God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

And this is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us: And if we know that He heareth us whatsoever we ask, we know that we have the petitions that we desired of Him.

If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them. Sin a not unto death. There is a sin unto death: I do not say that he shall pray for it.

All unrighteousness is sin: and there is a sin not unto death.

We know that we are in Him, that is in Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.

Little children, keep yourselves from idols. Amen.

5.13. I. JOHN.

5.21. THE SECOND EPISODE OF JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introduction.)

A | 1-3. ELECT LADY AND CHILDREN: BENEDICTION.

B | 4-6. CHILDREN WALKING ACCORDING TO THE FATHER'S COMMANDMENT.

C | 7-8. WARNING AGAINST DECEIVERS.

D | 9-11. TRANSGRESSORS REJECTING CHRIST'S TEACHING.

A | 12, 13. JOY FULFILLED: CHILDREN OF ELECT SISTER. SALUTATION.
The Second and Third Epistles of John.

Notes.

The likeness of these two epistles indicates that both were by one writer, and in each case the internal evidence supports the traditional belief that both were written by the apostle John. Several of the early "fathers" quote the Second Epistle, certain passages of which so closely resemble parts of the First Epistle as to confirm the view of its being by the same writer.

The Second Epistle is addressed "unto the elect lady and her children", and some have understood a certain church and its members. Alford, however, gives good grounds for believing that an individual is meant. The Third Epistle is to "Gaius the beloved", a notable believer. The name was a common one, and the bearer may not be of those mentioned in Acts, &c.

The probability is that both epistles were written from Ephesus and about the same time, but nothing is known definitely as to either place or time of writing.

The reader will readily see the Structure of these two short epistles. Each takes the form of an Introduction, the inter-textual members marking exhortation and warning. The Third Epistle contains a personal element, commendation of Gaius and Demetrius, and condemnation of Diotrephes.

The Second Epistle of John.

A 1 THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; 2 For the truth's sake, which dwelleth in us, and shall be with us for ever. 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

B 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. 5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk after His commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it.

C 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiving, and an antichrist. 8 Look to yourselves, that ye lose not those things which we have wrought, but that we receive a full reward.

B 9 Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, is hath both the Father and the Son.

Of. Ap. 104. vii. Not implying that there were others who did not so walk, but referring to such as he had met. have. Omit. 5 beseech=ask. Ap. 134. i. 3. new. Gr. kaiwos. See Matt. 9. 17. from the beginning. Gr. ap' arché. See 1 John 1. 1. that= in order that. Gr. hina. 8 after. Ap. 104. 2. 3. have. Omit. In this verse is the Fig. Antimetafora, "walk ... commandments—commandment ... walk". 7 deceivers. Gr. pléonas. See 2 Cor. 6. 8. Cp. 1 John 4. 1. into. Ap. 104. vi. world. Ap. 129. i. not. 103. II. that, &c. lit. Jesus Christ coming in the flesh. The present participle is used, as in Rev. 1. 4. In 1 John 4. 2, 3, the perfect is used, referring to His first coming. This refers to His second coming. Cp. Acts 1. 11. a, an=the. antichrist. See 1 John 2. 18. 8 Look to. Ap. 138. i. 6. we. The texts read "ye" in both occ. lose. Gr. apollumi. See John 17. 12. have wroughted. I.e. the truth and love resulting from John's writings. reward. Gr. misthos. In John's writings only here, John 4. 36 (wages), and Rev. 11. 18; 22. 12. 9 transgresseth. Ap. 128. vi. 1. The texts read "goeth before", Gr. prooqé. See 1 Tim. 1. 18; 5. 24. Heb. 7. 19. This refers to false teachers who claimed to bring some higher teaching, beyond the apostle's doctrine. Cp. 1 Tim. 6. 3. 2 Tim. 1. 13; 3. 14. abideth. See "dwelleth", v. 2. Christ. Ap. 98. ix. of Christ. The texts omit.
THE THIRD EPISTLE OF JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion.)

A | 1, 2. SALUTATION.
B | 3, 4. WITNESS AS TO WALK IN THE TRUTH.
C | 5-8. COMMENDATION: LOVE TO STRANGERS.
D | 9, 10. MALICE OF DIOTREPHES.
E | 11. EXHORTATION: FOLLOW GOOD.
F | 12. WITNESS AS TO WALK IN THE TRUTH.
A | 13, 14. SALUTATION.

1 THE elder unto the wellbeloved Gaius, whom I love in the truth.
2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as their walk is in the truth.
4 I have no greater joy than to hear that my children walk in truth.
5 Beloved, thou dost faithfully whatsoever thou dost to the brethren, and to strangers;
6 Which have borne witness of thy charity before the church wherein thou didst bring forward on their journey after a godly sort, thou shalt do well:
7 Because that for His name's sake they went forth, taking nothing of the Gentiles.
8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

10 If there be any among you who is not according to the doctrine, receive him not into your house, and let him not walk with you:
11 For he that beloveth God speedeth him that loveth him.

12 Having many things to write, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.