


An Akan (Bono-Twi) Mother-Tongue Commentary on the Second Letter of John

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ABSTRACT

Christianity in Africa has experienced phenomenal growth in recent times. This growth however comes with the challenge of how the African church can maintain its numerical strength and at the same time ensure that the faith of its members is well grounded in Scriptures. One way to respond to this challenge is to provide the church with African-brewed resources for didactic purposes. In such an exercise the role of African mother-tongue biblical hermeneutics and theologizing cannot be overstated. This article is a mother-tongue commentary on the second epistle (letter) of John based on the Bono-Twi text. The second letter of John was chosen because contemporary African society shares relevant aspects of the context of the addressees of this letter. For example, false teachers abound in the African church just as they did in the community to whom this letter was addressed. The Bono-Twi text was obtained from the Greek text (*Novum Testamentum Graece: Nestle-Aland*) through a meticulous application of relevant principles of translation and a careful mediation between the biblical culture and the Akan culture. Afterward, a Bono-Twi commentary was produced through careful textual analyses, interpretation and mother-tongue theologizing that brings together Christian spirituality and the African (Bono) worldview. All Bono-Twi texts have been translated into English to make the work accessible to non-Akan readers as well. The main conclusions from the study are that (1) true believers must believe that Jesus is the Christ and he came in flesh (2) believers must (under no circumstance) compromise the basic truths about Christ and his salvation. Therefore, in a context where false teachers abound in various societies the church must stand for the truth, teach it and practicalize it to expose heresies.

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INTRODUCTION: Background to 2 John

The issue of the authorship of 2 John is a complex one. The writer identifies himself as “the elder” (v. 1; 3 John 1) and shows his familiarity with and ecclesiastical authority over his audience

through the use of both encouragement and dissuasion.¹ The early church identified two Johns, the apostle and the elder. The common tradition in the early church tradition was however that the Apostle John authored this epistle.² Johannine authorship of 2 John is affirmed by Apostolic Fathers (eg. Iranaeus and Clement) who wrote in the second century.³ Jerome's tradition (relatively a later one) however attributes 2 and 3 John to John the elder.⁴ Following Eusebius, many modern scholars have challenged the view that "the Johannine" epistles were written by John the Apostle.⁵ Most of their arguments are not based on "hard evidence" but on attempts to reconstruct the Johannine community.⁶ They argue that the title "the elder" is suggestive that the epistles were written by John the Elder. Contrary to this argument, Carson and Douglas say there is nothing wrong with an apostle referring to himself as an elder (1 Pet. 5:1).⁷ More so, the word "elder" may refer to an old person (cf. Philem. 9). John might have avoided the title "apostle" to avoid sounding pompous."⁸ Again, there are remarkable similarities between 1 John (which some scholars consider to have been written by John, the Apostle) and 2 John that stand against Jerome's view.⁹ Both letters address the same historical situation, namely, the presence of false teachers who reject Jesus' incarnation and "run ahead" to teach false doctrines about Christ (vv. 7, 9; cf. 1 John 2:19, 22–23). Both epistles label the false teachers as antichrists (v. 7; cf. 1 John 2:18, 22) and emphasize the importance of the command to love one another (vv. 4–6; cf. 3:11, 23; 4:7, 21; 5:1–4a). In each letter, the author expresses great joy in seeing his children following the truth (v. 4; cf. 1 John 1:3–4). Considering the debate surrounding the authorship of 2 John, the researcher acknowledges that no position on the authorship of 2 John is conclusive. This study will refer to the unknown author of 2 John as "the Elder" or simply "the writer."

The letter does not give the date of its writing. However, the situation it addresses leads to the conclusion that it was written around the time that 1 John was written. Based on this fact, Hodges considers the early AD 60s as the most probable date for writing 2 John.¹⁰ The letter is addressed to "the chosen lady (*eklektē kyria*) and her children" (v. 1 cf. vv. 4-5). Some common scholarly suggestions about the identity of the "chosen lady" include: a Babylonian lady named Electa, "the noble Kyria", "dear lady" (which is an expression for addressing an individual woman), an elect lady (referring to the entire church) and an elect lady symbolically referring to a particular church outside the author's society.¹¹ Majority of New Testament scholars support the last position, that is, a particular church was personified as "chosen lady" and the congregation as "her children."¹²

The letter addresses the same issues as 1 John but does so with brevity. False teachers influenced by Gnosticism were threatening the church (v. 7; cf. 1 John 2:18, 19, 22, 23; 4:1-3).¹³

¹ Colin G. Kruse, *The Letters of John: The Pillar New Testament Commentary*, edited by D. A. Carson (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2000), 37.

