

NEW TESTAMENT SYNTHESIS NOTES

by Dr. Fred Wittman

SECOND EPISTLE BY JOHN

INTRODUCTION: What would you do in response to becoming fully aware of how to, and the serious consequences of failure to, enter into union and fellowship with The Godhead and persistently maintain close Fellowship with The Father and His Son, The Lord Jesus Christ?

Review:

1. The Theme of The Bible: The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.

2. The Purpose of The Bible: To Present The Lord Jesus Christ as The Redeemer or To Teach The God's Plan of Redemption.

PRESENTATION:

I. Facts to Be Noted

Author: John, the Beloved Apostle

Date Written: Late A.D. 94-96

Provenance: Ephesus

Written to: The elect lady and her children

Key Verse: 1:7

Key Word: "Truth" 5x

Theme: Walking in Truth.

Emphasis: No Fellowship with Error

Content; Christian Love.

A. Authorship of Second Epistle by John.

1. The writer of this Epistle was the beloved Apostle, John, a fisherman from **Kahpehrah-oúm** and the younger brother of James, the son of **Zehbehdaíohs** (Zebedee) and Salome (Mk. 15:40 cf. Mt. 27:56).
2. He was a disciple of John the Baptizer (Jn. 1:35-42) first before becoming a disciple of The Lord Jesus Christ.
3. He was called by The Lord Jesus Christ to be His disciple (Mk. 1:19,20).
4. He was the youngest disciple, who later owned his own house in Jerusalem (John 19:26, 27) and outlived all the other disciples.
5. He was prominent among the disciples.
 - a. He was one of the select three:
 - (1) He was third in order on the list of disciples (Mk. 3:17; Acts 1:13).
 - (2) He was one of only three who entered the house of **Yáh-eh-eeohs** (Jairus), the ruler of the Synagogue at **Kahpehrah-oúm** (Capernaum) (Mk. 5:22,35-42 cf. Mt. 9:1; Lk. 8,40,49-56).
 - (3) He was one of the only three to be close to The Lord Jesus Christ in the Garden of **Gethsaymahný** (Mt. 26:37; Mk. 14:33).
 - (4) He was the third one of four to enquire of the future (Mk. 13:3).
 - b. He along with Peter:
 - (1) was selected and sent to prepare the Passover Meal, which made him the alternate host;
 - (2) went together with Peter into the Temple c. two weeks after Pentecost (Acts 3:1) and again c. a month later they spoke boldly teaching the people in the Temple (Acts 4:13), were arrested together and answered the council boldly when charged not to continue uttering under influence nor to teach using the name of Jesus (Acts 4:19 APT);
 - (3) were sent by the apostles at Jerusalem to **Sahmáhreh-eeah** (Samaria) to follow up to disciple the one who had hospitably received The Proclaimed Word of God (Acts 8:14 APT).
 - c. He along with James, the brother of The Lord Jesus and **Kayfáhs** (Peter) were called "pillars" of The Church by Paul the Apostle (Gal. 2:9).
 - d. John and his brother, James were called, "**Bohahnergéhs**" or "Sons of Thunder" by The Lord Jesus Christ because of their stern and severe temperament (Mk. 3:17 cf. Lk. 9:49-56).
6. He referred to himself as "the disciple whom Jesus loved" (Jn. 13:23; 19:26; 20:2; 2:7,20).

B. Internal Evidence to John's Authorship.

Since there is no indication of the writer in the text, Internal Evidence to John's authorship is dependent upon the accepted title that bears his name which was placed at 'the head of the scroll' of the circulated copies; and upon links of the Second Epistle to the First Epistle revealed in a comparison of the two Epistles.

1. The accepted title bears his name, which was placed at 'the head of the scroll' of the circulated copies.
2. The John who wrote this Epistle is undoubtedly the same writer as the disciple John who wrote The Gospel According to John. This is determined by comparison of the opening statements of John 1:1-4 with 1:1-2 of this Epistle, and the comparison of purpose, of vocabulary, and of style of each Book.
3. Some assert that some John other than the apostle wrote 2 and 3 John. But a comparison of language reveals 8 of the 13 verses contain similar language to 1 John.

SECOND EPISTLE BY JOHN(cont.)

PRESENTATION:

I. Facts to Be Noted

C. External Evidence to John's Authorship

External Evidence comes from the Muratorian Canon (A.D. 160-200): "The Epistle of . . . two bearing the name of John, are accepted in the Catholic Church (universally received churches)." Clement of Alexandria (A.D. 155-216), and Irenaeus (c. A.D. 185), disciple of Polycarp, disciple of John, all quoted from it as St. John's Epistle. Dionysius, Bishop of Alexandria (A.D. 200-265) ascribes both First and Second Epistle and the Gospel to John and indicated that it was not John's practice to give his name (**The Ante-Nicene Fathers**, vol. 6, p. 83).

D. The Recipients or Destination of The First General (Catholic) Epistle by John.

There are two approaches to the destination of this epistle:

1. A person - a certain Christian woman and her children. Objection cited: It is odd to address a person (woman with a metonymy by means of a figure of speech) instead of a proper name with no other identification, such as 'elect lady' and 'sister' (v. 13).
2. A church - has two views a group of people of a local church with another local church or The Universal Church.

Objections:

- a. In one view the Universal Church is referred to as "The Bride" and not 'lady' and her children as 'Children of God' which is genitive neuter and not genitive feminine (1 Jn. 5:2). Nor any where else in Scripture is the members of a local church referred to as her children,. Therefore the 'lady' here is not likely to be to whom John referred.
- b. The second view reflects that reference is to a local church. But again the children of a local church are children of God and a local church has sister churches. This aspect of this view bears more weight than the Universal Church view. But once more, literal interpretation requires recognition of an unnamed sister with her own children.
3. Plain literal interpretation requires an unnamed elderly woman of nobility to be the recipient of this Epistle. Figurative literal and allegorical interpretation (a popular viewpoint) calls for the recipient to be a local church with the sister (v. 13) being another local church. Nowhere else in Scripture is this termed used, therefore establishment of such conclusion has no Scriptural foundation.

