

## Second John and Third John Introduction

Purpose: warn readers about certain traveling teachers who were deceivers and false. Not only were the readers not to follow these false teachers, they were not to welcome them. Welcoming these false teachers would be the equivalent of sharing in their wicked work.

Then, the readers are told to love each other.

It is possible that the reason 2 and 3 John were preserved in the text of Scripture is that they were part of a package of documents from John that were sent together at the same time. In this senerio:

1. 3 John is a recommendation letter TO GAIUS commending DEMETRIUS THE CARRIER of the package of letters FROM JOHN.
2. 2 John would have been a letter READ ALOUD TO GAIUS and his CHURCH.
3. 1 John would have been a written sermon, not a letter, sent from John to exhort the church of Gaius and other local churches.

### 2 John 1 – “The elder to the elect lady and her children, whom I love in truth, and not only I, but also all who know the truth,”

3588 [e]	4245 [e]	1588 [e]	2959 [e]	2532 [e]	3588 [e]	5043 [e]	846 [e]	3739 [e]	1473 [e]	25 [e]	
Ho	presbyteros	Eklektē	kyria	kai	tois	teknois	autēs	hous	egō	agapō	
1	Ὁ	πρεσβύτερος	, Ἐκλεκτῆ	κυρία	καὶ	τοῖς	τέκνοις	αὐτῆς	, οὓς	ἐγὼ	ἀγαπῶ
	The	elder	To [the] elect	lady	and	the	children	of her	whom	I	love
	Art-NMS	Adj-NMS	Adj-DFS	N-DFS	Conj	Art-DNP	N-DNP	PPro-GF3S	RelPro-AMP	PPro-N1S	V-PIA-1S

1722 [e]	225 [e]	2532 [e]	3756 [e]	1473 [e]	3441 [e]	235 [e]	2532 [e]	3956 [e]	3588 [e]	1097 [e]	3588 [e]
en	alētheia	kai	ouk	egō	monos	alla	kai	pantes	hoi	egnōkotes	tēn
ἐν	ἀληθείᾳ	, καὶ	οὐκ	ἐγὼ	μόνος	, ἀλλὰ	καὶ	πάντες	οἱ	ἐγνώκοτες	τὴν
in	truth	and	not	I	only	but	also	all	those	having known	the
Prep	N-DFS	Conj	Adv	PPro-N1S	Adj-NMS	Conj	Conj	Adj-NMP	Art-NMP	V-RPA-NMP	Art-AFS

225 [e]  
alētheian  
ἀλήθειαν —  
truth  
N-AFS

1. The elder is John
  - a. “Elder” is *presbuteros* and was used to refer to pastoral leaders of local churches. The title *presbuteros* is used in:
    - i. Acts 11:30 around 45 AD of church leaders
    - ii. Acts 14:23 appoint elders in the churches during their first missionary trip in 46-47 AD
    - iii. Acts 15:2, 4, 6, 22, 23; 16:4 in 48 AD there are elders (some who were Apostles) oversaw the Jerusalem Council in 49 AD
    - iv. Acts 20:17 Paul addressed the elders (who were the pastors and church leaders) in Ephesus in 57 AD

- v. Acts 21:18 James is the head elder in Jerusalem when Paul visits with the financial gift. James is called an apostle in Gal. 1:19.
  - vi. The title “elder” or *presbuteros* had been used in Asia for over 40 years by the time John writes
  - vii. Peter calls himself a “fellow elder” in 1 Peter 5:1 when he writes into the area of Pontus, Galatia, Cappadocia and Bithynia.
  - viii. There is no reason to think that John, the Apostle, would not refer to himself as an elder and it is clear the term would not be confusing to the people of Ephesus or Asia.
  - ix. First John does not name an author. Possibly because 2 and 3 John were written to people who knew John, but 1 John was to be circulated to all the churches.
2. This letter does begin with the typical opening for a first century letter
3. “the chosen lady” – *eklekte kyria* -
- a. *Eklekte* – means “select”, “favorite”, “chosen out”, “elect”, “choice”
  - b. *Kyria* – is feminine of *kurios* which means “lord, master”, thus it is translated “lady”
  - c. Five possible interpretations:
    - i. “the lady Electra” which would be a woman name Electra.
    - ii. “the noble Kyria” which would be a woman named Kyria who was identified as noble.
    - iii. “dear lady” which would be a courteous way of addressing the woman receiving this letter.
    - iv. A way of addressing the church universal,
    - v. A metaphor for the local church being addressed that is wrapped up in a metaphorical address which includes:
      - 1. The local church = *eklekte kyria*, “the chosen lady”
      - 2. The members of the church = *teknois autēs*, “her children”
      - 3. 1:13 – the children of your chosen sister

## 2 John 2 – “because of the truth that abides in us and will be with us forever:”

1223 [e]	3588 [e]	225 [e]	3588 [e]	3306 [e]	1722 [e]	1473 [e]	2532 [e]	3326 [e]	1473 [e]	1510 [e]	1519 [e]	3588 [e]
dia	tēn	alētheian	tēn	menousan	en	hēmin	kai	meth'	hēmōn	estai	eis	ton
2 διὰ	τὴν	ἀλήθειαν	τὴν	μένουσαν	ἐν	ἡμῖν	καὶ	μεθ'	ἡμῶν	ἔσται	εἰς	τὸν
because of	the	truth	-	abiding	in	us	and	with	us	that will be	to	the
Prep	Art-AFS	N-AFS	Art-AFS	V-PPA-AFS	Prep	PPro-D1P	Conj	Prep	PPro-G1P	V-FIM-3S	Prep	Art-AMS

165 [e]

aiōna

αἰῶνα :

age

N-AMS