² Zane C. Hodges, *2 John: The Bible Knowledge Commentary: New Testament* edited by John F. Walwood and Roy B. Zuck (Colorado Springs: David C. Cook, 1983), 905.

³ D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (Nottingham: Apollos, 2005), 671.

⁴ Kruse, *The Letters of John*, 36.

⁵ Carson and Moo, *An Introduction to the New Testament*, 674.

⁶ Carson and Moo, *An Introduction to the New Testament*, 675.

⁷ Carson and Moo, *An Introduction to the New Testament*, 674.

⁸ Carson and Moo, *An Introduction to the New Testament*, 674.

⁹ Kruse, *The Letters of John*, 36.

¹⁰ Hodges, *2 John*, 905.

¹¹ Kruse, *The Letters of John*, 37.

¹² Hodges, *2 John*, 905.

¹³ Kruse, *The Letters of John*, 39.

First John, however, does not address a particular person or church, but 2 John was addressed to a particular local group or house-church (v. 1). John's second letter was meant to correct wrong teachings about Christ which some false teachers were propagating, to caution the church against deceivers, and to encourage believers to follow the truth, walk in love, and abide in the doctrine of Christ.¹⁴ The letter also serves as a forerunner to the writer's intended visit to the church (v. 12).

The attestation of 2 and 3 John in patristic literature is somewhat weak due to the brevity of these epistles. Second John is the shortest book in the Bible and could have been contained on a single papyrus sheet. Yet, it has all the characteristics of a real letter as found in Greco-Roman Christian and non-Christian literature, namely, introduction of the writer and his audience (v. 1), greetings or blessings from the author (v. 3), acknowledgement of some report received (verse 4), author's request (vv. 5-11), an appropriate concluding formula (v. 12) and greetings (v. 13).¹⁵ Second John has similar thought and literary style as 1 and 3 John. Two major themes dominate this epistle—love and truth. For the sake of this study, 2 John is structured as follows:

- I. Introductory greetings (vv. 1–3)
- II. Commendation (v. 4)
- III. Exhortation and warning (vv. 5-11)
- IV. Conclusion and final greetings (vv. 12-13)

The study now proceeds to offer a commentary on 2 John.

Bono-Twi Text¹⁶	English Translation
<p>Nnianimu Nkyea (nky. 1-3) ¹ Me, Asafo Panyini, twere krataa yi de kɔma Awuraa a beayi no ne ne mma a medɔ be nɔkore he mu. Onye me nkoa, na mmom be a benim nɔkore he nyinaa nso dɔ ho,² ɔnam nɔkore he a ɔte ye mu na ɔbetena ye mu akosi daa daa he nti.³ Adom, mmɔborɔhunu ne asomdwie mfiri Agya Nyankopɔn ne Yesu Kristo, Agya he Ba he, nkyene mmra ye so nɔkore ne dɔ mu.</p>	<p>Introductory greetings (vv. 1–3) ¹ I, the church elder, write this letter to you the elect lady and her children, whom I love in the truth. I am not the only one who loves you, all who know the truth also love you ²because of the truth which abides in us and will be with us forever. ³ May grace, mercy, and peace from God the Father and from Jesus Christ the Father's Son come upon us, in truth and love.</p>

¹⁴ Kruse, *The Letters of John*, 39.

¹⁵ Kruse, *The Letters of John*, 40.

¹⁶ Bono is one of the largest ethnic groups of Akan. The Bono people live in parts of Ghana and Côte d'Ivoire. The word "Bono" means "first," "beginning," "pioneer" or the "first born on the land." Among the Akan, if a woman gives birth for the first time this is referred to as her "abonowo." Similarly, when a couple begin the marriage life, they are said to "bono awaree." In the light of this, Bono people are normally tagged Akan piesie or Akandifoɔ of which the name "Akan" is a derivative. Bono is the beginning and cradle of the Akan. The Twi language of the Akan derives its name from an ancient Techiman king, Nana Twi, whose language was tagged Twi's language. Bono-Twi is as ancient as other Twi dialects.