E. Characteristics are descriptive (personal conduct in everyday life of a first century Christian home). Exhortative, encouraging, and warning.

F. The Purpose of John in writing this Epistle is also fivefold: that the reader:

1. "love one another" (v. 5); 2. "continually walk according to His commandments" (v. 6); 3. beware of "many deceivers" in "the world" (vs. 7,8); 4. discern between those who have The God continually and those who do not have The God (v. 9); and 5. stop being hospitable and stop bidding 'God speed!' rather a greeting 'health' or 'Rejoice' or as in our day when departing 'God be with you!' a greeting to those who do not have The God (v. 10) because by doing so, one is partaking in the evil deeds of the recipient and shall be rewarded accordingly.

G. Characters in Second John.

The elder (v. 1), The elect lady and her children (v. 1), Father God, and Lord Jesus Christ (v. 3), and elect sister (v. 5).

H. No prophecies in Second John.

I. Outline of Second John

- I. Salutation 1:1-3).
- II. Thanksgiving and Exhortation (1:4-6).
- III. Warning (1:7-11).
- IV. Closing and Salutation (1:12,13).

<u>J. Contrasts between</u>	<u>Second John</u>	<u>and</u>	<u>Third John</u>
Key Thought:	Attitude toward False Teachers (7-11)		Attitude toward Teachers of The Truth (5-8)
Emphasizes:	No Fellowship with Error (10,11)		Hospitality to Teachers of The Truth (v. 8)
Extremities of:	Limits of Scriptural Fellowship (10,11)		Breadth of Scriptural Fellowship (5-8)
Contrasts of:	Walking in Truth (v. 4)		"Welcomed in Love" (v. 12)
Rejoices because:	Walking in Truth (v. 4)		Their Testimony of Walking in Truth (v. 4)

Both are short Epistles because of expectation to personally visit to see the recipients soon (2 Jn. 12 cf. 3 Jn. 13).
K. The Key word of both Epistles is “Truth.” Both Epistles link walking in Truth with walking in Love (2 Jn. 3:6 cf. 3 Jn. 3:6).

PRESENTATION:

II. The Theme of The Bible: The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.

In James, the earliest written Epistle of The New Testament the transitional teaching from Judaism to The Life of Faith in The Lord Jesus Christ is provided. The only mention of the Kingdom is the mention of “the poor ones rich in Faith” who are “heirs of the Kingdom, which He promised to the ones persistently loving ^[preferring first before self and others] Him” (2:5 APT.) In Galatians, regarding the coming of the Messiah, the promise to Abraham to be a seed to The Christ was fulfilled according to The Scriptures is indicated (3:16,17). Paul alluded to the Coming-Presence of The Lord Jesus Christ by the expression, “persistently eagerly waiting for Hope of Righteousness” (5:5).

Since the initial coming of the Messiah has taken place and His Return was imminently expected, and since Paul discussed the doctrine of The Coming-Presence of The Lord Jesus Christ rather extensively in both of The Epistles to **First and Second Thessalonians** Paul only succinctly referred eight times to His Coming-Presence (1 Thes. 1:10; 2:19; 3:13; 4:14-17; 5:23; 2 Thes. 1-3; 2:8,9 APT). Then He reminded his readers that we all must present ourselves before the **Báymah** (Judgment Seat on steps) in anticipation of the coming-again of The Messiah to Earth to set up His Kingdom. Then he mentioned His Coming-Presence twice in 1 Corinthians (1:7; 15:23 APT), but not mentioned in 2 Corinthians. However in Romans, since Paul’s emphasis is upon Righteousness, Salvation, Redemption, and Justification by Faith, Paul only succinctly referred five times to The Coming-Presence of The Lord Jesus Christ as: “The Imminently-Coming One” (5:14), “the imminent glory to be revealed unto us” (8:18), “the revelation of the sons of The God” (8:17-19), “eagerly awaiting . . . for the conferral of adult sonship” (8:23), and the expected “redemption of the body of ours (8:23) to be conformed to His Image (8:29,30) in The Doctrinal portion of his treatise. Then again later in The Exhortational portion Paul refers to The Lord Jesus Christ’s future “lordship over both the dead ones and the absolutely living ones” (14:9). He reminded his readers that we all must present ourselves before the **Báymah** (Judgment Seat on steps) in anticipation of the coming-again of The Messiah to Earth to set up His Kingdom (14:9-12).

Then in Ephésseous (Ephesians), Paul does not mention The Coming-Presence of The Lord Jesus Christ directly, but alludes to His coming when referring to The Lord Jesus Christ loving The Church. He “delivered Himself over in Her behalf of Her . . . so that He present Her to Himself, The Church Glorious, not having spot or wrinkle or any such things.” Likewise The Kingdom of The God is not mentioned positively, but rather from the negative standpoint by reminding his readers of those who are sexually immoral or unclean or covetous or idolaters continually are not having inheritance in The Kingdom of The Christ and of God. Then in Kohlohs-sah-eh-ées (Colossians), we are recipients of Redemption through His Blood and forgiveness of Sins and then he cited only the ones of the circumcision (Jewish heritage) whom he deemed as fellow-workers in The Kingdom of The God.

Then in Filippáysious (Philippians), The Kingdom of The God is referred to as a commonwealth with citizenship in Heaven (3:20) where the physical body of the redeemed saints shall be resurrected, if dead and buried, or transformed if still living, and ascended to meet The Lord Jesus when He comes again for His True Bride. Then Redemption shall be completed.

In Hebrews in chapter one (vs. 8,9), the sceptre of The Lord Jesus Christ’s Kingdom (also previously referred to as ‘The Kingdom of God’ is declared to be Righteousness (AV) [rightness (APT)]. The Son is addressed as ‘The God’ and The Kingdom is referred to as ‘Your Kingdom,’ but in the same quotation The Father addressed Himself as ‘The God of Yours’ Who has significantly anointed ‘You’ and also as The One who wields ‘the scepter of rightness’ (Heb. 1:8,9) and Who ‘laid the foundation to The Earth’ at its ‘beginning’ (1:10). Also in Hebrews twelve it is recorded that the saints receive “an immovable Kingdom alongside with Christ, let us have grace by means of which we sacredly serve The God well-pleasingly with modesty and reverence” (Heb, 12:28 APT). In 1 Timothy there is only one mention of the coming King of kings, the Blessed and a only Potentate and the appointed times of His coming splendid appearance (6:14-16 APT). In Paul’s short Epistle to Téetohs (Titus) there is no mention to The Coming Kingdom but the emphasis is upon The Church and the disciple-saints in building His Church by means of discipleship.

