



Sermon Growth Guide

November 2, 2025

Truth Endures

2 John 1:1-6

Key Verse: 2 John 1:2 “Because of the truth, which lives in us and will be with us forever.”

Big Idea: Enduring truth isn’t found in your feelings or your feed—it’s found in the Father. When we walk in His truth, we walk in love.

Foundations

In a world where “truth” feels like a moving target—shaped by headlines, feelings, and trends—John’s second letter calls the church back to the enduring truth of God.

Truth, is not found in our feelings or our feeds, but in the Father. This truth is not abstract; it’s embodied in Jesus Christ—the Way, the Truth, and the Life.

John insists that right belief naturally produces right action, namely that we love one another. To walk in truth means to live faithfully according to God’s commands, which are summed up in one word: love. Our beliefs shape our behaviors; our theology fuels our practice.

In an age of shifting values and loud opinions, the church’s witness depends on our steadfastness. To be faithful is to stay anchored in Scripture, centered on Christ, and active in love. When we walk in truth and love, we reflect the heart of Jesus—and the world sees the difference.

Understanding God’s Word

Read 2 John 1:1-6 together.

John opens his letter grounding love in truth. What happens when we try to love without truth—or pursue truth without love? In what ways does the Gospel’s “True Story” (Creation–Fall–Redemption–Consummation) give you security in a shaky world? How have you experienced God’s grace, mercy, and peace when you’ve stood firm in His truth?

Applying God’s Word

John rejoices that the church’s “children are walking in truth.” Who has modeled that kind of steady faith for you?

How does obedience to God’s commands actually liberate us rather than restrict us? When you think about Jesus washing the disciples’ feet, what does that scene teach you about truth expressed in love?

Witnessing God’s Word

What practical consequences do these worldviews have on relationships, community, or hope?

How can Christians speak truth in love without sounding arrogant or combative? What does it look like to “hold fast” to Scripture in a culture allergic to absolute truth? How can your daily life (workplace, home, friendships) demonstrate that Christ’s truth leads to freedom and joy?

How many of you have been out to the Royal Gorge? How many have walked across that huge bridge over the massive chasm? How many of you looked at the engineering blueprints before doing that? Yet somehow, you walked across, and with each step, you believed that the bridge would hold you up. You believed it wouldn't suddenly come crashing down, sending you to the bottom of the Gorge. No—you based your belief on some evidence. You knew that people have walked across it day after day for many years. You maybe saw the suspension cables secured by concrete. And still, it is only because you believed the bridge would hold you that you confidently walked from one side to the other (admiring the state flags hanging on the side all along the way).

John begins his letter reminding us of the truth—of right belief: 1 The elder, To the lady chosen by God and to her children, whom I love in the truth—and not I only, but also all who know the truth—2 because of the truth, which lives in us and will be with us forever: 3 Grace, mercy and peace from God the Father and from Jesus Christ, the Father's Son, will be with us in truth and love. The Elder is John, the beloved disciple of Jesus, the same John whose voice comes through in the Gospel of John. He addresses his letter to “the elect lady,” that is, the bride of Christ (the church) and its members. John is compelled by the truth to warn about false teachers and to remind the people of the unchanging, everlasting, enduring truth of God.

John calls the church to right belief. And, like those of us daring enough to walk or drive across bridges, John is basing this belief, this truth, on evidence. As a child, John heard the prophecies of the coming Messiah. He grew up praying for and longing for the one who would rescue

Israel from Roman occupation. John encountered Jesus of Nazareth after a long night of unfruitful fishing, and Jesus' instruction led to a miraculous catch that nearly sunk the boat. John saw Jesus die, rise to life, and ascend to the heavens. He experienced the Holy Spirit guiding, leading, and encouraging. John witnessed the birth of the church—God's hands and feet on earth—and watched people die affirming the veracity of the Gospel. John has truth to proclaim.

At its core, it's the truth that “God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16). John stands confident in the true story of the Gospel: that God created the heavens and the earth and made humans to care for creation and live in harmony, to walk with God. However, humanity rejected God and instead pursued its own glory. Humans chose independence and power over provision and love, unleashing sin, evil, and suffering into the good creation. And so, God got to work restoring the relationship between humanity, creation, and Himself, culminating in a grand act of self-sacrifice—Jesus bearing the consequence of sin once and for all on the cross. God then gave His Spirit to lead His Church in being His ambassadors in the world, joining in His reconciling work. That's the part of the story John is writing from—and in which we still live.

John carried the hope that one day all would be made new, that God's kingdom would be fully established, and that all sin, suffering, and sorrow would finally be extinguished and overcome. This is the truth that John is compelled by, and, if you have surrendered your life to Jesus, this is the truth that “lives in you and will be with you forever.” And it matters that this is true—it matters that we know and believe the right things. Not so we can walk around with a

sense of superiority, lording truth over people, but so we can live out the joy-filled life God offers us.

