

## 2 JOHN

- I. **Writer.** Gospel, letters written by same person. Similar themes—born of God, love, light, life, abide. Tradition says Jn the apostle, son of Zebedee, but some say different John. Say couldn't be apos bec (1) uneducated man couldn't write these (Acts 4:13). Means without formal training in rabbinical schools. (2) fisherman's son would not know high priest (but fishermen were well-to-do and high priest from upper classes. (3) apostle wouldn't call self elder, but Peter did, 1Pet 5:1. Prob not elder in official sense but older (as in 1 Tim 5:1; 1 Pet 5:5). Irenaeus, 140-203, Clement Alex, 155-215 assign to John. The elder.
- II. **Place of Writing.** Tradition says Jn spent last years in Ephesus.. Many stories of his being there. Saw Cerenthus in baths. Flee lest fall on heads bec enemy of truth there.
- III. **Date.** 85-95. Not late bec earliest papyrus fragment is of Gospel, 135. Hodges says 60s.

IV **Written to whom?** V.1. "elect lady and her children." 2 views: (1) to an individual lady, (2) to a local church, her children being the members. Plural pronouns in vv. 6,8,10,12 suggest church group. V.13 better of another local church than relatives to their aunt. If individual, plural pronouns include children and lady. Simplest is individual (personal correspondence like 3 Jn, Philemon). Well known lady (widow) with grown children residing near Eph who had a deceased sister whose family was connected with John's church in Eph. Several of elect lady's sons had visited cousins in Eph and saw John who then wrote to their mother. Act this out.

### V. Text.

Greeting. 1-3

v.1. in truth=in sincerity. All who know the truth=true doctrine. "All those" might argue for a church or lady well known by lots of people. Truth is ground for true love.

v.3 grace=unmerited favor. Mercy=compassion. Peace=harmony and tranquility. Since come from Father and Son, they are equal. But repetition of "from" show they are distinct.

Truth and love, 4-6

v. 4 of your children=some but not nec all. If church easy to understand. If individual then easy to sympathize with mother. walking, peripatetic. Step at time with progress.

Walk has to be based on truth=Word..

v. 5-6. Love. Define. Walk acc to comandments. Seek will of God.

False teachers, 7-11 Truth

v.7. deceiver=leading astray. Deception is denial of incarnation (1 Jn 4:3).

Gnosticism: (1) knowledge is superior to virtue. (2) Script non literal and can be understood onnly by few. (3) ecil in world means God not only creator. (4) Deity cannot unite with material so no incarnation (docetism=only appeared human). (5) No resurrection of the flesh. (6) Low ethical standards. Various teachings of deceivers, but all agreed no incarnation. Deceiver is an antichrist. 1 John 2:18.

v.8, Most ms use "we." Full reward. All will have some, 1 Cor 4.5, but others more. 3:11-15.

v.9. Goes ahead or too far; i.e., beyond teachings of X, rather than abiding in them. Goes on not having God, without Him, professes but not saved. Or saved but carnal and lives without God. Jn 14:23 for conditional love (ean).

v.10,11. To continue in teaching (v. 9) requires firm action against false teaching. Philosophers and religious and Xn teachers were to be shown hospitality (Heb 13:2; 3 Jn 5-8). Only 3 days said Didache. Refuse hospitality and don't even give a Greeting (cairein) so that they think they are being accepted.. Partakes=koinonia. Evil=poneros.

v. 12-13 Paper=papyrus. Ink=charcoal,gum,water. Jn hoped to visit. Nieces and nephews of deceased sister. Or people of another local church.

## IMPORTANT ACCOMPLISHMENTS OF THE DEATH OF CHRIST

### 1. IT WAS A SUBSTITUTION FOR SINNERS

#### I. A Question: Why does God want to save sinners?

1. In order to prove His love, Eph. 2:4 and Rom. 5:8.
2. In order to show His grace forever, Eph. 2:7.
3. In order to show His goodness through our good works, Eph. 2:10.

#### II. The Need: our sinfulness

1. It affects our entire being, 2 Cor. 4:4, Titus 1:15, Eph. 4:18, Rom. 6:20.
2. It involves all people, Psa. 51:5; Rom. 3:12, Eph. 2:1-3.
3. It is measured against a holy God, Rom. 3:23. 1 John 3:4.

#### III. The O.T. Evidence for Substitutionary Atonement

1. In the sacrifices, Lev. 1:4; 3:2,8,13; 4:4,15,24,29,33.
2. In a prophecy concerning the coming Messiah, Isa. 53:4-6, 10.

#### IV. The N.T. Evidence for Substitutionary Atonement

1. In the use of the preposition anti.
  - a. Its meaning. Face-to-face as in two objects being placed against each other, one being taken instead of the other in an exchange.
  - b. Its use in passages that have nothing to do with the atonement, Matt. 2:22; Luke 11:11; Matt. 17:27 compare Exod. 30:11-16.
  - c. Its use in passages that speak of the atonement, Mark 10:45; 1 Tim. 2:6, literally, a substitutionary ransom.
2. In the use of the preposition hyper.
  - a. Its meanings: over, to stand over someone to protect him, to receive blows intended for him. Thus it means (1) to benefit, and (2) to substitute. "I will do the errand for you."
  - b. Its use meaning substitution in passages that have nothing to do with the atonement, Rom. 9:3; 1 Cor. 15:29; Philemon 13.
  - c. Its use meaning substitution in atonement passages, John 11:50-51; 2 Cor. 5:21; Gal. 3:13; 1 Pet. 3:18.