In 1 Peter there is no mention of The Coming Kingdom of The Messiah and His reign in Righteousness and in Peace. And in Jude also there is no mention of The Coming Kingdom of The Messiah, but in His closing exhortation, Jude urges his readers “to keep yourselves watchfully secure in God’s love as ones persistently expectantly awaiting the mercy of our Lord Jesus Christ unto Eternal Absolute-Life and to stand before and directly in His view unblemished with exceeding gladness (1:20-24 APT). In 2 Peter once again the theme is confirmed as emphasis is laid upon His coming presence (1:11-16), which he mentions again (3:4,12) and is followed by the perishing of the old and replaced by the New Heavens and New Earth. He exhorts his readers to be diligent in constantly persevering so as to be found in Him ones who are unspotted and without rebuke in peace when He indeed appears again. Then In 1 John there is mention of His Coming Presence and intimation of The Báymah Judgment Seat where all saints shall be judged by means of admonishment to them as ‘dear children’ (our relational aspect emphasized) “to abide persistently in-union-with-Him so that whenever He-be-displayed we-not-be-shamed by-Him at-The Coming-Presence-of-His (2:28 APT). He referred to The Báymah Judgment again as The Day of Judging as He spoke of the love in the midst of us which is perfectly completed so that we have boldness at that Day (4:17). Now in 2 John there is no mention of Redemption nor of The Kingdom.

III. The Purpose of The Bible: To Teach The God’s Plan of Redemption

So far, with regard to The Plan of Redemption, The Word of The God has revealed these Truths: in James the problem of faith demonstrated by works was clarified. In Galatians it is revealed that Faith is the means whereby we live in union with The Son of God, receive The Promise of The Spirit, become the sons of The God, and are in the sphere of Spirit. Also in Galatians a new dimension to Redemption is added, Justification by means of The Lord Jesus Christ’s Faith [note: it is our personal faith in The Lord Jesus Christ’s Faith that results in Salvation]. To be justified is to be declared righteous freed of: blame, guilt, and / or penalty of Sin as a result of The Lord Jesus Christ taking Sin upon Himself and becoming: a curse in behalf of us and the propitiation of our sins in order to provide Redemption which includes complete freedom from bondage to Sin and Satan.

In Thessalonians we are taught that the exchange of bond-slavery, of which Jesus spoke, takes place at Redemption. Paul referred to the redeemed disciple-saints as “Salvation’s purchased possession” (1 Thes. 5:9). Then Paul presented The God’s determined will as a result of Redemption and emphasized sanctification (separation unto a holy relationship with The God) as a result of Salvation. Then he emphasized the consequences of rejecting or neglecting Salvation (1 Thes. 4:3-7; 2 Thes. 2:13). Thus far (up to early winter of A.D. 58), the contents of the plan of Redemption contain these practical doctrines emphasized in Romans: Salvation, Sin, Exchange of Masters in

bond-service, Redemption, Reconciliation and Justification (3:26-30; 4:25-5:18; 8:30-34), Sanctification, and Eschatology {the doctrine of last things},(8:19).

In Ehféhseeous (Ephesians) Redemption was referred to in three instances. In the first instance (1:7), ‘Redemption’ referred to the initial occurrence of Redemption of every disciple-saint, when the sinner is identified in union with The Lord Jesus Christ through totally committed faith unto Him and His shed-blood, the result is forgiveness of gross stupid errors (sins). In the second instance (1:14), Paul referred to the occasion of the completion of Redemption of every disciple-saint, when the whole person in the glorified body united with the soul and spirit appears in the presence of The Lord Jesus Christ. But in Kohlohs-sah-eh-ées (Colossians) redemption is only mentioned once (1:14), where the recipients of Redemption through the blood of The Son of The God’s Love are identified with Him.

In Feeláymohn (Philemon), since Paul was dealing with Redemption based upon love and forgiveness of seriously offensive Sin deserving death and resulting in a huge debt, discretely he tactfully analogized the imputation aspect of the redemptive work of The Lord Jesus Christ by alluding to the payment of the debt for Sin on our behalf which was charged to Him and His righteousness is imputed to us. Paul requested Feeláymohn to charge Ohnáyseemohs’ debt to Paul’s account even as every sinner’s debt was charged or ‘imputed’ to The Lord Jesus Christ’s account and graciously received by The God even as The God received Paul and Feeláymohn as Jesus Himself in union with Him. In addition to this exchange of imputed debt and righteousness there is an exchange of relationship between master and bondsman both humanly and spiritually. Just as there is an exchange of relationship between master and bondsman, so there is an exchange of masters as Jesus indicated (Mk. 8: 34-36) and also Paul indicated in Romans (6:6-8:8) {note ‘servant’ (AV) is ‘doulouhs’ meaning ‘bondslave’}. This Truth of exchange of masters, which was explained earlier in Romans, is illustrated in Feeláymohn. In Filippáysious (Philippians) Redemption is not mentioned but alluded to in the altering of the outward appearance of body of humiliation to conform to the body of The Glory in Heaven which completes the process of Redemption (4:20,21).

