

2 Yochanan

Picture 2 Yochanan as a friendly signpost on a scenic road trip. It highlights the essentials of love and truth, urging us to take the right paths while gently warning against detours that lead us astray. Like reliable navigation, this letter tells us to stick to the core values that guide us home while keeping our eyes open for anything that diverts us from the right direction!

¹ From: The Elder To: The chosen lady and her children, whom I love in truth - and not only I but also all who have come to know the truth - ² because of the Truth which remains united with us and will be with us forever:

The **Elder** writes in the same style as the writer of **1 Yochanan** and the **Gospel of Yochanan**, so we assume he is **Yochanan. The chosen lady**. This seems to be a disguised way of referring to a local congregation, to avoid the scrutiny of the **Roman** censor. Likewise, "*your chosen sister*" (v. 13). Further evidence is v. 12, "*I would rather not use paper and ink.*" **Truth. Yochanan** uses this word five times in the first four verses; it seems to code for the **Gospel**.

³ Grace, mercy and shalom will be with us from God the Father and from Yeshua the Messiah, the Son of the Father, in truth and love.

Yochanan was confident that *grace, mercy, and shalom* were present as tokens of **God's** favor.

Yochanan did not mention the **Ruach HaKodesh** in the opening of this epistle, and yet he elsewhere makes clear the **Ruach's** divinity and His role of calling attention to the **Son, Yeshua HaMashiach** (see Yochanan 15:26)

⁴ I was very happy when I found some of your children living in truth, just as the Father commanded us. ⁵ And now, dear lady, I am requesting that we love one another - not as if this were a new command I am writing you, for it is the one which we have had from the beginning. ⁶ Moreover, love is this: that we should live according to his commands. This is the command, as you people have heard from the beginning; live by it!

Yochanan had heard good things about the members (**children**) of this congregation. "**Children of God**" as a title for **Believers** is rare elsewhere in the **Brit Hadashah** but appears in **Yochanan's** writings (**Yochanan** 1:12; 11:52). Just as love in a marriage takes effort to keep fresh, love in a congregation must be nurtured and protected. **Yeshua** declared that love among **Believers** is a primary means of their witness to the world (Jn 13:35). For **Yochanan**, love was not sentimental affection but an ethical expectation. **Scripture's** teaching, not personal attraction or preference, defines and sets the standard for love.

⁷ For many deceivers have gone out into the world, people who do not acknowledge Yeshua the Messiah's coming as a human being. Such a person is a deceiver and an anti-Messiah.

Many deceivers have gone out into the world, as prophesied by **Yeshua** (Matityahu 24:5, 11, 23–26; Mark 13:5–6, 21–22; Luke 21:8), by **Sha'ul** (1 Timothy 4:1–3; 2 Timothy 3:1–9, 4:3–4), by **Kefa** (2 Kefa 2:1–25), and by **Y'hudah** (4–16). They do not acknowledge **Yeshua's** coming as a human being, **the Messiah**. In 1 Yochanan, the writer refers to **Yeshua's** incarnation, to His past coming as a human being (1 Yochanan 4:2, 5:6–8). This verse could refer to the same thing, to his incarnation right now while in heaven at **God's** right hand, to His future appearance in the flesh, or to all of the above. If **Yochanan** is speaking about the future, then he insists that the **Messiah** will return to earth bodily and denies the theology that says **Yeshua's** coming is realized only spiritually through the spreading influence of the **Gospel**.

⁸ Watch yourselves, so that you won't lose what you have worked for, but will receive your full reward. ⁹ Everyone who goes ahead and does not remain true to what the Messiah has taught does not have God. Those who remain true to his teaching have both the Father and the Son.

*Have God ... have both the **Father** and the **Son**. The phrasing implies that **God** includes both the **Father** and the **Son**.*

¹⁰ If someone comes to you and does not bring this teaching, don't welcome him into your home. Don't even say, "Shalom!" to him; ¹¹ for the person who says, "Shalom!" to him shares in his evil deeds.

Don't even say "Shalom!" to him. This seems a rather extreme form of inhospitality, but v. 11 explains why. Yechiel Lichtenstein writes, "Some say it refers to the deceivers of v. 7, who come as brothers but lead people astray with their false teachings. It is not said about any other kind of believer, for everyone is to be received courteously, even pagans." On the one hand, it is appropriate to engage in dialogue with people who do not acknowledge **Yeshua** as the **Messiah** because of conflicting religious commitments, but who are open to change. On the other hand, it is wrong to let oneself be strung along by those who claim to honor Him but misuse Scripture to serve "some other supposedly 'Good News,' which is not good news at all" (Galatians 1:6–7). Even politeness toward such a self-appointed teacher, deceiver, and anti-Messiah (v. 7) can be misinterpreted as support; this is why the person who says, "**Shalom!**" to him shares in his evil deeds.

¹² Although I have much to write you people, I would rather not use paper and ink. Instead, I hope to come and see you and to talk with you face to face, so that our joy may be complete.

¹³ The children of your chosen sister send you their greetings. ¹

The phrase *children of your chosen sister* probably refers to the congregation in which **Yochanan** served when he wrote this epistle to a "**sister**" congregation.

In public life, you may encounter pressure to conform to societal norms that conflict with your values. You might feel compelled to stay silent about your beliefs to avoid confrontation. Instead, use 2 Yochanah to empower yourself to stand firmly in the truth, but do so with grace. Whether in a workplace meeting or social gathering, share your perspective respectfully when issues arise. This action will not only affirm your beliefs but may also inspire others to consider the truth you uphold.

¹ 2 Yochanan