The Bono-Twi text (for 2 John) was translated from the original Greek version. The limited scope of the paper does not allow the inclusion of the Greek text in this paper, though from time to time there are references to transliterated Greek expressions. In translating the Bono-Twi text into English, there were cases where the researcher borrowed expressions from the NRSV. Again, where the researcher consulted an existing literature, the idea from the existing work was translated into Bono-Twi and referenced before translating the result into English. The English version was thus not referenced and so one needs to get the reference for the English translation from the Bono-text text.

Nkyerækyeremu/Mpənsəmpənsəmu

Nkyekyemu mmeensa a odi kane he ye nwoma he mmieano. Twerəfoɔ he da ne ho adi se “panyini” (a ogyina hɔ ma “Asafo panyini”). “Panyini” (Griiki: *hō prebiteros*, “nipa a wanyini”) ye abodini a na Yudafoɔ ne Amanamane mufɔɔ nyinaa de ma nipa a bede anidie kɛsee ma no. Mmere bi duruie he, na asafo he nso de saa abodini yi ma asomafoɔ de kyere anidie a bede ma asomafoɔ he (kenkane 1 Pet. 5:1). Ne saa nti, megyedi paa se nipa a ɔdaa no ho adi se ɔye “panyini” he ye bi a na ɔwɔ tumi asafo ahodoɔ mu anaa nipa a na odi mu paa asafo he nyinaa mu, te se somafoɔ.¹⁷ Afei twerefoɔ he de Griiki asemfua “hɔ” ka asemfua “prebiteros” ho (hɔ prebiteros) de da no adi se na asafo mma bebree nim no (“panyini he”).

Afei ɔda n’atiefoɔ he adi se “Awuraa a beayi no ne ne mma” (nky. 1). Abakɔsem a ɔfa nwoma yi ho di adanse se “Awuraa a beayi no” he gyina hɔ ma asafo he (te se Yesaia 54 nso de baa gyina hɔ ma kuro Sion he).¹⁸ Se bede kuro ɔtototo baa ho he, na ɔnnye ade foforo mma Yohane atiefoɔ he efiri se na ɔye ade a na abu so Tweresem he mu (te se ‘Sion babaa’ ne Kristo ayefoyere, Efe. 5:22-23; 2 Kor. 11:2; Adiy. 19:7). ɔbeyɛ dene paa se nsem “beayi no” ne “Awuraa” betumi aye nipa bi dini efiri se saa Awuraa yi nuabaa nso ye “nea beayi no” (nky. 13). ɔnye ade a obetumi asi se maa yi mmienu nyinaa de “nea beayi no.” Afei nso, osane se “be a benim nɔkore he nyinaa nso do” baa yi a beayi no ne ne mma he nti, ɔda adi pefee se “nea beayi no” he ye kasakoa. ɔnnye ade a na asafo a ɔya wiase nyinaa betumi ahu baa bi ne ne mma (meekyere baa he ne n’abusua). Se kasakoa ne twerefoɔ he de oodi dwuma de a, hede a “awuraa he mma” he gyina hɔ ma asafo mma he. Saa de a na asem “beayi no” he kyere se Nyankopɔn ayi agyidifoɔ afiri nnipa a beya asaase so nyinaa

Commentary

The first three verses form the opening part of the epistle. The writer identifies himself as “the elder” (which most likely means “the church elder”). “The elder” (*ho presbyteros*, lit. “the older-one”) was an expression of respect that was used by both Jews and Gentile in reference to a respected person. Later, this term was adopted by the church to show respect to her apostles (see for example, 1 Pet. 5:1). Therefore, it is likely that “the elder” refers to one with authority over a group of local churches or an elder statesman of the church at large, an apostle. The definite article *ho* highlights the author’s popularity in the church to which he wrote this letter.

The addressees are identified as “the chosen lady and her children” (v. 1). The background study favors the idea that the expression “the chosen lady” is a personification of a church (in a similar way that Isaiah 54 compares Zion to a woman). The personification of cities as female personage was not strange to John’s audience because it was a common literary feature in biblical times (cf. “daughter of Zion” and “the bride of Christ” cf. Eph. 5:22-23; 2 Cor. 11:2; Rev. 19:7). The words “chosen” (“elect”) and “lady” can hardly be proper names because the lady’s sister is also “elect” (v. 13). It is unlikely that the two ladies have the name “the chosen lady.” Also, the fact that the elect lady and her children are loved by “all who know the truth” supports a figurative use, for it is unlikely that a family (a woman and her children) had become so popular to be known universally by believers. If the figurative use is intended then “her children” refers to members of that local church. The word “elect” then highlights God’s choice of believers from

¹⁷ James B. De Young, *1-3 John: Baker Commentary on the Bible* edited by Walter A. Elwell (Grand Rapids, MI: Baker Books, 2008), 1187.