Now in Hebrews we have already seen the ten ways in which The Lord Jesus Christ, The Mediator of The New Covenant as well as The New Covenant Itself are better than The Old Covenant (cf. I. G. 1-10) and as a result because The Mediator of The New Covenant completely and satisfactorily to the pleasure of The Father God fulfilled The Old Covenant and replaced and consummated and made it obsolete ‘near to disappearing’ with The New Covenant (8:6,13). This New Covenant provides Redemption of The Nation including restoration on The Land under The Millennial Reign in The Kingdom of The Lord Jesus Christ (8:6-13 cf. 12:18-29; 13:12-14). Then in 1 Timothy God reveals: the one mediator between God and man, the place of the women in the church, the means of fulfilling her desire, the qualifications for selection and operation for governing officers of the local church and behavior toward and financial care of them, behavior in The Church both worldwide and local, disciplinary action toward those openly and obviously sinning and toward anyone teaching a different doctrine, and the care of widows and behavior of bondslaves and their masters. The church is God’s instrument for expounding Truth.. In Téetohs (Titus) there is one mention of ‘Redemption.’ It is found on the verb ‘ransom’ meaning ‘to pay the price for release (2:14).’ The word ‘Redemption’ includes three aspects of Salvation: ἀγοράζω (ahghorádzō) meaning ‘to buy a slave in the marketplace’; ἐξἀγοράζω (eksahghorádzō) meaning ‘to buy a slave-in-the-marketplace **out-of** the marketplace not to be sold into bondage again’; and the verb form of the noun translated ‘redemption’, λυτρόω (lutrōō) meaning ‘to pay the ransom price for release from bondage.’ Here in Téetohs (2:14), Paul uses the third term which calls for the completed process of redemption. He then stated that bondage from which we were redeemed, which is all lawlessness and included the resulting condition, completely cleansed from all Sin and sins to become one of The God’s special chosen people with boiling zeal for intrinsically-good works. Please note the difference between intrinsical and beneficial good. These works are not human works benefitting humans but rather intrinsic coming from within our new nature and The Saving Grace implanted and motivated by The Lord Jesus Christ Himself relating to and assisting in communicating the Gospel to all humans. Because that is The God’s intention according to the reference by Paul to Téetohs to “The Saving Grace of The God,” which ‘splendidly appeared to all humans.’ This Saving Grace is that by which all saints are being-educated-by-discipline” in order to be able to communicate This Grace to all humans. Then in 2 Timothy, redemption and its cognate words are not mentioned, but Paul alludes to redemption by describing the behavior of The Lord’s bondsman (2:24-26) when one understands that Redemption includes the price that The Lord Jesus Christ paid to redeem (buy back) every lost sinner to Himself, all of whom are bondslaves to Satan, Sin, disobedience, and righteousness, to become bondslaves to The Lord Jesus Christ, The God, obedience, and Righteousness (Rom. 6:16-22). Thus this additional revelation clarifies that which is absolutely necessary for every regenerated disciple-bondsman to fulfill in order to prove that he or she is truly the bondsman of The Lord Jesus Christ.

Then in First Peter Redemption and its cognate words appear only once. The means of Redemption is clarified in the first chapter where reference to Redemption relates to the ransom price that was paid for the Redemption of every human being (1:18) and that by mentioning the means and cost of the ransom price in our Redemption, both negatively and positively. “Not ransomed with corruptible things”, *namely* with silver or with gold . . . but on the contrary with Christ’s precious blood, and Unspotted Lamb, Who was raised up out of dead ones and has been given glory (majestic-radiant-splendor)” (1:18,19). However in connection to Redemption, The God reveals in First Peter that we are regenerated unto a continually Absolutely-Living Hope which shall be fulfilled at Jesus Christ’s Revelation (the consummation of Redemption) to be revealed in the last season of time (1:3-7). By using the imperative mood of command, Peter commanded that the recipients of his Epistle, both in A.D. 65-66 and down through the years until The Lord Jesus Christ appears, are “perfectly-to-hope for the grace being brought to you at the time of Jesus Christ’s Revelation!” (1:13). Later in his Epistle the result of redemption for those who have been redeemed (2:16) is declared, exhorting the ransomed to godly behavior. After likening the pilgrim-saints to being children of obedience, newborn babes, absolutely-living stones, sojourners and pilgrims, he addressed them as free ones from bondage. And as such the exhortation to them is properly to behave by persistently respectfully valuing and highly esteeming all people that are not redeemed with tender affection and constantly loving those who are redeemed, called the brotherhood. Then while on Earth we are to be constantly ready ones to give an account of the hope within us when anyone questions our source of and the reason for such hope (3:15). Also Peter commands us, “Since-being-exceedingly-glad- ones, also be-rejoicing in-The Revelation-of-the glory-of-His (4:14). But in Jude Redemption is not mentioned.

Then in First John, although the redemption and its cognate words are not mentioned, the four results of redemption are clearly described and the means of discernment between those who have been truly redeemed and regenerated and demonstrate it by the way they live (walk through life) and those who have not been redeemed but claim to be regenerated by demonstrating the characteristics of the those who walk in the darkness and do not The Truth (1:6). The first result of redemption that John mentioned is that there is continual cleansing from all

SECOND EPISTLE BY JOHN (cont.)

II. The Purpose of The Bible: To Teach The God's Plan of Redemption (Cont).

Sin through the blood of Jesus Christ, God's Son (1:7), which has been revealed previously by Paul as the means of forgiveness of sins, gross-stupid-errors (Eph. 1:7; Heb.9:13,14 APT). The second result of redemption mentioned by John is that we persistently keep the commandments of His watchfully secure (2:13 APT). The contrary to this is not persistently keeping The Word and commandments of His watchfully secure identifies the unregenerate human (2:3-6 APT). The third result of Redemption recorded by John is regeneration or being (born again) "begotten of The God" (3:9 APT) and is not able to repeatedly commit sin because the generative seed of The God continually abides within one begotten of The God. John under inspiration by The Holy Spirit indicated an observable and conspicuous distinction between "the children ^[relational affectionate emphasis] of The God and the children ^[relational affectionate emphasis] and the children ^[relational affectionate emphasis] of the Devil. "Everyone who is- not -persistently producing righteousness and the-one not persistently-loving the brother-of-his continually not of-The God" (3:10,11,16,23; 4:7,8,20-5:3 APT). The fourth result of Redemption recorded by John is continually overcoming the world (5:4-5 APT). Now in 2 John Redemption is not mentioned.

