

Lessons From II John

Introduction

(II Jn 1-3)

INTRODUCTION

1. Good Morning
 - a. Greeting...
2. New series of lessons from II John
 - a. We concluded the book of I John last week and now move to II John.
 - b. I am excited about the next two letters as they give us insight into the personal relationship between John, the elect lady and Gaius.
 - i. We get to see this personal side with families and individuals.
3. With that in mind let us delve into this great letter written to "the elect lady."

I. The Historicity

A. The author

1. The author is the apostle John just like with I John.
 - i. Adam Clarke "If we regard the language and sentiment only, these so fully accord with the first, that there can be no doubt that he who wrote one wrote all three." (from Coffman's Bible Commentary, Copyright © 1971-1993 by ACU Press, Abilene Christian University. All rights reserved.)

B. The recipients (context)

1. This letter was written to the "elect lady and her children."
 - i. Some thoughts about this lady.
 - a. Some think this is simply a congregation.
 1. Jamieson Fausset wrote, "'Church' is derived from Greek 'Kuriake,' akin to Kuria, or Kyria here; the latter word among the Romans and Athenians means the same as ecclesia, the term appropriated to designate the Church assembly." (Jamieson, R., Fausset, A. R., & Brown, D. (1997). Commentary Critical and Explanatory on the Whole Bible (2 Jn 1). Oak Harbor, WA: Logos Research Systems, Inc.)
 - b. Some think it is just a woman and her children.
 1. Wuest, writes, "The following considerations point to the interpretation that this was a Christian woman of some prominence in the Church. The apostle addresses his letter to her and her children...The word 'lady' is kuria (κυρία). It is the feminine form of kurios (κύριος), which means 'lord, master.' It was a common name in those days. It is the Greek form of the name 'Martha' which means 'mistress.'" (Wuest, K. S. (1997). Wuest's word studies from the Greek New Testament: For the English reader (2 Jn 1). Grand Rapids: Eerdmans.)
2. Whether it is a lady and her family or a local congregation the message doesn't change.
 - i. My personal belief is that this is a specific person and her family.

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- C. The date
 - 1. 95-100 A.D.
 - 2. Most agree it was written within a few years of I John.
- D. The canonicity
 - 1. II & III John had doubts concerning it early on as to whether or not it was a part of the canon or inspired Word of God.
 - i. One main reason for this was the private nature of the letters and thus a lack of early patristic fathers quoting from them.
 - a. Adam Clarke "Their very brevity, which led to their being infrequently quoted, and the private nature of the letters themselves, contributed to their being almost unknown for quite a long period of time." (from Coffman's Bible Commentary, Copyright © 1971-1993 by ACU Press, Abilene Christian University. All rights reserved.)
 - ii. Another reason was due to all the false things being written.
 - a. Adam Clarke "The number of apocryphal gospels, acts of apostles, and epistles which were offered to the church in the earliest ages is truly astonishing. We have the names of at least seventy-five gospels which were offered to, and rejected by, the church. In the light of that background, it may not be for a moment assumed that any book was ever taken lightly into the New Testament canon." (Ibid)
 - 2. This doesn't mean that every early writer doubted it.
 - i. "Irenaeus, a disciple of Polycarp (who in turn was an associate of John), quotes from it and mentions the apostle John by name" (Sermon: "A Letter To A Lady And Her Children" by Copeland, Mark)
 - ii. "Both Clement of Alexandria and Dionysius, living in the third century A.D., credit John with being the author" (Ibid)
 - 3. The fact that it ended up as a part of the canon is a proof that it is without a doubt inspired Scripture.
 - i. Remember the men and years that went into being certain that a letter had all the need characteristics necessary to be called God's Word.
 - ii. Not only that but the fact it survived as just a personal letter.
 - a. There are of course many other reason for its certain as scripture these are just a few of many.

