

HHBC



# 2<sup>nd</sup> Letter of John: *to the Chosen Lady*

*Vs. 5,6: Love & Obedience; or better:  
WALK according to Love & Truth*



# II John 4 & 5-6

*4 I was very glad to find some of your children walking in truth, just as we have received commandment to do from the Father.*

## Today's Verses:

**5 Now I ask you, lady, not as though I were writing to you a new commandment but the one which we have had from the beginning that we love one another. 6 And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it.**



## 2 John Overview, *cont from last week....*: A.M.'s observations

1. Written to an actual person: a) it is addressed that way, b.) she has children c.) she has a sister in the last verse.
  - a.) Why not a church? The use of “lady” had not been used by anyone. The church is a body, a bride of Christ (1x in John; 5x times in Revelation), but not a lady. We are children of God, not children of Holly Hills Bible Church for example.
2. A theory: the elect lady wrote to John *first*, perhaps knew him from one of the churches he shepherded in or around Ephesus; she wrote to him with a question greatly concerning her. I found H.A. Ironside and Arno Gaebelein’s commentaries agree with this theory—
  - a.) Ironside: proposes that the lady’s main question is answered in Verse 10: what the elect lady is to do about a man she suspects is a false teacher, does she receive them with Christian hospitality?
  - b.) Ironside’s theory This is a good use of Ockham’s razor method: the simplest explanation is the best explanation.
  - c.) The mood/occasion of 2 John; seems to be in response to the woman’s letter addressed to him . . .
3. Something Roger Said in his 10 a.m. study of the ending of II Corinthians rings true with John’s second letter: God, after expressing Himself and revealing Himself through books of historians in the Old Testament (I, II Kings, Joshua, Judges), and Major and Minor prophets, (Isaiah, Ezekiel, Daniel, Amos, Habakkuk, etc.) seems to prefer to reveal His doctrines and glory in letters to churches or individuals via personal letters from the apostles.
  - a.) Other personal letters: Letter to Gaius (3rd John); Letter to Philemon (Paul); Letter to Timothy (Paul) Therefore: if 3 John is written to Gaius, it is a good assumption to keep 2 John as written to an actual woman...
4. II John is only letter addressed to a woman
5. II and III John: are in essence ‘addendums’ to 1<sup>st</sup> John (F.W. Grant, H.A.I.)



# 2 John Overview, continued:

## My Outline of 2 John:

### I. Salutations & Greetings: (Vs. 1-3)

a) Expression of gladness about children walking in the truth (v. 4)

b) **Personal plea to the woman to walk in His commandment to love one another (v. 5-6)**

### II. Warnings about Antichrists (Vs. 7-11)

a) Exhortation to ABIDE: in the truth and teachings of Christ (v.9)

b) Exhortation to ESCHEW: false teachers from your company (vs. 10,11)

### III. Closing & Postscript (Vs. 12, 13)

a) Hope to reunite for a face to face meeting (v. 12)

b) P.S.: your nieces and nephews greet you (vs.13)



# 2 John Overview, continued:

H.A. Ironside's Outline of 2 John & for the future, 3 John:

## **I. Letter to a Lady. (2 John 1-13)**

- A. Greeting (Vs. 1-4)
- B. Command (v. 5-6)
- C. Warning (Vs. 7-11)
- D. Conclusion (Vs. 12-13)

## **II. Letter to a Friend (3 John 1-14)**

- A. Gaius (Vs. 1-8)
- B. Diotrephes (v. 9-11)
- C. Demetrius (Vs. 12)
- D. Conclusion (Vs. 13, 14)



## 2nd John 5

5 Now I ask you, lady, not as though I were writing to you a new commandment but the one which we have had from the beginning that we love one another.

### ‘Now I ask you, lady’:

1. ‘ask’ is not ***aiteō*** – the word used in scripture of asking of God in prayer for things: making a request of; as used in I John 3:22’s *‘and whatever we **ask** we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.’* or Jas. 1:5’s *“If anyone lacks wisdom, let him ask of God...”*
  - a) **IT IS: *erōtaō***- still an ‘ask’ used in prayer but with a big caveat. Example: *“I will **ask** the Father and He will give you another Helper”* (John 14:16) [*Greek: Present, Active, Indicitive assertion of fact*]
  - b) Any thoughts as to why the different Greek words for ‘ask’?
2. The difference: ***aiteō***: This asking is: one of a suppliant, the petition of a person of lesser position than the grantor of the request; whereas ***erōtaō*** - is used when the petitioner is on equal footing and equality with the grantor of the request
  - a) Yet another example (as Roy often points out) how very exact and precise scripture is in the Greek. The elder apostle and the elect lady have the same position in Christ, both children, walking in the truth. A brother and sister in the Lord communicating.