¹⁸ C. Haas, M. de Jonge and J.L. Swellengrebel, *A Handbook on The Second Letter of John: UBS Handbook Series* (New York: United Bible Societies, 1972), np. Electronic edition.

mu se ɔnam Yesu a ɔye Kristo he so bema be nkwa.

Afei twerefoɔ he toa so ka se n'atiefoɔ he ye nkurofoɔ a “medɔ be nokore he mu (Griiki: *en aleteya*).” Nwoma a Yohane twereee he mu he, otumi de Griiki kasafua *aleteya* (“nokore”) gyina ho ma Honhom Kronkron (kenkane Yoh. 14:17), Yesu Kristo ankasa (kenkane Yoh. 8:32; 14:6) anaa Asempa he (1 Yoh. 3:23) nso. Nea ɔka ne se be a benim nokore he nyinaa nso do n'atiefoɔ he. Hedee *en aleteya* asekyere betumi aye “ya nokore he mu” na akyere se ɔdo n'atiefoɔ he efiri se bebɔ be bra senea Yesu Kristo ho nokore he kyere heaa, senea twerefoɔ he nso yo he. Saa nso ne *en aleteya* asekyere betumi aye “ampa” na akyere se twerefoɔ he do n'atiefoɔ he paa ampa (nokorem).¹⁹ Me nsusuie ne se adwenkyere a odi kane he ne ye nokore efiri se krataa yi mu asem titire ne se nipa behu nokore he na ɔde abɔ ne bra.

“Asafo panyini” he da no adi ya nkyekyemu 2 he mu se ɔne nnipa afoforo binom do Awuraa a beayi no he efiri se nokore he te be mu na ɔbetena be mu daa. Nti nokore a ɔya be mu he ye do a ɔne binom do Awuraa he ne ne mma he fapem. Ɔye saa nokore yi (a ɔmaa be doo asafo he) ne ɔse se asafo he kura mu yie.²⁰ Osane se Kristo ankasa ne Nokore he (Yoh. 14:6) nti, obetumi aba se ɔye Kristo (a ɔte agyidifoɔ mu ne ɔne be betena daa) he ankasa ho asem ne krataa he ɔka no ha yi.²¹ Se ɔte saa a, hedee na kwane a bi fa so beka do abusua he ho nye se ɔgye Asempa he ho nokore atom akoma mu nkoaa, na mmom ɔse se Kristo (a ɔye Asempa he nyinaso he) nso tena gyidini biao mu.²²

Nkyekyemu 3 mu he, krataa twerefoɔ he kyee n'atiefoɔ he na ɔnam nkyee he so hyira be nso. Ɔde “adom, mmɔborɔhunu ne asomdwie” mmra be so “nokore ne do mu.” (Nkyee a nhyira ka ho te se nea yehu no ha yi

among many people on earth to offer them salvation in Jesus, the Christ.

The writer proceeds to describe his audience as those “whom I love in the truth (*en alētheia*).” In Johannine writings *alētheia* (“truth”) can refer to the Holy Spirit in John (cf. John 14:17), Jesus Christ himself (cf. John 8:32; 14:6) or the content of the Christian gospel (cf. 1 John 3:23). All who knew the truth of the gospel loved them as well. Here, *en alētheia* may be understood as “in the truth” to imply that John loves his audiences because they, like him, are living in accordance with the truth about Jesus Christ or “truly” to imply that the writer really loves his audience. The first option seems more plausible because of the letter’s emphasis on knowing the truth and living by it.

“The church elder” reveals in verse 2 that he and others love the chosen lady because the truth lives in them and will be in them forever. Thus, truth is what attracted this love. This is the same truth that the church needs to guard. Since Christ is the embodiment of truth (John 14:6), it is possible that he is alluding to Christ “who abides” in believers and who will live with them “forever.” To be part of the community of love requires one not only to internalize the truth of the gospel, but also to experience the indwelling of Christ (embodiment of the gospel message).

In verse 3, the writer blesses his audience in the form of greetings, saying “grace, mercy and peace” will be their portion “in truth and love.” (For similar blessings see Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2;

¹⁹ Kruse, *The Letters of John*, 205.

