletheia) d.f.sg., truth.

και ουκ εγω μονος αλλα και παντες οι εγνωκοτες την αληθειαν (and not I alone, but also all those who have known the truth) : και (kai) conj., and, even, also, indeed; ου (ou) neg. part., not; εγω (ego) pers. pron. 1n.sg., I, me; μονος (monos) adj.n.m.sg., alone, only; αλλα (alla) conj., but, nevertheless; και (kai) conj., and, even, also, indeed; πας (pas) adj.n.m.pl., all, every; γινωσκω (ginosko) Perf. Act. Part. n.m.pl., with def. art., to know, understand: those who have known; αληθεια (aletheia) a.f.sg., with def. art., truth from the compound of the neg. 'a' and λανθανω (lanthano) to be hidden, ignorant.

**1:2** - δια την αληθειαν την μενουσαν εν ημιν (Through the truth that remains in us) : δια (dia) prep., through, by; αληθεια (aletheia) a.f.sg., with def. art., truth; μενω (meno) Pres. Act. Part. a.f.sg., with def. art., to remain, abide: she/it who remains; εν (en) prep., in, by; εγω (ego) pers. pron. 1d.pl., I, me.

και μεθ ημων εσται εις τον αιωνα (and he will be with us forever) : και (kai) conj., and, even, also, indeed; μετα (meta) prep., with, after, behind; εγω (ego) pers. pron. 1g.pl., I, me; ειμι (eimi) Fut. Ind. 3sg., to be, exist: he/she/it will be; εις (eis) prep., into, to; αιων (aion) a.m.sg., with def. art., for ever, eternity.

**1:3** - εσται μεθ ημων χαρις ελεος ειρηνη παρα θεου πατρος και παρα κυριου ιησου χριστου του υιου του πατρος εν αληθεια και αγαπη (Grace, mercy [and] peace will be with us from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love) : ειμι (eimi) Fut. Mid. Ind. Dep. 3sg., to be, exist: he/she/it will be; μετα (meta) prep., with, after, behind; εγω (ego) pers. pron. 2g.pl., you; χαρις (charis) n.f.sg., grace, favor; ελεος (eleos) n.n.sg., mercy; ειρηνη (eirene) n.f.sg., peace, security, safety; παρα (para) prep., from; θεος (theos) g.m.sg., god, God; πατηρ (pater) g.m.sg., father; και (kai) conj., and, even, also, indeed; παρα (para) prep., from; κυριος (kurios) g.m.sg., lord, master; Ιησους (Iesous) g.m.sg., Jesus of Hebrew origin יֵשׁוּעַ

(Yehoshua') Joshua "Jehovah is Salvation"; Χριστος (Christos) g.m.sg., Christ, anointed; υιος (huios) g.m.sg., with def. art., son; πατηρ (pater) g.m.sg., with def. art., father; εν (en) prep., in, by, with; αληθεια (aletheia) d.f.sg., truth; και (kai) conj., and, also, even, indeed; αγαπη (agape) d.f.sg., love.

**1:4** - εχαρην λιαν οτι ευρηκα εκ των τεκνων σου περιπατουντας εν αληθεια (I greatly rejoiced because I found your children walking in truth) : χαιρω (chairō) 2 Aor. Pas. Dep. Ind. 1sg., to rejoice, be glad: I was glad; λιαν (lian) adv., greatly, exceedingly; οτι (hoti) conj., that, because, since; ευρισκω (heurisko) Perf. Act. Ind. 1sg., to come upon, hit upon, meet with, to find by enquiry, thought or examination: I have found; εκ (ek) prep., from, out of; τεκνον (teknon) g.n.pl., with def. art., offspring, children; συ (su) pers. pron. 2g.sg., you; περιπατεω (peripateo) Pres. Act. Part. a.n.pl., to walk, from the compound of περι (peri) about, concerning, and πατεω (pateo) to tread, trample: walking; εν (en) prep., in, by, with; αληθεια (aletheia) d.f.sg., truth.

καθως εντολην ελαβομεν παρα του πατρος (even as we received a command from the Father) : καθως (kathos) adv., according as, since, seeing that, when, after that; εντολη (entole) a.f.sg., an order, command, charge; λαμβανω (lambano) 2 Aor. Act. Ind. 1pl., to take, receive: we received; παρα (para) prep., from, by, near; πατηρ (pater) g.m.sg., with def. art., father.

