

2 John

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- **2 John 3**—“**Grace** shall be with you, **mercy, peace from** God the Father **and** from the Lord Jesus Christ, **the Son of the Father**, in truth and love.”

The Father and the Son are **equally** the source of this **same** blessed “grace,” “mercy,” and “peace,” which thus necessitates the absolute Deity of the Lord Jesus Christ and His equality with the Father. For such an association would be impossible in an inspired writing, “*if they were not one in the unity of the divine nature*” (WK). How absurd and impossible the notion of placing any created being (human or angelic) on par with God and declaring that such spiritual blessings flow richly, freely and equally from both!

Compare how frequently such impregnable testimony is borne to Him:

“To all that are in Rome, beloved of God, called saints: **Grace** to you and **peace from** God our Father **and** our Lord Jesus Christ.” (Rom. 1:7)

“**Grace** to you and **peace from** God our Father **and** the Lord Jesus Christ.” (1 Cor. 1:3)

“**Grace** to you and **peace from** God our Father **and** the Lord Jesus Christ.” (2 Cor. 1:2)

“Paul, apostle, not from men nor through man, **but through** Jesus Christ **and** God the Father who raised him from among the dead . . . **Grace** to you and **peace from** God the Father **and** our Lord Jesus Christ.” (Gal. 1:1, 3)

“**Grace** to you and **peace from** God our Father **and** the Lord Jesus Christ.” (Eph. 1:2)

“**Peace** to the brethren, and **love with faith, from** God the Father **and** the Lord Jesus Christ. **Grace** with all them that love our Lord Jesus Christ in incorruption.” (Eph. 6:23-24)

“**Grace** to you and **peace from** God our Father **and** the Lord Jesus Christ.” (Phil. 1:2)

“**Grace** to you and **peace from** God our Father **and** the Lord Jesus Christ.” (2 Thess. 1:2)

“So that the name of our Lord Jesus may be glorified in you and ye in him, according to **the grace of** our God **and** the Lord Jesus Christ.” (2 Thess. 1:12)

“**Grace, mercy, peace, from** God our Father **and** Christ Jesus our Lord.” (1 Tim. 1:2)

“**Grace, mercy, peace, from** God the Father **and** Christ Jesus our Lord.” (2 Tim. 1:2)

“**Grace** and **peace from** God the Father **and** Christ Jesus our Saviour.” (Tit. 1:4)

“**Grace** to you and **peace from** God our Father **and** the Lord Jesus Christ.” (Philem. 3)

“**Grace** and **peace** be multiplied to you ***in the knowledge of*** God **and** Jesus our Lord [*in the knowledge that equally and unitedly embraces both Divine Persons*].” (2 Pet. 1:2)

“**Grace** to you and **peace from** [*all three Persons of the Triune Godhead:*] him who is, and who was, and who is to come [*God the Father*]; **and** from the seven Spirits which are before his throne [*God the Holy Spirit (seen symbolically in the Book of the Revelation in His seven-fold plentitude, in His varied fullness of operations, as in Isa. 11:2 in connection with the Messiah-King)*]; **and** from Jesus Christ, the faithful witness, the firstborn from the dead, and the prince of the kings of the earth [*God the Son*].” (Rev. 1:4-5)

† “I am Jehovah, that is my name; and ***my glory will I not give to another.***” (Isa. 42:8)

- † “***For who in the heaven can be compared to Jehovah? who among the sons of the mighty shall be likened to Jehovah? . . . Jehovah, God of hosts, who is like unto thee, the strong Jah? And thy faithfulness is round about thee.***” (Ps. 89:6, 8)
- † “***And he said, Jehovah, God of Israel! there is no God like thee, in the heavens above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.***” (1 Kings 8:23)
- † “***Who is like unto thee, Jehovah, among the gods? Who is like unto thee, glorifying thyself in holiness, Fearful in praises, doing wonders?***” (Exod. 15:11)
- ❖ “***To whom will ye liken me and make me equal, or compare me, that we may be like? . . . Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me.***” (Isa. 46:5, 9)

- **2 John 3**—“Grace shall be with you, mercy, peace *from* God the Father *and* from the Lord Jesus Christ, *the Son of the Father*, in truth and love.”
- **2 John 9**—“Whosoever goes forward and abides not in the doctrine of the Christ *has not God*. He that abides in the doctrine, *he has both the Father and the Son*.”