IV. The Progressive Revelation of The God:

So far, with regard to The Plan of Redemption, The Word of The God has revealed these Truths: in James the problem of faith demonstrated by works was clarified. In Galatians, this second written New Testament Epistle clarified that Justification is by Faith, and not the works of The Law (2:16; 3:11; 5:3,4). Three of the seven types of gospels are introduced in Galatians: the True Gospel called 'The Gospel of The Christ,' another gospel, 'a false gospel,' and 'the pre-gospel to Abraham.' The Truth that there is a false gospel, a gospel of another different kind that alters and corrupts The True Gospel of Christ and that curses to destruction (1:6-9) is revealed. This proclamation of another gospel of a different kind including another Jesus of the same kind and another spirit of a different kind (cf. 2 Cor. 11:3,4) is opposed to The Gospel although it sounds much like The True Gospel until it is carefully analyzed. There also are included seven facts concerning those in their midst that are influenced to believe this false gospel. These facts are: they are "not persuaded by The Truth" (3:1), they "determinedly will to be enslaved again" (4:9); Paul continually feared concerning their reality in union with Christ(4:11), they were: "entangled again with yoke of bondage" (5:1); they are: "fallen out of grace" (5:4), they are being "impeded" in pursuing The Truth (5:7); and they had "permitted themselves to be misled" (6:7). All such facts reveal that there are among them both false prophets and true prophets, both false brethren and true brethren, both professing believers on the one hand and on the other hand confessing believers in a mixed congregation, all claiming to belong to The Christ. Thus the true disciples (brethren) are behooved to discern one overtaken in some gross stupid error and restore that one in the spirit of meekness (Gal. 6:1). The reason for The Law is explained. Redemption (3:13; 4:5) is clarified as freedom from bondage (5:1) and true liberty to serve as bondslaves to The Lord Jesus Christ is revealed. The significance of crucifixion of The Lord Jesus Christ (3:13) as well as the need for each redeemed person to experience being crucified with The Christ (2:19,20), to oneself, to the flesh (5:24), and to the world (6:14) is emphasized. The meaning of 'conferral of adult sonship,' with the responsibility of careful stewardship of both all spiritual and material possessions as well as a promised inheritance resulting in Redemption, which conferral has been mistakenly labeled 'adoption of sons' is depicted (3:29-4:7). The opposition of The flesh against the spirit (5:17) is not finished by satisfying it unless persistently walking by means of Spirit (5:16) Eighteen plus sins are listed as works of the flesh, the continual practice of any of which prohibits inheriting (participating in) God's Kingdom (5:19-21). The Epistle closes with five exhortations before the closing remarks: 1. Restore the one over-taken in some gross stupid error (6:1); 2. Persistently bear one another's burden (6:2); 3. The one orally instructed in The Word is repeatedly to Fellowship by partaking in sharing *financially* with the one orally instructing (which is also titled 'Fellowship in The Gospel' in Philippians (1: 5); 4. Continually work intrinsically good to all people (6:9); and 5. Stop permitting yourselves to be misled (6:10). Another aspect of Fellowship, 'the Right Hands of Fellowship,' which took place at The Church Council in Jerusalem (Acts 15:4-30) is introduced (Gal. 2:9).

In Thessalonians we are taught that the exchange of bond-slavery, of which Jesus spoke, takes place at Redemption. Paul referred to the redeemed disciple-saints as "Salvation's purchased possession" (1 Thes. 5:9). Then Paul presented The God's determined will as a result of Redemption and emphasized sanctification (separation unto a holy relationship with The God) as a result of Salvation. Then he emphasized the consequences of rejecting or neglecting Salvation (1 Thes. 4:3-7; 2 Thes. 2:13). Thus far (up to early winter of A.D. 58), the contents of the plan of Redemption contain these practical doctrines emphasized in Romans: Salvation, Sin, Exchange of Masters in bond-service, Redemption, Reconciliation and Justification (3:26-30; 4:25-5:18; 8:30-34), Sanctification, and Eschatology {the doctrine of last things} (8:19). Previously it was also noted that and Judgment, Justification by Faith, Salvation including Sin, Exchange of Masters, and sphere of the flesh. It was revealed that Israel's fall resulted in her being set aside, which resulted in blessing for the Gentiles for the duration of Grace and The Church Age until The Christ raptures The Church. This shall be followed by Israel's suffering in Tribulation for seven years "until the fullness of The Gentiles enter." This will take place before The Messiah King returns to Earth to set up The Promised Kingdom. Israel's fullness in restoration will bring greater blessing for the world. Practical, reasonable, sacred service to The God is to be performed by a public presentation of the body as an Absolutely-Living sacrifice in return for the dying Sacrifice by The New Master, The Lord Jesus Christ. After this occasion transpires, each one is to be renewed in the mind so as to utilize the grace-gifts, serving as bondslaves to The Lord in love. The Truth concerning the future judgment for all saints, who shall present themselves at The Christ's **Báymah** Seat was disclosed.

Then in Ephésseeous (Ephesians) at least sixty-three (63) doctrines, many of which were previously expressed, were mentioned or given, one of which is enlightenment, another dealing with the gifted leaders of The Church with their selected realm of ministry for the purpose of building- up The Church as The Body of The Christ to grow unto maturity by means of discipleship with each one having a part in adding to The Body increase of members and nurturing them to maturity in The Christ. Paul especially dealt with three doctrines specifically, on the one hand with unity (oneness) and union with The Lord Jesus Christ; on another hand The God's determined will for a persistently, godly, daily walk and on another hand with the necessary armor with which the disciple-saints are to clothe themselves to be able to stand-fast strongly against the wiles of the Devil and his evil forces of various sorts of fallen spirit-beings. In addition to these two important doctrines, the following were further expanded or introduced throughout this Epistle: the determined will of The God; the sealing ministry of The Holy Spirit; the completion of Redemption when the glorified body shall acclaim His glory; the dead condition of all sons of the disobedience three dispensations {periods of time under The God's Redemption administration}: Dispensation of The Fullness of Times

of The Gentiles, The Dispensation of The Grace of The God, and The Dispensation of The Mystery; and four more Mysteries to that which was previously noted: The Mystery of His Determined Will, The Mystery of The Christ, The Great Mystery of Christ and The Church, and The Mystery of The Gospel, also The God's purpose and plan in providing redemption; and method of revealing His mysteries to the world, angels, and all created beings; and The God's determined will for every saint is a persistently, godly, daily walk, and the persistent stand and withstanding in warfare by every disciple-saint of The God. Finally, Paul made it very clear that the warfare of the true child of The God, who is a summoned disciple-saint is on the spiritual level and not on a flesh and blood level, nor on a social level, nor on a moral level, nor on a legal level, and not a political level, nor even on a religious level. But on the contrary, our warfare is spiritual. So often those claiming to be Christian, succumb to the trap and wile of the Devil, which is to get involved in battle on one or more of these other levels: religious, social, moral, legal, or political, all of which are aspects of flesh and blood warfare. A warfare on these other levels shall result to the detriment of our intricate relationship with our Blessed Savior and Lord, Jesus Christ as well as hindering the effect of The Gospel in the Salvation of souls.

