

<p>A</p>	<p><u>Overview of 2 John</u></p> <ul style="list-style-type: none"> Like 3 John, the author employs the title of “presbyter” and writes with the authority of the well-known “elder” and leader. According to the Church’s traditions, the author of 1-3 John is John the Apostle since the three texts share many similarities. It is also believed that all three letters were completed around the same time of 100 A.D. Throughout the Scripture, the leaders of the twelve tribes of Israel were designated “elders” and they continued to have a leadership role alongside prophets, priests, and kings through the history of Israel. During Jesus’ time in Jerusalem, the “elders” served on the Sanhedrin, but there were also elders in the towns of Israel who were probably leaders of the local synagogues. Paul, very likely, followed the model of the synagogue when he established leadership - “elders” or “presbyters” - in the churches that he founded. The hierarchy described in the NT can be seen in the Church’s organization, including bishops, priests, and deacons. Did Jesus establish this structure? How does this connect to the twelve tribes of Israel, elders (presbyters), and the system of Levitical priesthood? According to the Church’s traditions, it is believed that John served in the area of Ephesus during his elderly years. Therefore, the target audience of these letters is likely to the Christian communities in Asia Minor (Southwestern Turkey). Key messages: praise for some members of the community who live in the truth according to the Father’s commandment and Christ’s teachings of loving one another. He also warns against deceptions of the false teachers – they do not acknowledge that Jesus Christ has come in the flesh. John also tells his readers not provide hospitality or even to greet these individuals. 	<p>CSB, CCSS</p> <p>CCSS, Ex 24:1, Num 11:16-25 Ezra 6: 7-8 Acts 14:23, 1Tim 5:17, James 5:14</p> <p>SN1</p> <p>CSB</p> <p>CSB, CCSS</p>
<p>B</p>	<p><u>Opening Greeting</u></p> <ul style="list-style-type: none"> “The Presbyter” – the author employs the title of “Presbyter” to identify himself as not just one of the elders, but as the well-known 	<p>1:1-3</p> <p>CCSS</p>

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	<p>“Presbyter” and leader. He called the recipient of the letter “the chosen Lady”, meaning the church as a whole. Thus, he called his own church community “the children of your chosen sister” in the letter’s conclusion.</p> <ul style="list-style-type: none"> • “... Whom I love in truth – and not only I but also all who know the truth” – The Word is the only truth, all Christians who dwell in the truth of the Word may also receive true freedom because of the truth. Therefore, Christians may not achieve an end in the truth by using means that are contradictory to the truth. • “Grace, mercy, and peace be with us from God the Father and from Jesus Christ” – The Father and the Son are distinct, yet they stand together as the one source of grace, “... be with us ... in truth and love”; in communion with the Church. 	<p>CCSS, Jn 14:6, 16-17, 8:31-32; Rm 3:5, 8; SN 2,3</p> <p>CCSS</p>
<p>C</p>	<p><u>Love One Another</u></p> <ul style="list-style-type: none"> • Praise for “some” members of the community who live in the truth according to the Father’s commandment and Christ’s teachings. In other words, some members were not living in the truth, therefore, John wrote to admonish and encourage them. (Same teachings can be seen in 3 John) Jesus’ teachings of love one another comes from the commandment that He has received from the Father. • The commandment of “love one another” is “the one we have had from the beginning”. This could refer to Jesus’ command to love one another. Both the plural and singular forms of the term “commandment” are used to imply that the commandment to love one another is singular, but the way to demonstrate our love is by keeping the commandments (plural), especially the Ten Commandments. 	<p>1:4-6</p> <p>CCSS</p> <p>3Jn 1:4 Jn 15:15, 17</p> <p>CCSS, Lv 19:18</p>
<p>D</p>	<p><u>Warning Against False Teachers</u></p> <ul style="list-style-type: none"> • The deceivers “do not acknowledge Jesus Christ as coming in the flesh”. For John, “the Word became flesh” allows humanity to be united with divinity; being purified and elevated. Indeed, Christ is the sole Mediator between God and humanity. Those who deny Christ as coming in the flesh also deny the core belief of Christianity 	<p>1:7-11</p> <p>CCSS, Jn 1:1,14</p> <p>1Tim 3:5</p>

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	<p>(Kerygma). Therefore, we must be vigilant against the deceitful one, the “antichrist”, so that we may avoid losing “what we worked for ... [and] a full recompense”, that is, “to remain in teaching of [...] Christ”. “... Whoever remains in the teaching has the Father and the Son”, that is, they are the children of God.</p> <ul style="list-style-type: none"> • How do we “remain in the teaching of Christ”? • “... Do not receive him in your house or even greet him” to avoid sharing “in his evil works”? 	<p>1Jn 4:2-3 Rev 22:12</p> <p>CCSS 252, CCC 74-95</p> <p>CCSS</p>
E	<p><u>Closing Greeting</u></p> <ul style="list-style-type: none"> • In the conclusion, John states that he still has “much to write”, but hopes “to visit you and to speak face to face”. This short letter serves to praise those community members who live according to the Father’s commandments, to encourage them to live in the truth and love one another. More importantly, to warn them against the deceivers. 	<p>1:10-11</p> <p>CCSS</p>

Special Notes:

1. It was Jesus’ plan to establish the New Covenant priesthood
 - OT priesthood during the patriarchs - 1st born sons as priests
 - After the covenant at Sinai, Levitical priesthood. Hierarchy of a high priest descended from Aaron, elders/priests, remainder of the tribe of Levi. Duties: discern God’s will, teach the Torah, offer sacrifice.
 - Discontent with the OT priesthood grew, longing for a renewed priesthood (cf. prophetic texts); hopes fulfilled in Christ.
 - OT priesthood of high priest, priest, and Levite anticipates typologically the NT priesthood of bishops (episkopos), priests, and deacons (chosen by apostles Acts 6:1-6).
 - Jesus is the eternal High Priest (Heb 4:14-15, 5:6-10)
 - 12 apostles = 12 tribes -> New Israel
 - Priesthood of the 12 consecrated in truth at Last Supper to offer the Eucharist (Jn 17:17)
 - Peter given primacy over the 12; as Vicar, his ministry = extension of Jesus’ priestly ministry (Mt 16:18-19)

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- After resurrection, Jesus gave them the authority to forgive sins (John 20:22-23) and commissioned them to preach and baptize (Mt. 28:19-20)
- Jesus continues the priestly ministry he founded through apostolic succession (succession important in OT – high priest descended from Aaron till 175 BC, Deut 34:9; in NT - 1 Tim 4:14, Titus 1:5)

Ref: Thomas Lane, *The Catholic Priesthood – Biblical Foundations*, pp.199-203.

2. “There are concrete acts that it is always wrong to choose, because their choice entails a disorder of the will, i.e., a moral evil. One may not do evil so that good may result from it.” (CCC 1761)
3. “Consequently, circumstances or intentions can never transform an act intrinsically evil by virtue of its object into an act "subjectively" good or defensible as a choice.” (JPII Veritatis Splendor, 81)