Compare the following for the significance of *His name and eternal relationship to the Father*—that is, *the Son of God, eternal Son of the eternal Father, co-equal in every way in the eternal relations of the Triune Godhead*:

“And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up *took him by the feet and worshiped him*. Then Jesus says to them, **Fear not**; go, bring word to my brethren that they go into Galilee, and there they shall see me. . . . But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, *they worshipped him*: but some doubted. **And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth**. Go therefore and make disciples of all the nations, baptising them to *the name [not ‘Names,’ but the singular Name of the fully revealed God, the Triune Name] of the Father, and of the Son, and of the Holy Spirit*. And behold, *I am with you* all the days, until the completion of the age” (Matt. 28:9-10, 16-20)

“But Jesus answered them, ***My Father worketh hitherto and I [the Son] work***. For this therefore the Jews sought the more to kill him, because he had not only violated the Sabbath, but also said that **God was his own Father [in such a manner as to be] making himself equal with God.**” (John 5:17-18)

“**That all may honour the Son, even as they honour the Father**. He who honours not the Son, honours not the Father who has sent him.” (John 5:23)

“**I [the Son] and the Father are one**. The Jews *therefore* again took stones that they might stone him. Jesus answered them, Many good works have I shewn you of my Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for **blasphemy**, and because thou, being a man, *makest thyself God*. Jesus answered them, Is it not written in your law, I said, ‘Ye are gods’? If he called *them* ‘gods’ to whom the word of God came (and the scripture cannot be broken), do ye say of him **whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God?** (John 10:30-36)

“The Jews answered him, We have a law, and **according to our law he ought to die, because he made himself Son of God.**” (John 19:7)

“**He that beholds me [the Son], beholds him [the Father] that sent me.**” (John 12:45)

“Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? **He that has seen me [the Son] has seen the Father**; and how sayest thou, Shew us the Father?” (John 14:9)

"I [the Son] came out from [Gr. para, from with] the Father and have come into the world [being the Son, He both willed and submitted to be sent, and being sent, He did the will of Him that sent Him]; again I leave the world and go to the Father." (John 16:28)

"And now glorify me, thou Father, along with thyself, with the glory which I [the Son] had along with thee before the world was [i.e., in eternity past, before the beginning of time/creation]." (John 17:5)

"Father, as to those whom thou hast given me [the Son], I desire that where I am they also may be with me, that they may behold my glory which thou hast given me, for thou [the Father] lovedst me [the Son] before the foundation of the world [i.e., in eternity past, before the beginning of time/creation, in the eternal communion and intimacy of the Godhead the Father's love ever dwelt in complacent affection upon 'the Son of His love.']" (John 17:24)

"That which was from the beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning the Word of life; (and the life has been manifested, and we have seen, and bear witness, and report to you the eternal life [the eternal Son], which was with the Father, and has been manifested to us). . . . And we know that the Son of God has come, and has given us an understanding that we should know him that is true; and we are in him that is true, in his Son Jesus Christ. He is the true God and eternal life. Children, keep yourselves from idols." (1 John 1:1-2, 5:20-21)

"God [God as such, the (now fully revealed) Triune God] having spoken in many parts and in many ways formerly to the fathers in the prophets, at the end of these days has spoken to us in the person of the Son [the Son become flesh, the Son in manhood], whom he [the personal God as such] has established heir of all things, by whom [by the Creator-Son] also he made the world [Gr. aiones, lit. "ages," meaning the Son made 'the whole created universe of time and space'; and since the Son created the ages of time, the Son is therefore timeless, the eternal Son]; who being [inherently being in His Divine Person in manhood; the God-Man being] the effulgence of his glory [the radiance of God's intrinsic splendor and perfections, the outshining of Divine excellence in display] and the expression of his substance [the exact expression and representation of the essential nature or being of God], and upholding all things by the word of his power [i.e., upholding 'ALL things' by the Son's own word of power, and thus His own Omnipotent, Almighty utterance of power!], having made by himself the purification of sins, set himself down on the right hand of the greatness on high." (Heb. 1:1-3)