In Kohlohs-sah-eh-ées (Colossians) Paul emphatically stated that the spread of The Gospel extended to bearing fruit in the whole world (1:6), but more it was proclaimed to every creature under heaven (1:23). This was accomplished by late mid A.D. 62, the time when this Epistle was written. This could only be accomplished by the precise obedience to The Lord Jesus Christ's third and fourth commandments (Mk 16:15; Mt. 28:16-20) by every regenerated disciple's enthusiastic participation in discipleship by training as disciples, and in turn, training others to become disciples and then disciple others. Next Paul reemphasized Christology: The Lord Jesus Christ is The Glorified Head of The Church, which is His Body: He also is The Preeminent One, absolutely preeminent in the sphere of all things (1:18). Paul's aim should be the aim of every disciple saint, that is to present every human perfectly complete in union with The Lord Jesus Christ at The **Báymah** Seat judgment immediately after The Rapture of His Church (1:28). Then Paul exhorted this local church to deal positively with seven heresies that threatened to destroy the union with The Lord Jesus Christ that the saints had initially experienced. These were: Jewish festivals, new moon and Sabbath observance (2:16); angelology, gnosticism, asceticism, will-worship, prohibition of normal body ingestion and abuse thereof, elements of the world: spirits, philosophy, vain deceit, and dogmas according to the commands and teachings of humans, and exclusivism. Then in light of the fact of the glorification of the saints at Christ's coming again is displayed (3:4), the readers are commanded to persistently mind the things above and not on things upon Earth and to put to death their body members, which were previously serving in union with sins as sons of disobedience, by stripping off the old human with his practices and clothe themselves at once with The New Human (3:2-12). Finally, the fact that there were two other churches established and existing in southeast Asia in addition to this one in **Kohlohssaí** (Colossæ) being ministered to by **Ahr-khéepohs** (Archippus), one in **Lah-ohdee-keh-éeah** (Laodicea) meeting in the house of **Numfáhs** (Nymphas) and the other in **Hee-ehráhpohlees** (Hierapolis). While in **Feeláymohn** (Philemon), it is disclosed that the saints at **Kohlohssaí** (Colossæ) met in the house of **Feeláymohn** (vs. 1,2) and that **Ohnýseemohs** belonged to **Feeláymohn** as a runaway bonds slave. For some reason he was imprisoned in Rome and converted under Paul's prison ministry and began to serve Paul domestically in the bonds of The Gospel in union with The Lord Jesus Christ (10-16). **Ohnýseemohs** was sent back to **Feeláymohn** by means of **Tukh-eekóhs** (Tychicus) with this epistle (Col. 4:7-9). This Epistle exemplifies and applies the doctrine of imputation to the lives of the regenerated-disciple saints both in Paul's life and throughout the remaining time until The Second Coming of The Lord Jesus Christ.

Then **in Filippáysius** (Philippians) The God revealed Himself as gracious, loving, righteous, and forgiving so that anywhere with Him is joy unspeakable, even in prison. Three of the seven means of Fellowship (κοινωνία koinōnéah) in Scripture are emphasized: Fellowship in Spirit (2:1-3), Fellowship with His Sufferings (3:10), and Fellowship in The Gospel (1:5; 4:14-19). Paul explained Fellowship in The Gospel. He referred to the local church's on-going relationship with her missionary in both giving and receiving both financially and in prayer and communication as God's method of provision for His bondslaves serving as pastors, qualified teachers, and commissioned missionaries involved in evangelizing, discipling, and then baptizing those who are disciplined, and congregating them into local churches, while trusting and looking to The Lord God alone to meet all needs was revealed and explained. He also referred to this Fellowship as "the public-ministry **λειτουργίας** (leh-eetour-géeahs) of the local church" (2:29,30). Then how the race of Faith is to be run: with eyes upon the goal persistently pursue the prize of our vocation by concentrating the mind upon The Lord Jesus Christ and persistently mind the same thing as others who are more mature are continually walking orderly in file with the same rule of conduct (3:13-17).

In Hebrews The God revealed that He has exalted Christ better than angels and all human systems and heroes through Whom He has provided Eternal Redemption. The Christ has performed and perfectly completely fulfilled all the qualifications absolutely necessary to become The Originator (Captain or Author or Chief Military Leader or Prince) of The Salvation of ours (2:8-10,14-17; 4:14-16), and through obedience became Causer of Eternal Salvation and Great High Priest after the order of **Mehlkhee-sehdékh** (5:5-10; 7:17, 21), and both Guarantor and Mediator of a better Covenant (7:22; 8:6; 9:15 APT). And since He Established the New Covenant, He has Made the first obsolete (8:13; 10:9). By offering His own blood on the Mercyseat in The Holy Place He secured forgiveness of sins and Eternal ransoming (the transaction of payment of the ransom price for all once forever (9:11-15, 22-26). Since The Lord Jesus Christ performed and continues to perform all the mediations of The Great High Priest through His high priestly ministry with all its implications, The Only Way directly to The God is open and accessible through Christ by faith (10:19-23). Then Paul listed a register of the cloud of witnesses summarizing the Heroes of The Faith of The Old Testament (11:1-12:1). Then he likened the life of Faith as a race run with our eyes upon The Originator and perfecter of The Faith who patiently endured crucifixion, who promised with two triple negatives to assure us his faithfulness unto the absolute end (13:5). He ended his treatise to Hebrews with statements of encouragement, exhortation, injunction, warning, entreaty, and salutation (13:1-25).