²⁰ Hodges, *2 John*, 906.

²¹ Kruse, *The Letters of John*, 205.

²² Kruse, *The Letters of John*, 205.

nso bi ya Rom. 1:7; 1 Kor. 1:3; 2 Kor. 1:2; Gal. 1:3; Efe. 1:2; Fil. 1:2; Kol. 1:2; 1 Tes. 1:1; 2 Tes. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4; Fel. 3; 1 Pet. 1:2; 2 Pet. 1:2; Yuda 2; Adiy. 1:4). Nso nsonsonoe da kwane a twerefõ he fa so kyee na ohyira n'atiefō he ne kwane Apam forō atwerefō binom nso yō saa he ntam. Nea twerefõ he ka he ye nhyira anakasa na oohyira n'atiefō he na mmom ɔnnye se ɔka biibi a ɔda n'akoma so keke. Twerefõ he ka a ɔka se "...mmra ye so" (Griiki: *estai met hemon*) ya saa nkyekyemu yi ahyeese ya Griiki kasa mu he ne ɔma meka saa.²³

Kasafua (Griiki: *kyaris*) kyere adom bi a nipa bi anya a nka ɔfata se onya; saa kasafua yi kae agyidifõ se Nyame adom nti ne bɛwɔ nkwa.²⁴ Kasafua "mmɔborɔhunu" (Griiki: *eleos*) nso kyere Nyankopɔn tema a ɔwɔ ma agyidifõ bere biao, nim a onim be ahiadee, ɔne krado a waye se ɔbema be be asetena mu ahiadee nyinaa.²⁵ Griiki asemfua "*eleos*" ne Hibriw asemfua "kyesɛd" (a ɔkyere "dɔ a otim hɔ daa") nyinaa kyere adekorɔ heaa; se yede asemfua "kyesɛd" di nkwayee ho nkɔmmɔ a, ogyina hɔ ma Nyankopɔn su a ɔmaa no de bɔne ho asotwe too nkyene na ɔgyee nnipa nkwa firi be bɔne mu.²⁶ Adom ne mmɔborɔhunu ye Nyankopɔn su mmienu a ɔkabom di dwuma ma asomdwe ba Nyankopɔn ne nnipa ntam. "Asomdwe" (Griiki: *eirene*) ba bere debɔnyeni bi asakra n'adwene, na saa nti Nyankopɔn atwe bɔne ho asotwe asensene. Griiki dini-asem *eirene* (ya saa asem yi mu he) gyina hɔ ma Hibriw kasafua "hyalom" (a ɔkyere "nkwahosane").²⁷

Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4; Phlm. 3; 1 Pet. 1:2; 2 Pet. 1:2; Jude 2; Rev. 1:4). The writer's formula differs from those of other New Testament writers in that his blessing is more of an affirmation than a wish as indicative by his use of the expression "...will be with us" (*estai meth' hēmōn*) at the beginning of the Greek sentence.

Here, "grace" (*charis*) denotes an unmerited favor and reminds believers of the way they were saved while "mercy" (*eleos*) underlines God's unfailing concern for believers, his consciousness of their needs and his readiness to provide for them. The word "*eleos*" translates the Hebrew term *chesed* ("steadfast love") and in soteriological terms, sets aside the penalty that God's justice prescribes for human sins. Grace and mercy work together to make peace between God and humans. "Peace" (*eirēnē*) may come as a result of God relieving the repentant sinner of the penalty of sin. The Greek noun *eirēnē* in this context corresponds to the Hebrew *shalom* ("well-being").²⁸

Nkamfõ (nky. 4)

⁴ M'ani gyee kese se mehuu se wo mma he bi nam nokore he mu senea Agya he ahye ye heaa.

Commendation (v. 4)

⁴ I rejoiced greatly to find some of your children walking in the truth, just the Father has commanded us.

²³ Kruse, *The Letters of John*, 205.

²⁴ Haas, Jonge and Swellengrebel, *The Second Letter of John*, n.p.

²⁵ Haas, Jonge and Swellengrebel, *The Second Letter of John*, n.p.

²⁶ Haas, Jonge and Swellengrebel, *The Second Letter of John*, n.p.

²⁷ Haas, Jonge and Swellengrebel, *The Second Letter of John*, n.p.

²⁸ Haas, Jonge and Swellengrebel, *The Second Letter of John*, n.p.