St. Augustine, one of the church fathers, spent years chasing fulfillment through pleasure and philosophy. When he finally believed the truth of the Gospel, he found lasting peace. He wrote, “Our hearts are restless until they rest in You.” Augustine’s right belief about grace led to a liberated, joyful life of faith and service.

There is opposition to this in our culture. Let me describe three competitors. (1) Secularism or Nihilism says, “There is no greater truth! This world is all that there is.” It’s been called “the age of despair,” seen as trust erodes in traditional institutions—churches, government, media, education—because they’re all viewed as corrupt or obsolete. (2) Emotionally Expressive Individualism says, “Truth comes from within me—my emotions, my desires.” People blend religions saying, “I’ve taken a bit of this from Buddhism, a bit of that from Christianity. This works for me!” (3) Conformism or Cultural Relativism says, “Truth is determined by what society approves of at any given time.” It’s peer pressure for all ages—shifting with trends, polls, and applause rather than principle.

We must ask: What is the fruit of each idea? Nihilism (no truth) leads to despair, cynicism, and emptiness. Expressive Individualism (my truth) leads to isolation, exhaustion, and chaos. Cultural Relativism (their truth) leads to ambiguity and complicity with evil. In extreme form, it’s seen in citizens of Nazi Germany who permitted atrocity because society moved that direction.

So what is the fruit of God’s truth? John says, “Grace, mercy, peace, and love.” Jesus says, “If you hold to my teaching,

you are really my disciples. Then you will know the truth, and the truth will set you free” (John 8:31-32). Holding fast to Jesus’ commands—believing and living the true story of the Gospel—leads us to freedom. Modern society rejects this, saying, “To be free is to be without restraint.” But freedom is not absence of constraint—it’s choosing the right ones. Pastor Tim Keller writes, “Think of a fish. Because a fish absorbs oxygen from water, not air, it is free only if restricted to water... Freedom is not so much the absence of restrictions as finding the right ones, those that fit with the realities of our own nature and those of the world.”

John writes because he wants us thriving in the truth—joyfully walking in truth! He’s inviting us to freedom, to a life of love and joy. John affirms, “It has given me great joy to find some of your children walking in the truth, just as the Father commanded us.” He sees people truly living as disciples, and he is filled with joy. To walk in truth, we must know truth. We must discern what is true and what is not. Pastor Mateen will talk more about that next Sunday, so make sure you’re here.

When we know the truth, we walk in love. John writes, “And now, dear lady, I am not writing you a new command but one we have had from the beginning. I ask that we love one another. And this is love: that we walk in obedience to his commands.” Decades earlier, John sat in the upper room as Jesus knelt to wash his feet. Afterward, Jesus said, “A new command I give you: Love one another. As I have loved you, so you must love one another” (John 13:34). But what does it mean to love one another? Love is not mere niceness or blind affirmation. Love sometimes means hard truth for another’s good. Many of you know the challenge of loving someone engaged in self-destructive behavior—you long to help them

turn around. That's real love.

face. Let's pray.

I officiate many weddings, and the “love” John calls us to is agape—action-oriented, selfless, and committed. That kind of love isn't just for marriage; it's for all Christians. Again, John tells us that right beliefs lead to right actions. Truth isn't a creed framed on a wall—it's a way of life under Christ's authority. We modern people can affirm the Apostles' Creed but then question, “Should I really trust the Bible to teach me how to live?” If truth is truth, it must inform our actions. God's truth leads to the best, fullest, most excellent life imaginable.

Culture says, “There is no truth,” or “Find your truth,” or “Follow our truth.” Jesus says, “I am the Truth... the Way and the Truth and the Life” (John 14:6). Where we fail in articulating or living truth, Jesus exists as embodied truth. When we look to Him, seek His correction and guidance, and walk in His presence, we experience Truth. In Jesus, we have something to stand firm on—an everlasting truth we can hold fast to. He is the Truth, and in Him alone we find a life worth living and a hope we can trust.

Our passage today focuses on two things: right beliefs and right actions. So, as we end our time, I want to call you to two things: (1) Get ever more acquainted with the Truth. Federal agents learn to spot counterfeit money by studying the real thing. Immerse yourself in Scripture—the real thing. Join Bible studies, life groups, or workshops; we'll help you learn and walk with you. (2) Practice walking in truth. The world will keep changing its truth, but you, beloved child of God, are called to walk in the truth that never changes—to walk in obedience to His commands and in love that never fails until the day you see Truth Himself face to