Then **in 1 Timothy** The God reveals the one mediator between God and man, the place of the women in the church, the means of fulfilling her desire, the qualifications for selection and operation for governing officers of the local church and behavior toward and financial care of them, behavior in The Church both worldwide and local, disciplinary action toward those openly and obviously sinning and toward anyone teaching a different doctrine, and the care of widows and behavior of bondslaves and their masters. The church is God's instrument for expounding Truth.. **In Téetohs** (Titus), supplemental qualifications and responsibilities of elders and those saints of three age groups in The Church were stated. Then Téetohs was exhorted to teach the saints that every age group is to display 'the saving grace of The God' through their example. Paul explained the reason and the means of doing this as well as the principle of spiritual growth and the practice of discipleship. Then Paul laid special emphasis upon dealing with human heretics by avoiding and refusing to fellowship with them and stated

three reasons for such severe action, all of which we do well to heed and practice. The Holiness of God is strongly emphasized and conformity to it by His people is expected. Such conformity possibly (most likely) will result in suffering for Christ, or for a godly life. Such suffering glorifies The God.

In 2 Timothy The God reveals in the first place that although things are looking dark in the spiritual realm and becoming more difficult, oppressive, and frightful to those who are adhering closely to The Faith of our Lord Jesus Christ, be reminded of the grace-gift of The God and His miraculous power and love, and never be ashamed one bit of The Lord when suffering hardship. Nor be ashamed not one bit of other bondslave-disciples who suffer hardship (1:6-12) and you yourself suffer hardship as an intrinsically as a good soldier of Jesus Christ. Then Paul gave a description of a Lord's bondslave (2:24-26). He also gave a description of the behavior of the humans in the ferocious seasons of time in the last days (3:1-7) and wicked humans and wizards progressing worse and worse, persistently misleading and persistently being led astray (3:13). Also Paul added information concerning Inspiration of all Scripture (3:16,17). An added fact pertaining to the coming

season of time when humans shall not forbear teaching of sound doctrine, on the contrary they shall heap up upon themselves teachers that tickle the ears of the hearers according to their lusts which shall turn them away from The Truth to myths (4:3,4). Then Paul gave his testimony concerning his life's work in The Faith and introduced the Victor's Crown which he expected to receive from The Lord, The Righteous Judge in That (Judgment of saints) Day (4:6-8). After giving a personal report concerning his fellow-workers, some of which forsook Him, and

of (John) Mark who, after starting out to serve The Lord but defected and years later was converted and regenerated to become a profitable bond-slave of Jesus Christ in domestic service (4:11 cf. Acts 12:25; 13:5,13; 15:37,38). Then Paul reminded Timothy and warned him of Alexander who thrust himself away from the faith and became shipwrecked concerning the faith (1 Tim. 1:19,20) but had further exemplified many evils against Paul and shall be repaid according to his works (4:14,14) as every human shall. Finally, before closing his Epistle, Paul indicated His expectation that The Lord shall rescue him from every wicked work and shall save him for His Celestial Kingdom.

In 1 Peter the fact that the regenerated disciple-saints are regarded by The God as elect pilgrims scattered abroad into an incorruptible, unpolluted, and unfading inheritance standing kept-watchfully-secure in Heaven and securely protected by The God's miraculous power (1:3-5). Additionally the inspiration of prophetic prophecy of The Old Testament Scriptures in regard to The Christ was validated as inspired by The Holy Spirit (1:10-12). The Holiness of God is strongly emphasized and conformity to it by His people is expected (1:15,16). Such conformity possibly (most likely will) result in suffering for Christ, or for a godly life. Such suffering glorifies The God and culminates in the glory of The God which will be shared with those who suffer properly (3:14; 4:14). Household servants (employees), wives, husbands are explored to demonstrate proper behavior and conduct of life and admonished to endure suffering while performing righteous acts with The Christ as The Prototype whose footsteps we are to follow (2:19-23; 3:13-17; 4:1,2; 4:12-19). The Truth concerning final judgment of every human, whether regenerated or still in one's sins, is reinforced (4:5-19). Special admonition to those men serving The Lord as elders is introduced and the reward of the unfading Victor's Crown of Glory is noted. Peter reaffirms the necessity to be ever on guard for our adversary, The Devil (5:7-9).

Then **in Jude** emphasis on recognizing Apostasy and intensely agonizing to combat it is stressed to the bondslave-disciple-saints of The Lord Jesus Christ. This solemn and earnest warning has not been heeded consistently and faithfully but The Church and its saints throughout the years so that it is more serious, widespread, and damaging to The Church and The True Gospel of The Christ in these later years and is progressively increasing and more damaging as we near the imminent Return of The Lord Jesus in the air for His Church. Jude has cited three examples of the different kinds of apostasy: immorality polluting the flesh (vs. 6-8a cf. Gen. 1-25); rebellion and blasphemy against The God after serving Him (vs. 8b-10); and hatred and murder (v. 11a cf. Gen. 4:3-6); preaching and prophesying for remuneration (v. 11b cf. Num. 22:1-25:1), and contradiction against a bondslave servant of The **LORD** (v. 11c cf. Num. 16:1-35). They participate in The Lord's Supper and church suppers, pasturing together with the saints by listening to The God's Word with them, but never maturing in Christ. Rather they are ever living in thick darkness, never bearing fruit {neither the fruit of The Spirit (Gal. 5:22) nor the fruit of reproduction by leading souls to The Lord Jesus Christ **and** then discipling and nurturing them to full maturity for The God thereby increasing The Body of The Christ (Eph. 4:13-16)}. Jude also revealed an historical Truth not pervious recorded in Scripture that Enoch, who pleased and walked with The God for three hundred years and did not die but was translated into Heaven (Gen. 5:22-24 cf. Heb. 11:5) prophesied of The Lord Jesus Christ's coming back to Earth with myriads {ten thousands} of His saints to execute judgment against all {genitive plural thus indicating all people, all places and all things} (v. 14). Further Jude reemphasized the declared teachings of the apostles concerning the last period of time, that mockers, sensual ones according to their own passionate lusts of ungodliness shall be continually journeying through life while causing divisions {by making followers of themselves} (vs. 18,19). Finally, Jude declared that The God is continually able to guardedly protect us free from stumbling^[tripping] (v. 24).