**1:5** - και νυν ερωτω σε κυρια ουχ ως εντολην καινην γραφων σοι (And now I ask you, lady, not as though writing a new command to you) : και (kai) conj., and, even, also, indeed; νυν (nun) adv., at this time, the present, now; ερωταω (erotao) Pres. Act. Ind. 1sg., to question, ask: I ask; συ (su) pers. pron. 2a.sg., you; Κυρια (Kuria) v.f.sg., lady from κυριος (kurios) lord, master; ου (ou) neg. part., not; ως (hos) adv., as, like, even as; εντολη (entole) a.f.sg., an order, command, commandment, charge; καινος (kainos) adj.a.f.sg., new; γραφω (grapho) Pres. Act. Part. n.m.sg., to write: writing; συ (su) pers. pron. 2d.sg., you.

αλλα ην ειχομεν απ αρχης ινα αγαπωμεν αλληλους (but that we had from [the] beginning in order that we might love one another) : αλλα (alla) conj., but, nevertheless; ος (hos) rel. pron. a.f.sg., who, which, that; εχω (echo) Impf. Act. Ind. 1pl., to have, hold: we were having; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin; ινα (hini) conj., that, in order that, so that; αγαπαω (agapao) Pres. Act. Subj. 1pl., love: we might love; αλληλων (allelon) a.m.pl., one another, reciprocally, mutually.

**1:6** - και αυτη εστιν η αγαπη ινα περιπατωμεν κατα τας εντολας αυτου (And this is the love, that we might walk according to the commands of him) : και (kai) conj., and, even, also, indeed; ουτος (houtos) dem. pron. n.f.sg., this; ειμι (eimi) Pres. Act. Ind. 3sg., to be, exist: he/she/it is; αγαπη (agape) n.f.sg., with def. art., love; ινα (hina) conj., that, in order that; περιπατεω (peripateo) Pres. Act. Subj. 1pl., to walk, from the

compound of περι (peri) about, concerning around, and πατεω (pateo) to tread, crush with the foot: we might walk; κατα (kata) prep., down, according to; εντολη (entole) a.f.pl., with def. art., an order, command, commandment; αυτος (autos) pers. pron. 3g.m.sg., him.

αυτη εστιν η εντολη καθως ηκουσατε απ αρχης ινα εν αυτη περιπατητε (this is the command, just as you heard from [the] beginning that you should walk in it) : ουτος (houtos) dem. pron. n.f.sg., this; ειμι (eimi) Pres. Act. Ind. 3sg., to be, exist: he/she/it is; εντολη (entole) n.f.sg. with def. art., an order, command, charge; καθως (kathos) adv., according as, even as, just as, from the compound of κατα (kata) down from, according to, and ως (hos) as, like, even as; ακουω (akouo) Aor. Act. Ind. 2pl., to hear: you heard; απο (apo) prep., from, out of; αρχη (arche) g.f.sg., beginning, origin; ινα (hina) conj., that, in order that, so that; εν (en) prep., in, by, with; αυτος (autos) pers. pron. 3d.f.sg., her; περιπατεω (peripateo) Pres. Act. Subj.2pl., to walk: you might walk.

**1:7** - οτι πολλοι πλανοι εισηλθον εις τον κοσμον (For many deceivers entered into the world) : οτι (hoti) conj., that, because, since; πολυς (polus) adj.n.m.pl., many, much, large; πλανος (planos) adj.n.m.pl., wandering, roving, misleading, deceiver, seducing; εισερχομαι (eiserchomai) 2 Aor. Act. Ind. 3pl., to go out, come in, enter, from the compound of εις (eis) into and ερχομαι (erchomai) to come, go: they entered; εις (eis) prep., into; κοσμος (kosmos) a.m.sg., with def. art., world.

οι μη ομολογουντες ιησουν χριστον ερχομενον εν σαρκι (those who do not confess Jesus Christ came in the flesh) : μη (me) part., not; ομολογεω (homologeō) Pres. Act. Part. n.m.pl., with def. art., to say the same thing as another, to confess, profess, agree with: those confessing; Ιησους (Iesous) a.m.sg., Jesus of Hebrew origin יְהוֹשֻׁעַ (Yehoshua') Joshua "Jehovah is Salvation"; Χριστος (Christos) a.m.sg., Christ, anointed; ερχομαι (erchomai) Pres. Act. Part. a.m.sg., to come, go: coming; εν (en) prep., in, by, with; σαρξ (sarx) d.f.sg., flesh, the body.