"But as to the Son [the Father says in Ps. 45:6], Thy throne, O God, is forever and ever, and a sceptre of uprightness is the sceptre of thy kingdom. . . . And [as to the Son, the Father says in Ps. 102:25-27], Thou in the beginning, Lord [Jehovah, the Self-Existent, Uncreated, Ever Existing, Eternal One, who caused the 'beginning' of all things to begin], hast founded the earth, and works of thy hands are the heavens. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but thou art the Same [another Divine title of the only true God, Jehovah, meaning 'the self-existent one who does not change,' in contrast to all creatures who are such as are indeed changeable], and thy years shall not fail." (Heb. 1:8, 10-12)

"Though he were Son [i.e., 'notwithstanding the fact that he was the Son,' and thus not in a place of obedience or subjection, but co-equal in every way in the eternal relations of the Triune Godhead], he learned obedience from the things which he suffered [on earth as the God-Man]." (Heb. 5:8)

"For this Melchisedec, King of Salem, priest of the most high God [recorded in Genesis 14], who met Abraham returning from smiting the kings, and blessed him; whom Abraham gave also the tenth portion of all; first [Melchisedec] being interpreted is King of righteousness, and then also King of Salem, which is King of peace; [who is further 'interpreted' as being] without father, without mother, without genealogy; having neither beginning of days nor end of life, but [that is, the Holy Spirit designed the inspired historical record of Gen.14 to omit any such references, so that Melchisedec's person and priesthood would serve as a type and thus be] assimilated to the Son of God, abides a priest continually [our Lord, in regard to His Manhood, did have 'mother,' 'genealogy,' 'beginning of days' and 'end of life,' but absolutely not so in regard to His deity as the eternal Son of God, who as such has neither beginning nor end, being Himself the Eternal Life in His Person, who in this sense was thus 'without father' too, i.e.,

in the sense of being without any derivation or source of origin/life/existence, but is Eternal, Timeless and Self-Existent].” (Heb. 7:1-3)

“Herein as to us has been manifested the love of God, that **God has sent his only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son into the world**, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.” (1 John 4:9-10)

“No one has seen God at any time; the only-begotten [monogenes, meaning only, unique, one-of-a-kind and most-deeply-loved] Son, who is in the bosom of the Father, he hath declared him.” (John 1:18)

The eternal Sonship of Christ is not dependent on the notion of the “eternal generation” of the Son, which latter I reject. But the truth of His eternal Sonship itself is absolutely vital!

“While I hold to eternal relationships in the Godhead, I reject the metaphysical speculations about 'the eternal generation of the Son,' 'begotten before all worlds,' eternal procession' of either the Son or the Spirit, or *any thought of subordination within the Godhead*. The notion that when one rejects 'eternal generation of the Son,' therefore he must also reject the eternal Sonship, is absurd. The eternal Sonship is not dependent on metaphysical speculations based on misunderstanding of certain scriptures and confusion about 'only begotten Son.' ” (R.A. Huebner)

Note on “only-begotten” (Gr. *monogenes*): *Monogenes* occurs a total of nine times in the NT, five of which are used in reference to Christ (and only in the writings of John: John 1:14, 18; 3:16, 18; 1 John 4:9). It means *only, unique, one-of-a-kind and most-deeply-loved*, and as such speaks of God the Son's *underived, unacquired, unique, eternal relationship* with the Father. ***Monogenes carries no inherent notions of being “generated” or “begotten” (which are entirely different words in the original Hebrew and Greek, and never used of Christ as to His eternal Sonship in the Godhead, but only in relation to the manhood taken into His Person as, e.g., in Psalm 2:7 and Luke 1:35).*** This is evident from the fact that our Saviour is and always remains the *Monogenes* Son even with the *myriad* of believers who have indeed been “*begotten*” as children of God through the new birth and given the place of sonship as “*sons of God*.” Moreover, compare the use and meaning of *monogenes* in **Heb. 11:17—along with the Hebrew equivalent in Gen. 22:2** (on which Heb. 11:17 is based)—in regard to Isaac in relationship to Abraham: “By faith Abraham, when tried, offered up Isaac, and he who had received to himself the promises offered up his ***only-begotten {monogenes}***” (Heb. 11:17). “And he [God] said [to Abraham], ***Take now thy son, thine only son, whom thou lovest, Isaac,*** and get thee into the land of Moriah, and there offer him up for a burnt-offering on one of the mountains which I will tell thee of” (Gen. 22:2). But Abraham clearly had *more than one* son; in fact, Ishmael was his *first* son, born 13 years earlier! Isaac was thus Abraham's “only-begotten” in the sense of being the *unique, one-of-a-kind and most-deeply-loved son in relationship* with his father Abraham!