#### V. Two Ways People Deny Substitutionary Atonement in Spite of this Evidence.

1. They deny substitution by making all the passages mean benefit.
2. They dilute substitution by placing in on a smorgasbord of other benefits of the death of Christ (like His example of sacrifice, or His demonstration of love, John 15:13).

## IMPORTANT ASPECTS OF THE DEATH OF CHRIST

### II. REDEMPTION

#### I. The Meaning of Redemption

Redemption means liberation because of a payment made.

#### II. The Teaching of the O. T. on Redemption

- A. It involved a price being paid, Lev. 25:48; Exod. 21:28.
- B. It often involved a kinsman-redeemer.
  - 1. He should redeem land, Deut. 25:23-28.
  - 2. He should redeem his sister-in-law, Deut. 25:5-10, Ruth 3:9.
- C. It often involved God, Job. 19:25; Gen. 48:15-16; Exod. 6:6; Psa. 130:8.
- D. It involves the Messiah, Isa. 59:17-21.

#### III. The Teaching of the N. T. on Redemption

- A. Agorazo. This means to frequent the forum; then to buy in the forum; thus to purchase.  
Notice this basic meaning in Matt. 13:44.  
When used of our salvation this word includes 3 ideas.
  - 1. Christ paid the purchase price for all men, 2 Pet. 2:1.
  - 2. That price was His blood or death, Rev. 5:9-10.
  - 3. Because we have been bought we are to serve Him, 1 Cor. 6:19.
- B. Exagorazo. This compound word adds the idea of removing the purchase from the forum or market.
  - 1. We have been removed from the curse, Gal. 3:13.
  - 2. We have been removed from being under the Law, Gal. 4:5.Note the use in a nonatonement passage, Eph. 5:16.
- C. Lutroo. From the root, to loose, this word focuses on the release which the ransom brings.
  - 1. The price is the blood of Christ, 1 Pet. 1:18-19.
  - 2. Substitution is involved, 1 Tim. 2:6.
  - 3. It brings release, Rom. 3:24; Eph. 1:7 (both use apolutrosis).

Conclusion: Redemption includes three facets:

- (1) People are redeemed from something, namely sin.
- (2) People are redeemed by something, namely the death of Christ.
- (3) People are redeemed to something, namely, to serve God.

"Redeemed how I love to proclaim it!  
Redeemed by the blood of the Lamb;  
Redeemed by His infinite mercy,  
His child, and forever, I am."

## RESURRECTION OF OUR LORD

1. Words used and meaning. Anastasis, a rising, Acts 1:22. Egersis, awakening, Matt 27:53; Acts 2:24.
2. Impt of X's res.
  1. To His truthfulness, Matt. 28:6 (See 20:19).
  2. To Gospel, 1 Cor.15:1-7. Of first importance. Risen and seen. Message not empty, v.14, faith empty, 14, false witnesses, 15, faith useless, 17a, still in sins, 17b, dead bel perished, 18, no hope, 19.
  3. To subsequent activities. Priest, head of body, living in us, coming to reign.
3. Evidences foe X's res
  1. Number and variety of apearances, many in city where it occurred less than 2 months earlier, Acts 2:32. Order in note on Jn 20:1. Categorize them. Women, few, day, eve, skeptic, etc.
  2. Empty tomb. Must have a reason for it. Guards said it was so at risk of life.
    - A. Body stolen. Graveclothes carefully there, Matt. 28:11-15.
    - B. Wrong tomb.
    - C. Disciples hallucinated (but also touched X).
    - D. X swooned.
    - E. If not risen then authorities cold produce the body and squelch stories.
    - F. Heavy stone.
    - F. God gave disciples a spiritual vision of immaterial X (Tillich).
  3. What kind of body?

Wounds there (Jn 20:25, Rev 5:6). Go thru doors yet ate tho not nhed. Appear and disappear at will. Rev.1:12-16 way He looks after ascension. Firstborn from dead means others will have res bodies, Col 1:18. 1 Cor `5:35-41 says we will have new yet related to former bodies. "Like Him" 1 Jn 3:2 means pure, without sin, righteous.

## ASCENSION OF OUR LORD

### I. Biblical Data concerning the Ascension

1. O.T. Psa 68:18 (Eph. 4:8) and Psa 110:1 (Acts 2:34-35).
2. N.T. Mark 16:19) Lk1:51; 24:51, Acts 1:9-11. Plus ref like Eph. 1:20; 4:10; Col. 3:1; 1 Tim 3:16; Heb 4:14; 1 Pet 3:22.

### II. Description of the Ascension, Act 1:9-11.

Place: Jerusalem side of Mt Olives, 3000 ft (1/2 mi +) from Jerus. Lk 14:50

toward Bethany (Lazarus).

Taken up and recd into heaven as an ascent (looking is pres ptc) not a sudden disappearance. Two men(angels) Humans would not be able to predict what they said. 40 days after res.

### III. Promise at the Ascension, 1:12.

Will return in same way (manner, =just as) He ascended.

Descent, Rev. 19:14.

With clouds, Rev. 1:7.

Mt. Olives, Zech. 14:4.

Visible, Rev. 1:7.

Holy ones, 1 Thess. 3:13; 4:16.

### IV. Significances of Ascension

1. End of period of humiliation. Post-res, pre-asc body didn't startle disciples so prob not display of full glory of post asc body.
2. Position of honor, Eph. 1:20.
3. Able to send HS, John 15:25; Acts 2:33
4. Begins present ministries. John 16:7; Heb. 4:14; 7:25; Jn 16:12, 24 14:17 (impt).

1 Cor 16:22.

*Question: Jhn 20:17 - Don't cling - still here but will (fut pres) ascend.*

*Nayt*