ουτος εστιν ο πλανος και ο αντιχριστος (This is the deceiver and the antichrist) : ουτος (houtos) dem. pron. n.m.sg., this; ειμι (eimi) Pres. Act. Ind. 3sg., to be, exist: he/she/it is; πλανος (planos) adj.n.m.sg., with def. art., wandering, roving, misleading, leading into error, deceiver, seducing; και (kai) conj., and, also, even, indeed; αντιχριστος (antichristos) n.m.sg., with def. art., antichrist, from the compound of αντι (anti) over against, opposite to, before, instead, in place of, and Χριστος (Christos) pr.n., Christ "anointed".

**1:8** - βλεπετε εαυτους ινα μη απολεσητε α εργασαμεθα (Look yourselves, so that you do not lose those things we worked) : βλεπω (blepo) Pres. Act. Impv. 2pl., to see, discern: (you all) look!; εαυτου (heautou) reflex. pron. 3a.m.pl., yourselves; ινα (hina) conj., that, in order that, so that; μη (me) part., no, not; αποολλυμι (apollumi) Aor. Act. Subj. 2pl., to destroy, from the compound of απο (apo) from, out of, a separation, and

ολεθρος (olethros) ruin, destroy, death: you might lose; εργαζομαι (ergazomai) Aor. Mid. Dep. Ind. 1pl., to work, labor: we work.

αλλα μισθον πληρη απολαβητε (but we received a full reward) : αλλα (alla) conj., but, nevertheless; μισθος (misthos) a.m.sg., dues paid for work, wages; πληρης (pleres) adj.a.m.sg., full, complete; απολαμβανω (apolambano) 2 Aor. Act. Subj. 2pl., to receive, to take again, take back, take from others, take apart, from the compound of απο (apo) from (separation) and λαμβανω (lambano) to take, receive: you might receive.

**1:9** - πας ο παραβαινων και μη μενων εν τη διδαχη του χριστου θεον ουκ εχει (All who transgress and not remain in the teaching of Christ do not have God) : πας (pas) adj.n.m.sg., all, every; παραβαινω (parabaino) Pres. Act. Part. n.m.sg., with def. art., to go by the side of, to go past, to violate, one who abandons his trust, transgression, from the compound of παρα (para) from, near, besides and βασις (basis) a stepping, walking: the one who transgresses; και (kai) conj., and, even, also, indeed; μη (me) part., not; μενω (meno) Pres. Act. Part. n.m.sg., to remain, abide: he that remains; εν (en) prep., in, by, with; διδαχη (didache) d.f.sg., with def. art., teaching, instruction, doctrine; Χριστος (Christos) g.m.sg., with def. art., Christ “anointed”; θεος (theos) a.m.sg., a god, God; ου (ou) neg. part., not; εχω (echo) Pres. Act. Ind. 3sg., to have, hold: he/she/it has.

ο μενων εν τη διδαχη [του χριστου] ουτος και τον πατερα και τον υιον εχει (the one that remains in the teaching of Christ, this [one] has indeed the father and the son) ;; μενω (meno) Pres. Act. Part. n.m.sg., with def. art., to remain, abide, dwell: the one that remains; εν (en) prep., in, by, with; διδαχη (didache) d.f.sg., with def. art., teaching, doctrine; [Textural variant: TR: Χριστος (Christos) g.m.sg., with def. art, Christ “anointed”]; ουτος (houtos) dem. pron. n.m.sg., this; και (kai) conj., and, even, also, indeed; πατηρ (pater) a.m.sg., with def. art., father; και (kai) conj., and, even, also, indeed; υιος (huios) a.m.sg., with def. art., son; εχω (echo) Pres. Act. Ind. 3sg., to have, hold: he/she/it has.

**1:10** - ει τις ερχεται προς υμας και ταυτην την διδαχην ου φερει (If any one comes to you and this doctrine is not brought) : ει (ei) cond., if, whether; τις (tis) pron. n.m.sg., a certain one, some; ερχομαι (erchomai) Pres. M/P Dep. Ind. 3sg., to come, go: he/she/it comes; προς (pros) prep., to, unto, towards; συ (su) pers. pron. 2a.pl., you; και (kai) conj., and, even, also, indeed; ουτος (houtos) dem. pron. a.f.sg., this; διδαχη (didache) a.f.sg., teaching, doctrine; ου (ou) part., not; φερω (phero) Pres. Act. Ind. 3sg., to carry, bring, bear: he/she/it brings.