<p>Nkyerɛkyerɛmu/Mpɛnsɛmpɛnsɛmu Krataa twerɛfoɔ he “ani gyee kɛsɛ” sɛ ohyiaa Awuraa he mma he binom na ohuu sɛ bebɔ be bra sɛnea nɔkɔrɛ he ka he pɛpɛpɛ (nky. 4). Adeyɔ-asɛm “maahu” anaa “menim” (Griiki: <i>heurɛka</i>) asekyerɛ ne “maate”, “mede m’ani abu sɛ,” “maahyia.”²⁹ Asafo panyini he ani nnye sɛ ne nkurofoɔ he benya nɔkɔrɛ he nimdeɛ nkoaa kɛkɛ, na mmom n’ani gye sɛ bebenya ho nimdeɛ na beanante mu nso.</p> <p>Kasafa “nam mu” (Griiki: <i>peripatuuntas</i>) yɛ kasakoa a twerɛfoɔ he de gyina hɔ kyere sɛ nipa bi de asem bi (anaa adesua bi) ɔɔbɔ ne bra da biao; saa nti asemsini “nam nɔkɔrɛ he mu” kyere sɛ bi ɔɔbɔ ne bra sɛnea nɔkwasɛm a ɔfa Kristo Asempana he tee pɛpɛpɛ.³⁰</p> <p>Sɛ twerɛfoɔ he ka sɛ “sɛnea Agya he ahyɛ yɛ heaa” a, na nnoɔma a odidi so yi mu bi na ɔɔpɛ akyerɛ sɛ Agya he ahyɛ yɛ.³¹ Nea odi kane, obetumi aba sɛ Agya he ahyɛdeɛ a ɔka ho asem he ne sɛ nnipa nyinaa betie ne Ba he (Mar. 9:7; Matt. 17:5). Afei nso, ebia na “Agya he ahyɛdeɛ” he gyina hɔ ma hu a bi behu na wagye atom sɛ Yesu nkyerɛkyere nyinaa yɛ nea Agya he ahyɛ, na ne saa nti Yesu nsem nso yɛ Agya he ahyɛdeɛ (Yoh. 12:50). Ɔto so mmeensa he, obetumi aba sɛ Asafo panyini he de “Agya he ahyɛdeɛ” gyina hɔ ma Asempana a Akristofoɔ bɔ ho dawuro he. Sɛ wode nkyekyemu 4 yi toto 1 Yohane 3:23 ho a, ɔda adi pefee sɛ adwenkyerɛ a ɔto so mmeensa he ne yɛ paa.³² Nɔkwasɛm ne sɛ, Asempana he ne nɔkɔrɛ titire paa a ɔsɛ sɛ agyidifoɔ de bɔ bra.</p>	<p>Commentary The writer “rejoiced greatly” because he met some of his children and found that they were living according to the truth (v. 4). The verb “to find” or “to know” (<i>heurɛka</i>) means “to hear,” “to perceive,” “to meet.” “The elder” is not just happy because his people know the truth but that they walk in it too.</p> <p>The expression “walking in” (<i>peripatuuntas</i>) is used figuratively to denote how one conducts his/her daily life; therefore, the expression “walking the truth” means living loyally and faithfully to the truth of the message of the gospel of Christ.</p> <p>The expression “just as we have been commanded by the Father” presents three possibilities regarding what the Father’s command is.³³ First, it may be an allusion to the Father’s command that humans listen to his Son (Mark 9:7; Matt. 17:5). Second, it may refer to the recognition that Jesus’ teachings are the Father’s commands (John 12:50). Third, it may be that “the elder” is here equating the Christian gospel to the Father’s command. The third option is the most probable when the text is read in the light of 1 John 3:23. The gospel message is the main truth which believers are commanded to follow.</p>
<p>Afutuo ne kɔkɔbɔ (nky. 5-11) ⁵ Nti afei, Awuraa, mesrɛ wo, yennodɔ yɛ ho yɛ ho. Yei nye mmara foforo a meehyɛ ama wo, na mmom ɔyɛ mmara a yenya firii mfitiasee heaa. ⁶ Na do a meeka ho asem yi di: Sɛ yɛbenante sɛdeɛ ahyɛdeɛ he tee. Yei ne</p>	<p>Exhortation and warning (vv. 5-11) ⁵ And now I beg you, lady, that we love one another. I am not giving you a new commandment, but the one we have had from the beginning. ⁶And this is the love I am writing to you about: that we follow his commandments;</p>

²⁹ Haas, Jonge and Swellengrebel, *The Second Letter of John*, n.p.