## 2nd John 5

5 Now I ask you, lady, not as though I were writing to you a new commandment but the one which we have had from the beginning that we love one another.

**‘not writing a new commandment, but a commandment we’ve had from the beginning’:**  
(paraphrase)

1. Notice: the contrast statement: ‘not writing a new thing, but actually an old thing’ as John states in the First Epistle
  - a) *“Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard”* [1 John 2:7]
  - b) John is expressly repeating himself further: *“On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true Light is already shining”* [1 John 2:8] and *“This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.”* [1 John 3:23]
2. ALL SOURCED from Jesus Christ Himself: *“A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.* [John 13:34]; and *“This is My commandment, that you love one another, just as I have loved you.* [John 15:12]



## 2nd John 5

5 Now I ask you, lady, not as though I were writing to you a new commandment but the one which we have had from the beginning that we love one another.

**‘not writing a new commandment, but a commandment we’ve had from the beginning’:**  
(paraphrase)

3. **‘NEW’ – kainos** – the commandment is not novel or unprecedented, nor given for the first time  
IT IS: a commandment they’ve had from the beginning
4. **‘BEGINNING’ – archē** - reviewing what we’ve learned in the 1<sup>st</sup> John class: a) not in eternity past (John 1:1), b) not at the creation of the heavens and earth (Genesis 1:1), but since the beginning of their learning of the truth of the Gospel of Christ
  - a) Proof: ***“let that abide in you which you have heard from the beginning,”*** [I John 2:24]
5. **THE COMMAND:** ‘Love one Another’ – **agapaō** [*Present, active, subjunctive (a potentiality)*] **allēlōn** [*personal possessive pronoun*]. **Love your own brethren:** mutually and reciprocally is the English
  - a) How do we know this command is directed at fellow believers / brethren and not humanity in general?
  - b) Because: John ties the command to ‘love the brethren’ in 6 verses in his 1<sup>st</sup> Epistle (3:10, 3:14, 3:16, 3:17, 4:20, 4:21)
  - c) This is one crux of the letter: the lady may be asking John in light of “love one another”; what about those who deny the humanity or deity of Jesus Christ? The occasion of the letter ***could be:*** the elect lady asking John about a man who is a ‘denier’ for hospitality while he peddles his gnostic gospel.



# 2nd John 6

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6 And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it.

## ‘and this is love: that walk according to His commandments’

1. Love is walking/ keeping His commandments: *“If you love Me, you will keep My commandments..... “He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”* [John 14:15; 21]
1. **agapaō** love, then is ordering our lives to be conformed to the truth, “walking in the truth” Vs. 4 and loving our brethren
2. **Walking** = **peri- pateō**. (in the present, ongoing action). The treading of the feet; literally the advancement gained by putting one foot in front of the other. (**peri-** concerning/ or about treading of feet)
3. **According to** = **κατά** - **down from** (a standard); expects things produced after to follow the standard set as the prototype. Merryman would always point to the craft of tool and die making to illustrate.

‘**Walking according to’ a standard or commandment:** is very familiar with these 1<sup>st</sup> Century believers; and the Jews knew the concept well also: some examples:

- Mk. 7:5: *‘The Pharisees and the scribes \*asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?”’*
- Acts 21:21: *‘... and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs.’*

# 2nd John 6

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6 And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it.

**‘This is the commandment just as you heard from the beginning; that you should *peripateō* in it’**

1. For emphasis- John repeats himself in a different way to the lady, she and her children received the truth of Christ in their spiritual beginning, and they should not leave it, or pursue a course not on the narrow, defined path of the Gospel brought by John.
2. We will see in Verses 7-11, John took specific time to address a heresy
3. ***It is possible*** that the lady is presently being pursued by this Christ-denier, and she wants grounding truth from John himself once more.
4. He could be a Docetist (Christ only seemed to be human) or an apologist for Cerinthianism (the “divine christ” descended on Jesus, the man, and left him at the cross). John spent time in 1<sup>st</sup> John addressing these “new” doctrines as a subtext in 1st John, but kept his main focus on the Light and glory of Christ.
5. H.A. Ironside: in Christianity— **“What is new is not true, and what is true is not new”**. “We are not in the process of discovering Christ’s words and Christian doctrine. It was a revelation committed to Godly men by the Holy Spirit at the beginning of the Church age.”
6. To sum: Walk in what you’ve heard from the beginning (of old); **“Therefore [just] as you have received Christ Jesus the Lord, so walk in Him..”** [Col. 2:6]

