

The Second LETTER of JOHN

LAST GENERATION VERSION

Translation & Notes by Tim Warner

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Chapter 1

The Elect Woman and her Children

The senior¹ to the elect² Mistress³ and her children⁴ whom I love in truth, and not only I, but also all those having known the truth, 2 because the truth which continues among us shall also be with us unto the age:⁵ 3 Grace, mercy, and peace shall be with you from God the Father and from the Master Jesus, the Anointed, the Son of the Father, in truth and love.

4 I was overjoyed because I have found your children walking in truth, according as we received commandment from the Father. 5 And now I ask you, Mistress, not as writing a new commandment, but what we had from the first, so that we may love one another. 6 And this is the love, so that we should walk according to His commandments. This is the commandment according as you heard from the first, so that in this you should walk, 7 because many deceivers have gone into the world, those not affirming Jesus the Anointed [as] coming in flesh. This one is the deceiver and the Antichrist.⁶ 8 Watch

¹ Here and in 3 John 1:1 the Apostle refers to himself as “the senior” (elder). This implies that these two letters were written towards the end of his life.

² The term “elect” or “chosen” is closely associated with the faithful children of Abraham (Isa. 65:9).

³ The Greek word κυρία is the feminine form of the word κύριος – Lord, Master. Here it refers to the remnants of the Christian assembly at Jerusalem and Judea which had recently been conquered by the Romans. The fact that “all those having known the truth” love this “elect Mistress” points to the mother assembly in Jerusalem. Prior to the destruction of Jerusalem in AD 70, Paul employed a metaphor (Gal. 4:21-30) where Sarah and her children, along with the “elevated (restored) Jerusalem” are an allegory for all the redeemed. This was borrowed from passages such as Isa. 52 where Jerusalem is called “the daughter of Zion.” In 1 Pet. 5:15 Peter referred to the whole assembly at Rome as “She, the co-chosen in Babylon salutes you,” in his letter to the Jewish believers. John clarified this further with the allegory of “the woman clothed with the sun” in Rev. 12. The apparent code language was because of the tense political situation in Judea at the time which is why John kept this letter very short in case the carrier was intercepted by Roman officials (cf. v. 12). The “sister” in v. 13 was the assembly at Ephesus where John lived.

⁴ The “seed” of the woman in Revelation 12 are “keeping the commandments of God and holding the testimony about Jesus” (Rev. 12:17).

⁵ Because the “Breath of Truth” (John 14:17; John 15:26; John 16:13), the “anointing” (1 John 2:27), resides among the faithful remnant who are in fellowship with the Apostles (1 John 1:3), the truth resides also among the remnant until the Kingdom arrives.

⁶ 1 John 4:1-3

yourselves, so that you may not destroy what we have accomplished, but you may receive a full reward.

9 The whole [entity] transgressing and not continuing in the doctrine of the Anointed⁷ does not have God. The [entity] continuing in the teaching of the Anointed, this also has the Father and the Son.⁸ 10 If anyone comes to you and does not bring this doctrine, do not accept him into the house,⁹ and do not say to him, "Rejoice!" 11 For the one telling him to rejoice participates in his wicked deeds. 12 Having much to write to you,¹⁰ I was advised not to use parchment and ink, but I expect to come to you and speak mouth to mouth, so that the joy of us may be having been filled. 13 The children of your elect sister¹¹ greet you, Amen.

⁷ That is the teaching concerning who Jesus is

⁸ 1 John 1:3; 1 John 2:22-24

⁹ The home assembly

¹⁰ Twice "you" is plural in this verse

¹¹ The Christian assembly at Ephesus where John lived