Christ is “the Son in the highest possible character, the only-begotten Son, distinguishing Him thus from any other who might, in a subordinate sense, be son of God. ‘The only-begotten Son, *which is* in the bosom of the Father.’ Observe: not which *was* [nor ‘*which came to be*’], but ‘*which is*’ [‘*the one being*’]. He is viewed as retaining the same perfect intimacy with the Father, entirely unimpaired by local or any other circumstances He had entered. Nothing in the slightest degree detracted from His own personal glory, and from the infinitely near relationship which He had had with the Father from all eternity.... Under all changes, outwardly, he abode as from eternity the only-begotten Son in the bosom of the Father.” (William Kelly [WK])

- **2 John 7, 9**—“For many deceivers have gone out into the world, they who do not confess Jesus Christ **come in flesh**—this is the deceiver and the antichrist. . .Whosoever goes forward and **abides not** in the doctrine of the Christ ***has not God***. He that **abides** in the doctrine, ***he has both the Father and the Son***.”

Notice the vital juxtaposition of **not having “God” and having “the Father and the Son”!**

That is:

Whosoever goes forward and abides not in the doctrine of the Christ [*the revealed truth as to the Person of Christ, He who is perfect God and perfect Man in one Person, the God-Man, the eternal Son of the Father come in flesh, taking Manhood into His Person*] **has not God** [*such a one "is out of all present relationship with God even of **the most distant** sort"*]. [Whereas] he that abides in the doctrine, [*he has not simply "God" as such*] he **has both the Father and the Son** [*such a one has "the highest, deepest, and **most intimate** revelation of the [Triune] Godhead"*](WK).

Indeed, "*it is impossible to have One without the Other. He who abides in the doctrine—that is, in the truth—has Both.*" (F.B. Hole) "*Whoever denies the Son has not the Father either; he who confesses the Son has the Father also*" (1 John 2:23).

"If this divine love came down in a man [verse 7], what was it to deny that? Christ came as a man. It could not be a mere man come in the flesh. This could not be said of a mere human being. If a man say, I am come in the flesh, I should ask, What else could you come in? That is what you are: you are a mere man. But whosoever shall 'confess not Jesus Christ come in the flesh, this is a deceiver and an antichrist.' **Perfect Man, He is infinitely more.**" (J.N. Darby [JND]) "The fact that He existed so as to 'come' in that way [*come in flesh*] shows that He was more than Man, even God." (FBH) Indeed, He is a divine-human Person (and the only such Person), Jehovah-Messiah, fully God and fully man, the God-Man.

"After having spoken about these deceivers, he adds [verse 9], 'Whosoever goeth forward and abideth not in the doctrine of Christ, hath not God.' **If you have not got the true Christ, you have not God at all. That is the first great broad principle.** All through John, when he is speaking of relationship, it is the Son; but if of nature, it is God, not the Father. In John 8 it is God; and Jesus takes that place – 'Before Abraham was, I am.' There may be the rejection of the truth, and then I have not God in any; I am outside the whole scene in which this grace is displayed. **I have not the doctrine of Christ, that is, the truth as to Christ; I have not got God at all.** 'He that abideth in the doctrine of Christ, he hath both the Father and the Son.' He gets the whole unfolding of this unspeakable grace. It is the perfect revelation of God in its own blessedness within itself, not outside, but you have God inside; and **you have got here all blessedness, in which the Father loves the Son and has given the Son for us; you have got both the Father and the Son.** 'Truly, our fellowship is with the Father and with his Son Jesus Christ.' . . . 'If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth.' He has not communion with God, because God's nature is light. **You have, firstly, the great fact of not having God at all; a man is absolutely without God if he has not Christ. Then, secondly, when he unfolds the truth, it is the Father and the Son.** He urges decision upon these saints." (JND)