II. The Content

- A. The outline
 - 1. Greeting (1-3)
 - 2. Maintaining The Truth (4-11)
 - 4. Closing Remarks (12-13)
- B. The content
 - 1. Daniel Wallace put it best, "Believers are warned to exercise discernment and not to invest in the work of heretical propagandists by showing them hospitality. Put briefly, "Warning: Do not house false teachers."" (<http://goo.gl/eZVbt>)

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2. The practicing of truth (4-6)
 - a. **II Jn 4** "I rejoiced greatly to find some of your children walking in the truth, just as we were commanded by the Father."¹
3. The protecting of truth (7-11)
 - a. **II Jn 10-11** "If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, 11 for whoever greets him takes part in his wicked works."

III. The Greeting

- A. The elder to the elect lady and her children (1-2)
 1. Of this lady and her children John writes concerning...
 - i. His love for them.
 - a. **II Jn 1** "...whom I love in truth..."
 - ii. Others love for them.
 - a. **II Jn 1** "...but also all who know the truth"
 2. This love is based on...
 - i. **II Jn 2** "...the truth that abides in us and will be with us forever"
 - ii. This "truth" that abides in Christians is love.
 - a. Remember truth is God's Word.
 1. **Jn 17:17** "Sanctify them in the truth; your word is truth."
 - b. Remember God's Word is God's mind for each of us to know.
 1. **I Co 2:16** "'For who has understood the mind of the Lord so as to instruct him?' But we have the mind of Christ."
 - c. Remember God is love.
 1. **I Jn 4:16** "So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him."
 - d. Therefore truth is love.
 1. **Jn 8:32** "and you will know the truth, and the truth will set you free."
- B. Grace, mercy, and peace will be with us
 1. Notice this is not really a prayer but more along the idea of a statement of fact.
 - i. **II Jn 3** "Grace, mercy, and peace **will be with us**, from God the Father and from Jesus Christ the Father's Son, in truth and love." (emphasis mine)
 - ii. As long as we are "in truth and love" we have a guarantee of grace, mercy and peace.
 2. These are three most precious blessings.
 - i. Grace: Unmerited favor that is given to the undeserving.
 - ii. Mercy: Compassion, shown toward the guilty and helpless.
 - iii. Peace: The tranquil result of receiving both grace & mercy.

¹ All Scriptures are taken from the ESV unless otherwise noted. If other translations are used this is not necessarily an endorsement of the translation.

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3. What is the source of these three blessings?
 - i. God the Father
 - a. **Ro 5:8** "but God shows his love for us in that while we were still sinners, Christ died for us."
 - b. **Ro 6:23** "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."
 - ii. God the Son
 - a. **He 12:2** "looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God." (NKJV)
 - b. **Ph 2:8-9** "And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name"
4. In what realm do we find these three blessings?
 - i. In truth and love.
 - a. Grace, mercy, and peace are only found when truth is honored and held and love is kept.
 1. There is no mercy for the unloving and unmerciful.

CONCLUSION

1. I like what brother Copeland wrote, "With the words 'in truth and love,' John sets the tone for what is to follow in his letter.
2. Question: Do you have hold of these three great blessings that are given by our great God?
 - a. If so continue all the more and grow your relationship with the Almighty above.
 - b. If not why not "take hold" of these blessings by first obeying God's plan of salvation if you haven't already.
 - i. If you have already obeyed that plan of salvation but have drifted away come back now before it's too late brother or sister in repentance.
3. Invitation
 - a. For those that are Christians but are not living for Christ repent by confessing your sins to God that He may forgive you and dedicate your life/time back to Him.
 - i. **I Jn 1:7, 9** "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin...9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."
 - b. For those that are not Christians or for those that think they are Christians and want to know for sure notice what is required to become a child of God or Christian according to God and God only.
 - i. Hear/Study **Rom 10:17; II Tim 2:15**
 - ii. Believe Jesus Is The Christ **Jn 3:16; 8:24**
 - iii. Repent/Turn To God **Ac 17:30; Lk 24:47**
 - iv. Confess Jesus As Lord **Mt 10:32; Rom 10:9**
 - v. Immersed For The Forgiveness of Sins **Ac 2:38; 22:16; I Pt 3:21**
 - vi. Live A Faithful Life **I Jn 1:7; Eph 5:8**