³⁰ Kruse, *The Letters of John*, 207.

³¹ Kruse, *The Letters of John*, 207.

³² Kruse, *The Letters of John*, 207.

³³ Kruse, *The Letters of John*, 207.

ahyēdeē a hote firii mfitiaseē he sē, honnante dō mu. ⁷Meeka yei akyerē ho efiri sē nnaadaafō bebreē aba wiase a bēmpae mu nka sē Yesu Kristo baa honam mu. Nipa a ɔte saa he ne daadaafō he ne nea ɔko tia Kristo he. ⁸Honhwē ho ho so yie na hoanhwere nea hoayo ho adwuma, na mmom hoanya ho akatua nyinaa. ⁹Nipa bīaa a ɔmane firii kwanpa he so na ɔntena Kristo nkyerekyere he mu he, onnim Nyankopɔn. Na nea ɔtena nkyerekyere he mu he, ɔno mmom ne nea onim Agya he ne ne Ba he. ¹⁰Sē bi ba ho nkyene na ɔnnyē saa nkyerekyere yi na ɔde nam a, honnnyē no nkɔ ho fie, na honnkya no nka sē, “Asomdwie nka wo,” ¹¹efiri sē, bīaa a ɔde Nyankopɔn asomdwie bēma no he nso de ne ho fɔrefɔre saa nipa he nnebɔne he mu.

this is the commandment, as you have heard from the beginning, that you follow love. ⁷ I say this to you because many deceivers have gone out into the world, people who do not acknowledge the coming of Jesus Christ in the flesh; such a person is the deceiver and the antichrist. ⁸ Watch out that you do not lose what you have worked for, but may have a full reward. ⁹ Any one who goes astray and does not abide in the doctrine of Christ does not know God; he who abides in the doctrine knows both the Father and the Son. ¹⁰ If any one comes to you and does not bring this doctrine, do not receive him into the house or greet them “peace be with you” ¹¹ because he who greets him shares his wicked work.

Nkyerekyeremu/Mpensempensemu

Nkyekyemu 5 he mu he twerefoɔ he kyere n’atiefɔɔ he kwane a bebefa so atena nokore he mu. Ɔsrē sē ɔne Awura a beayi no he nkɔ so nnodɔ be ho be ho. Kwane a twerefoɔ he faa so de adeyɔ-asem “dɔ” dii dwuma he da no adi sē nea ɔpɛ akyerē ne sē saa dɔ a ɔka ho asem he gu so ɔda ne ho adi agyidifɔɔ nyinaa mu.³⁴ Saa ahyēdeē yi nyē ade foforo koraa, ɔye ahyēdeē a twerefoɔ he ne n’atiefɔɔ he nim firii mfitiaseē (Griiki: *ap arkyes*). Yesu de ahyēdeē titire a ɔfa dɔ ho maae berē a na ɔya asaase so oodi dwuma he (Yoh. 13:34-35). Nea twerefoɔ he ɔyɔ sesei ne sē ɔhwē sē nea Yesu hyeē he bebā mu asafo he dwumadie mu. Adesua a ɔya mu ne sē gyidini abrabɔ ho nkontabuo gyina dɔ a ɔdɔ aforɔ so (1 Yoh. 4:20-21).

Nkyekyemu 6a kyere sē gyidini a ɔwo dɔ he ne nea odi Yesu ahyēdeē so. Yei kae ye asem a Yesu ka kyere n’asuafoɔ he sē ɔsē sē be dɔ a bewɔ ma no he ma be firii be pɛ mu di n’ahyēdeē so (Yoh. 14:15, kenkane 1 Yoh. 5:2-3a nso). Nipa a ɔnnyɔ setie mma Nyankopɔn he nni gyidie anaa dɔ mapa. Gyidini a ɔhwēhwē Nyankopɔn nnepa ama ne yɔnko he, ɔsē sē ɔhwēhwē no Nyamesuro kwane so.³⁵

Commentary

In verse 5, the writer demonstrates to his audience how they should live in the truth. He asks that he and the “elect lady” (the church) will continue in their mutual love for one another. The use of the present subjunctive form of the verb “to love” is indicative that the writer is talking about an ongoing love of fellow believers. This commandment is not new but something the writer and his audience had known from the beginning (*ap’ archēs*). Jesus gave the great commandment of love during his earthly ministry (John 13:34-35). The writer is now ensuring that what Jesus commanded comes to pass in the church. The quality of the believer’s life is measured by our love for one another (1 John 4:20-21).

