

## 2 JOHN

**1:1-4**            *Who is the "elder" who wrote this letter and who is the "elect lady" (KJV) to whom it is addressed?*

The *elder* is the apostle John. The subject matter of this letter is the same as 1John (CP V5 with 1Jn 2:7; 3:1 and 4:7; V6 with 1Jn 5:3; V7 with 1Jn 2:18-26 and 4:1-3; V9 with 1Jn 2:23; V12 with 1Jn 1:4). The *elect lady* (KJV), to whom the letter is addressed is not named. Some bible commentators believe that she is a local church leader, but that is not correct because scriptures clearly teach that women cannot be New Testament church leaders (CP 1Ti 2:8-15; 3:1-7; 3:8-13). See also comments on Ro 16:1-2, 1Cor 14:34-35, Eph 4:11-12, 1Ti 2:8-15, 3:1-7, 3:8-13. Others interpret *elect lady* figuratively as a local church, and her children as its members. Thus, the reference to the *elect lady's* sister and children in V13 refers to a sister church, and it's members. But again, that is not correct - nowhere in scripture is the church referred to as a woman, or a by a feminine pronoun (CP 2Jn 13 with Eph 2:15-16; 4:13; 2Th 2:7). See also comments on 2Cor 11:2, Eph 2:15-16 (B), 4:13, 5:25-32, 2Th 2:7.

We must stop looking for hidden meanings behind every scripture and take scriptures literally where they have literal meanings. The *elect lady* and her children in 2Jn 1:1-4 are literal people. In V12 John hoped to meet with her *face to face* (CP V12). *Face to face* indicates a meeting between two people. It is hardly an expression John would use if he was going to visit a number of people comprising a local church. The *elect lady* is an unnamed Christian woman with a

number of children, who with all other believers is among the elect of God, chosen in Christ before the foundation of the world (CP Ro 8:28-29; Ga 4:4; Eph 1:4-6; 1Pe 1:2-5) The children of the *elect lady's* sister are her nephews and/or nieces.

**1:9-11**            *How are we to understand what John says here?*

John is warning Christians here against knowingly fellowshiping with anyone and praying God's blessings over them who teaches against the person of Christ as scripture presents Him. This does not mean that Christians cannot witness the truth to false teachers, but that they are not to allow false teachers into their homes or assemblies to spread their heresies. V9 teaches that no one can be saved who teaches against the deity of Jesus (CP V9 with 1Jn 2:22-26). Anyone who denies Christ calls God a liar because God Himself bears witness to Jesus (CP 1 Jn 5:9-13 with Mt 3:13-17; Lu 9:28-36 (also Mt 17:1-8; Mk 9:1-8) Ac 13:33). When Paul quoted Psa 2:7 in Ac 13:33 he was illustrating for the Jews that by Christ's resurrection God was formally showing Him to be His Son, which He became at His incarnation (CP Psa 2:7). This is what we learned in Mt 3:13-17, Lu 9:28-36 and 1Jn 5:9-13. Christians need to know these scriptures in order to share them with those who argue against this truth (See also comments on Lu 1:35(B), Jn 12:41, Ac 13:33, 20:28, 1Ti 3:16, 1Jn 2:22-23, 3:16-18, 5:6-9. and author's studies *Jesus – Eternally God Salvation* in his book **Advanced Studies in the Christian Faith (Volume 1)** and *The Doctrine of the Trinity* and *Jesus* in his book **Advanced Studies in the Christian Faith (Volume 2)**).