

Sermon Notes 6/7/2026

The Teaching of Christ

**How do we continue in the teaching of Christ?
¿Cómo continuamos en la enseñanza de Cristo?**

1. Let's continue to _____ one another.

Sigamos _____ unos a otros.

2 John 1:5 (2 Juan 1:5)

1 John 4:7-12 (1 Juan 4:7-12)

John 13:34-35 (Juan 13:34-35)

2. Let's continue to _____ God.

Sigamos _____ a Dios.

2 John 1:6 (2 Juan 1:6)

1 John 5:3-4 (1 Juan 5:3-4)

John 14:15, 23 (Juan 14:15, 23)

3. Let's continue to _____ false teaching.

Sigamos _____ la enseñanza falsa.

2 John 1:7-11 (2 Juan 1:7-11)

1 John 2:24-26 (1 Juan 2:24-26)

Matthew 7:15; 24:4-5 (Mateo 7:15; 24:4-5)

The Teaching of Christ

2 John 1:1-13



Life Group Discussion Questions

June 7-14

Scripture: 2 John 1:1-13

When we read the short letter of Second John, it sounds like a summary of First John. Like First John, this letter places a strong emphasis on truth and love (1 John 3:18; 2 John 3). Like First John, this letter was written to warn Christians about the false teaching of the Gnostics. John called them “liars,” “deceivers,” and “the antichrist” (1 John 2:22; 2 John 7). Like First John, this letter urges us to continue in the teaching of Christ (1 John 2:24; 2 John 9).

Like those Christians in the first century, we must intentionally continue in the teaching of Christ. We must guard ourselves against the false teaching of the world. Postmodern philosophies and New Age ideas try to convince us that there is no absolute truth. They tell us that we can believe whatever we want about Jesus. The teachings of modern Gnosticism are very similar to the antichrist doctrines of the first century. Many Gnostics today read the Bible and claim to be “Christian,” but they do not follow the teachings of Christ. Since there are so many false ideas leading Christians astray, the message of Second John is especially relevant for us today.

Read 2 John 1:1-13

1. How did John describe himself in verse 1?
2. How did John address his readers in verse 1?

The text says, “to the chosen lady and her children.” This is probably a figure of speech referring to the church to which John was writing. “Her children” would be a reference to the members of that congregation. Verse 13 says, “The children of your chosen sister greet you.” Sometimes we will refer to another congregation as “our sister church.” The same idea is expressed here.

3. What did John say about the truth in verse 2?

Morris Womack observes,

John and the recipients share a common passion for the truth. He is referring to the gospel of truth (John 1:7; 14:7; 17:19; Gal 2:5, 14; Col 1:6)... Truth (ἀλήθεια, *alētheia*) is a key word in the second epistle appearing five times in the first four verses. Notice

the antithesis of truth in the word “deceivers” in verse 7 and the intimated opposition to truth in verse 11, “wicked work.” For the sake of the truth John is writing to these Christians to remind them of a common cause and bloodline. (Womack, 141-142)

4. What blessing did John pronounce upon his readers? (1:3)
5. What gave the elder great joy? (1:4)
6. What did John mean when he said that the command to love one another was not a new command? (1:5; see also John 13:34; 1 John 2:7-8; 3:11)

Womack writes,

It is not new because they have heard it before. John had seen, touched and heard it before. The command goes back to Leviticus 19:18. More specifically, from the beginning would be from the time of their rebirth and being clothed with truth and love. In contrast, the Gnostics were constantly adding new teachings. The old teaching of love was sufficient to answer the new threat to the church. (Womack, 144)

7. How did John describe love in verse 6?
8. What were many deceivers teaching about Jesus? (1:7)
9. What warning did John give to his readers in verse 8?

Robert Yarbrough notes,

The grave threat posed by deceivers leads John, it seems, to use one of only two explicit imperatives in this letter (the other is in 2 John 10) ... But in 2 John 8 he warns readers, “Watch yourselves.” The pronoun is reflexive (“yourselves”), not reciprocal (“one another”), but the sense is surely not purely everyone-for-themselves: there needs to be comprehensive awareness within each person and among all persons. “Watch” translates the imperative βλέπετε (*blepete*). Jesus used the same word to warn of deceivers (Matt. 24:4; Mark 13:5; Luke 21:8) and in Mark 13:9 even used the very expression βλέπετε ἑαυτοῦς (watch yourselves) found in 2 John 8. (Yarbrough, 344)

10. According to verse 9, who has both the Father and the Son?

11. Why did John tell his readers not to welcome false teachers? (1:10-11)

It should be noted that the word “your” is not in the Greek text as a modifier of the word “house.” The house John is talking about is probably whatever house the church is meeting in each week.

John Stott comments,

John is referring to teachers of false doctrine, not merely to believers in it. The person who is not to be received is one who comes to you, not as a casual visitor but as an official teacher, and who is said not just to believe, but to bring, a message other than this teaching (of Christ), as a merchant ‘brings’ with him wares for sale. Christians may surely welcome and entertain someone who holds false views and will seek to bring him to a better mind. It is those who are engaged in the systematic dissemination of lies, dedicated missionaries of error, to whom we may give no encouragement. (Stott, 215)

12. Why did John write such a short letter when he had more to say? (1:12)

13. How did John describe those who sent greetings to his readers? (1:13)

14. What does it mean to continue in the teaching of Christ?

15. How can we show love to false teachers without endorsing their false teaching?

16. How can we protect ourselves from being deceived by false teachers?

17. What will you do this week to demonstrate your love for others?

18. How can you help someone continue in the teaching of Christ?

Sources cited:

Stott, John. *The Letters of John*. Downers Grove, IL: IVP, 2009.

Womack, Morris. *1, 2, & 3 John*. Joplin, MO: College Press, 1998.

Yarbrough, Robert. *1-3 John*. Grand Rapids, MI: Baker Academic, 2008.