μη λαμβανετε αυτον εις οικιαν και χαιρειν αυτω μη λεγετε (do not receive him in [the] house and do not be glad, speak!) : μη (me) part., not; λαμβανω (lambano) Pres. Act. Impv. 2pl., to take, receive: receive!; αυτος (autos) pers. pron. a.m.sg., him; εις (eis) prep., into; οικια (oikia) a.f.sg., a house; και (kai) conj., and, even, also, indeed; χαιρω (chairō) Pres. Act. Inf., to rejoice, be glad: to be glad; αυτος (autos) pers. pron. d.m.sg., him μη (me) part., not; λεγω (lego) Pres. Act. Impv. 2pl., to say, speak: speak!

**1:11** - ο γαρ λεγων αυτω χαιρειν κοινωνει τοις εργοις αυτου τοις πονηροις (For the one who says to him, rejoice, he is partaking in his bad works) : γαρ (gar) conj., for; λεγω (lego) Pres. Act. Part. n.m.sg., with def. art., to say, speak: the one who says; αυτος (autos) pers. pron. 3d.m.sg., him; χαιρω (chairō) Pres. Act. Inf., to rejoice, be glad: to rejoice; κοινωνεω (koinoneo) Pres. Act. Ind.3sg., to come into communion with, fellowship with, to partake: he/she/it partakes; εργον (ergon) d.n.pl., work, deed; αυτος (autos) pers. pron. 3g.m.sg., him; πονηρος (poneros) adj.d.n.pl., evil, bad, wicked.

**1:12** - πολλα εχων υμιν γραφειν (having many things to write to you) : πολυς (polus) adj.a.n.pl., many, much, large; εχω (echo) Pres. Act. Part. n.m.sg., to have, hold: having”; συ (su) pers. pron. 2d.pl., you; γραφω (grapho) Pres. Act. Inf. to write;

ουκ ηβουληθην δια χαρτου και μελανος αλλα ελπιζω ελθειν προς υμας και στομα προς στομα λαλησαι ινα η χαρα ημων πεπληρωμενη η (I purposed not through paper and ink, but hope to come to you and speak month to month, in order that our joy be full) : ου (ou) part., not; βουλομαι (boulomai) Aor. Pas. Dep. Ind. 1sg., to will deliberately, have a purpose, be minded, to desire: I purposed; δια (dia) prep., through, by; χαρτης (chartes) g.m.sg., paper; και (kai) conj., and, even, also, indeed; μελαν (melan) adj.g.n.sg., ink, from μελας (melas) black, black ink; αλλα (alla) conj., but; ελπιζω (elpizo) Pres. Act. Ind. 1sg., to hope, trust, from ελπω (elpō) to anticipate: I trust; ερχομαι (erchomai) 2 Aor. Act. Inf., to come, go; προς (pros) prep., to, towards, near; συ (su) pers. pron. 2a.pl., you; και (kai) conj., and, even, also, indeed; στομα (stoma) a.n.sg., mouth, the edge of a sword; προς (pros) prep., to, towards, near; στομα (stoma) a.n.sg., mouth, the edge of a sword; λαλεω (laleo) Aor. Act. Inf. to speak, talk, tell; ινα (hina) conj., that, in order that, so that; χαρα (chara) n.f.sg, with def. art., joy, gladness; εγω (ego) pers. pron. 1g.pl., I, me; πληρωω (plerōō) Perf. Pas. Part. n.f.sg., with def. art., to make full, fill up, be full, complete: having been full; ειμι (eimi) Pres. Act. Subj. 3sg., to be, exist: he/she/it may be.

**1:13** - ασπαζεται σε τα τεκνα της αδελφης σου της εκλεκτης αμην (The children of your chosen sister greet you. Amen.) : ασπαζομαι (aspazomai) Pres. M/P Dep. Ind. 3sg., to draw to one’s self, salute, greet, embrace: he/she/it greet; συ (su) pers. pron. 2a.sg., you; τεκνον (teknon) n.n.pl., with def. art., offspring, children; αδελφη (adelphe) g.f.sg., with def. art., sister; συ (su) pers. pron. 2g.sg., you; εκλεκτος (eklektos) adj.g.f.sg., with def. art., picked out, chosen, elect, from the compound of εκ (ek) prep., from, out of and λεγω (lego) to say, speak; αμην (amen) of Hebrew origin, firm, verily, truly, amen.



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