



C. The Transgression (2 John 1:9)

1. This may refer to the transgression of forsaking the true teaching concerning Christ.
2. They have been warned against forsaking the doctrine of Christ; therefore, to do so is direct disobedience; it is a transgression.

D. Leaving the Doctrine of Christ (2 John 1:9)

1. He who rejects the true Christ does not know the Father. Some Bible doctrines are not critical to salvation. However, he who does not accept Jesus Christ as fully God and fully man cannot know the Father.
2. Jesus summed this up when He said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6).
3. During His earthly ministry Jesus revealed to His disciples that to know Him was to know the Father.
  - a. To know the Son is to know the Father (John 14:7) and to see the Son is to see the Father (John 14:9).
  - b. Jesus Christ is “the image of the invisible God” (Colossians 1:15) and “the express image of his person” (Hebrews 1:3).
  - c. When we know the doctrine of the Son (not just intellectually, but also experientially), we have the Son; and, if we have the Son, we have the Father.
  - d. One who does not know the Son cannot know the Father. Those cults and religions that reject the true doctrine of Jesus Christ cannot have a true knowledge of the Father. The two are inseparable.

E. Rejecting Those Who Deny This Doctrine (2 John 1:10-11)

1. Receive him not (2 John 1:10)
  - a. To receive someone into your house would normally mean much more than to greet them at the door or even to allow them to step into your house for a minute or two.
  - b. By receiving a person, you would take the responsibility of feeding and protecting them while they were in your care. If they needed it, you would give them lodging for the night (see Luke 16:4). When Jesus sent the seventy into the villages, they were to go without money or food (Luke 10:5-8).
  - c. Receiving someone includes the idea of helping them in their work.
    - (1) To receive teachers of the word is to be “fellowhelpers to the truth” (3 John 1:8).
    - (2) To receive false teachers of the word is to support their labours to pervert the gospel and to draw men away from the truth.
2. Neither bid him God speed (2 John 1:10-11).
  - a. Bidding God speed was a form of expressing goodbye.
  - b. It meant to wish that God would speed them along in their journey and enable to them to accomplish their objectives.



- c. Our more modern *goodbye* has a similar connotation, for it is a shortened form of *God be with you*. Compare this with the Spanish *via con dios* which means *go with God*. That has been shortened to *adios* which means *to God* with the idea that the departing ones are being turned over to God for His safekeeping.
- d. We do this often in the phrase, “God bless you.”

### III. THE CLOSE OF THE EPISTLE (2 John 1:12-13)

#### A. Many Things to Say (2 John 1:12)

- 1. John had so many things he needed to put into his letter to the elect lady that he would not be able to write them with pen and ink.
- 2. John trusted that he would be able to come “face to face” with the lady.

#### B. Fulness of Joy (2 John 1:12)

- 1. Fulness of joy is one of the benefits of the victorious Christian life.
- 2. In Psalm 16:11, we are told, “in thy presence is fulness of joy.”
- 3. Our joy is lacking even as Christians as long as we are not drawn close to the Lord. However, when we approach His presence and abide there, we come to know His joy in its full benefits.
- 4. John expected to find fulness of joy in his personal meeting with the lady.
- 5. However personal a letter might be, it was no substitute for the real thing.

#### C. The Identity of the Children of the Elect Sister (2 John 1:13)

- 1. All identities hinge on the identity of the elect lady (2 John 1:1).
- 2. If she is a church congregation as some say, her sister would be a sister church and the children would be members.
- 3. It is more likely that the elect lady is a Christian lady of some renown (though unknown by name to us).
- 4. In this case, her sister would be a biological sister and the sister’s children would be her nieces and/or nephews.
- 5. It seems that some of her sister’s children were with John and were, therefore, sending their greetings to their aunt.

#### D. Ending with an Amen (2 John 1:13)

- 1. Of the twenty-one epistles in the New Testament (from Romans through Jude), nineteen end with the last word being “Amen.”
- 2. The two exceptions are James and 3 John.
- 3. Amen means *so be it*.
- 4. It is a word of approval in many cases.
- 5. However, it is also a word of completion. Amen tells us that the message has been given and the correspondence is completed. It is now up to the recipient of the letter to do their part.