Then **in 2 Peter**, while dealing with the means whereby the regenerated bondslave-disciples progress in growth, he indicated the things for which we are responsible in order to grow and at the same time assure "that we positively not trip at any time" (1:3-11). Then he clarified the means whereby prophecy does not but how it does come about: not by the determined will of a human but rather by holy humans being driven by The Holy Spirit (1:20,21). Later he revealed that the angels who sinned are confined to **Táhrtaħrohs**, the lowest hell in bindings of thick darkness, standing kept watchfully secure until the final judging (2:4). Then he revealed that Lot persistently tormented his righteous soul by continually dwelling among the Sodomites (2:7,8). Then he indicated that there are some who are spots and blemishes in your midst who will repeatedly feast together with you while persistently living in luxury in enticements of themselves who cannot be restrained from sin with eyes saturated with an adulteress and a heart exercised with covetousness (2:13-15). Then Peter answered the question as to why it seems that The Lord Jesus Christ is slack concerning His Promise to come back again to receive His own to be with Himself forevermore. On the contrary He is longsuffering to us who have not fulfilled His commandments in communicating Truth to the lost but on the contrary He is longsuffering for all that not any should perish but is making room for repentance on the part of both His disciple-bondslaves and the ones who are perishing so that we do our part in communicating Truth and they in repenting and committing trust to The Lord Jesus Christ. Finally, Peter revealed that those who wrest or wrench The Scriptures do so to their own destruction because "they are untrained as disciples" (3:16).

Then **in 1 John**, we first learn that fellowship with one another begins with fellowship with The Father and with The Son of His Jesus Christ and the purpose of fellowship with them both is on order that the joy of ours be fulfilled but we cannot walk in darkness any longer but persistently walk in the light and by this the blood of Jesus Christ The Son of His keeps on cleansing us from all Sin (1:3-9). And if we

SECOND EPISTLE BY JOHN (cont.)

IV. The Progressive Revelation of The God (cont.):

do sin, we persistently have an Advocate with the Father, Righteous Jesus Christ, the propitiator of all sins, but those who enter in union and fellowship with Him are persistently to walk in the way that He walked {persistently obedient} (2:1-6). But John warned that the one continually hating (not loving) his brother is continually walking in darkness (1:11). The John clarified that those who love the things of the world are not in union with The Father and specified three things that “are in the sphere of the world”: “the passionate lust of the flesh, the passionate lust of the eyes, and the arrogant display of the manner of life ^[without The God] and continually **not** of The Father” (2:15,16 APT). Then John reinforced recognition of the sign of the last time to be the departure out of our fellowship but after false doctrine because they never were of the same source as us or they would definitely would had remained [intensive pluperfect verb] in association with us,” they exited “in order that they be displayed that they all were continually **not** of us (2:18,19 APT). He also gave several additional indications revealing false and unrighteous believers by their actions and attributes (1:6,10; 2:4,9,11,15,16, 21-23; 3:4,6,8-10,14,15; 4:2,3,6,8,20; 5:10). Now in 2 John emphasis is placed upon Truth and walking in the sphere of Truth and love in union with Father God and The Lord Jesus Christ, The Son of The Father. Such walking is forever, according to persistently obeying the commandment of His to love one another in

the sphere of Truth (vs. 1-6). The special use of the preposition ἐν (ehn) is briefly translated ‘in’ but the Greek grammatical use followed by a word or words in the dative case is known as the dative of association and is precisely translated ‘in union with . . .,’ ‘in identification with,’ or ‘in association with.’ This use in The New Testament with ‘in Christ’ and with other nouns and pronouns is far too many times to count. But the frequent use in The New Testament demands keen attention to very important perspectives in one’s own personal relation to The God. Additionally John warned that there are many misleaders in the world, of and serving the Antichrist by not confessing a truthful relationship with The Lord Jesus Christ but are persistently walking and not persistently abiding in the sphere of the Truth and doctrine of The Christ (vs. 7-8). John went on to write that the elect lady was to stop doing what she had been doing, in giving these misleaders hospitality in her house and to stop even greeting and sending them off with blessing and by doing these things partaking of their evil deeds of serving and aiding Satan to spread his condemning message to The God’s children.

DISCUSSION:

1. What are the three facts that John specifies to be continually or persistently true for those who are living in the sphere of the Truth? (vs. 1-3).
 - a.
 - b.
 - c.

2. What is the fivefold purpose of John in writing 2 John?
 - a.
 - b.
 - c.
 - d.
 - e.

3. What are the two distinguishing factors for those in the first century and our generation that make clear the the difference between those who do not have an abiding and persistent relationship with The Father God and His Son, The Lord Jesus Christ and those who do?
 - a.

 - b.

SECOND EPISTLE BY JOHN (cont.)

DISCUSSION (cont.):

5. What does John teach us are the two ways we are to respond to those who come to our homes bringing false doctrine, teaching contrary to what Scripture teaches?
 - a.

 - b.

6. Why are we commanded **not** to entertain and send away with a farewell salutation when departing those who bring false doctrine to our doors?

7. Why is it so important to recognize that when merely 'in' is the translation of the Greek preposition ἐν (ehn), briefly translated 'in' but the Greek grammatical use of ἐν (ehn) followed by a word or words in the dative case is known as the dative of association and should be precisely translated 'in union with . . .,' 'in identification with,' or 'in association with' according to the context?
 - a.

 - b.

APPLICATION : What will you do in response to John's exhortation to become fully aware of the need to enter into union and fellowship with The Godhead and persistently maintain close Fellowship with The Father and His Son, The Lord Jesus Christ and then encourage and seek to persuade others to follow your example and join you in union and in close Fellowship as well?