
Δεύτερη Επιστολή του Ιωάννη † THE SECOND LETTER OF JOHN

INTRODUCTION

The primary focus of the *Second Letter of John* is on the importance of adhering to orthodox Christian teachings and avoiding false teachers, particularly those who deny the physical incarnation of Jesus Christ, a belief known as Docetism. The letter is addressed to one of the churches in Asia Minor (the 'lady' of v. 1); it alludes to the many of the points of *1 John* and adds a command to not show hospitality to (or even greet) those false teachers – anyone who does so is guilty of participating in their heresy.

AUTHORSHIP AND DATE

The common language and literary style make it almost certain that the three letters of John are by the same author (most probably that of John's Gospel); this second letter was likely written very shortly after the first, at or near the end of the 1st Century CE.

Ιωαννου Β' Ι

¹ Ὁ πρεσβύτερος ἐκλεκτῇ κυρία καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, ² διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. ³ ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρός, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

⁴ Ἐχάρην λίαν ὅτι εὔρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός. ⁵ καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. ⁶ καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ ἐντολὴ ἐστίν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε. ⁷ ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. ⁸ βλέπετε ἑαυτοὺς, ἵνα

2 JOHN 1

¹ The Elder: my greetings to the Lady, the chosen one, and to her children, whom I love in truth – and I am not the only one; for, so do all who have come to know the Truth – ² because of the truth that abides in us and will be with us for ever. ³ In our life of truth and love, we shall have grace, faithful love, and peace from God the Father and from Jesus Christ, the Son of the Father.

⁴ It has given me great joy to find that children of yours have been walking in truth as we were commanded by the Father.

⁵ And now I am asking you – dear lady, not as though I were writing you a new commandment but one that we have had from the beginning – let us love each other. ⁶ To love is to walk according to his commandments: this is the commandment that you have heard since the beginning, to walk in it. ⁷ Many deceivers are at large in the world, refusing to acknowledge Jesus Christ as coming in the flesh. They are the deceiver; they are the antichrist. ⁸ Watch yourselves, or all our work will be

2 JOHN 1

¹ The NJB & NETB add 'From' at the beginning of the verse.

² In place of 'abides', the NJB has 'remains'.

³ Before 'Jesus Christ', some MSS add 'the Lord' but this is a typical scribal addition, motivated by pietistic and liturgical concerns.

⁴ For 'walking in truth', the NJB has 'living the life of truth'.

⁵ In place of 'let us love', the NJB has 'that we should love'.

⁶ The NJB has 'live' in place of 'walk' (twice in this verse).

⁷ The NRSV has 'confess' in place of 'acknowledge'.

⁸ Some MSS have 'your work' in place of 'our work'.

μὴ ἀπολέσητε ἃ εἰργάσασθε ἀλλὰ μισθὸν πλήρη ἀπολάβητε. ⁹ πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. ¹⁰ εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε· ¹¹ ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

¹² Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾖ.
¹³ Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

lost and you will forfeit your full reward. ⁹ If anybody does not abide in the teaching of Christ but goes beyond it, he does not have God with him; only those who abide in what he taught can have the Father and the Son with them. ¹⁰ If anyone comes to you bringing a different doctrine, you must not receive him into your house or even give him a greeting.

¹¹ Whoever greets him has a share in his evil deeds.

¹² There is much I have to tell you but I thought it best not to trust it to paper and ink. I hope instead to visit you and talk to you in person, so that our joy may be complete. ¹³ Greetings to you from the children of your sister, the chosen one.

⁹ The NJB has 'remain' in place of 'abide' (twice in this verse).

¹⁰ The NJB has 'teaching' in place of 'doctrine'.

¹¹ In place of 'evil deeds', the NJB has 'wicked activities'.

¹² Some MSS have 'your joy' in place of 'our joy'.

¹³ The Byzantine MSS have ἀμήν ('amen') at the conclusion of the letter.