The first part of verse 6 defines a believer’s love in terms of following Jesus’ commandment. This reminisces Jesus’ statement to his disciples that their love for him must lead to willful obedience to his commands (John 14:15, see also 1 John 5:2-3a). One who does not obey God does not have real faith or true love. A believer who seeks God’s best for someone should only do so in the fear of God

³⁴ Kruse, *The Letters of John*, 208.

³⁵ Hodges, *2 John*, 906-907.

Nee ɔtee ne se, gyidini biao a ɔnante nɔkore he mu (nky. 4) dɔ afoforɔ; nti, se bi ɔɔdɔ bi, ɔne se ɔyɔ setie ama no he, ye adekorɔ.

Nnooma mmienu bi ya nkyekyemu 6b mu a ohia nkyerekyeremu kakra.³⁶ Nea odi kane koraa ne se, nea asemfua *haute* (“yei”) gyina hɔ ma ya asem “Yei ne ahyedee” mu he nna adi papa. Obetumi aba se “yei” gyina hɔ ma biibi a ɔya nkyekyemu 6a (a “ɔno nso kyerekyerɛ nkyekyemu 5 he awiee he mu”) anaa asemfua “yei” ɔka biibi afa “se, honnante dɔ mu” a ɔya 6b he ho.³⁷ Twere Kronkron atwerefɔ bebree (a be a betweree RSV Twere Kronkron he ka ho) fa no se “yei” gyina hɔ se ɔkyerekyerɛ “mu ne ho nante” mu; na ɔkyere se “dɔ mu ne honante” (nti “honante dɔ mu”).³⁸

Nea ɔtɔ so mmienu ne se, ya Griiki asemsini *hina en aute peripatete* (se wofa no traa a ɔkyere se “na honni so”) mu he, bi ntumi nhu adekorɔ pɔtee a twerefɔ he ɔka se benni so he. Ebia na ɔye “ahyedee” (nky. 6b), ebi nso a na ɔye “dɔ” (nky. 6a). Twere Kronkron atwerefɔ dodoɔ he (a be a betweree RSV ne NIV Twere Kronkron he ka ho) fa no se adekorɔ a ɔka se benni so he ye “dɔ.” ɔnam se dinsiananmu *aute ye* dinsianamu a bedegyina hɔ ma dini a ɔwɔ mmaa su, ne saa nti obetumi asi dini asem *agape* (“dɔ” a ɔno so te saa he) anaamu; na afei nso, ade pɔtee a twerefɔ he ka ho asem nkyekyemu 5-6 mu he ye dɔ a agyidifoɔ benya amema be ho be ho nti, adwenkyere a ɔtɔ so mmienu he di mu sene dee odi kane he.

Twerefɔ he de asemfua *hoti* (“na” anaa “efiri se”) hye nkyekyemu 7 he ase se ɔnka nkyekyemu 7 he ne nkyekyemu 6 he mmom; yei nso sane boa ma atiefɔ he hu hia ohia se bebɛnante nɔkore he mu.³⁹ Twerefɔ he da no adi se torɔ akyerɛkyerɛfɔ bebree (meekyerɛ “nnadaafɔ,” Griiki: *planoi*, “nnipa a bema bi mane firi kwane pa so” kenkane 1

and in accordance with obedience to his will. Believers who live in the truth (v. 4) love one another; to love is to obey.

Verse 6b is ambiguous in two aspects. First of all, what the demonstrative *hautē* (“this”) in the expression “this is the commandment” refers to is not clear. The possibilities are that it points back to verse 6a (“which in its turn explains the last clause of verse 5”) or forward to the “that clause” (that is, “that you follow love”) of verse 6b. Majority of translations (including the RSV) consider “this” as referring to something forward; this position interprets the expression “in it you walk” as meaning “in love you walk;” hence, ‘you follow love.’”

Secondly, in the expression *hina en autē peripatēte* (lit. “that you follow it”), the antecedent of the pronoun “it” is difficult to determine. “It” may refer to “commandment” (v. 6b) or to “love” (v. 6a). Majority of translations (including the RSV and NIV) interpret follow “it” to mean follow “love.” The facts that the pronoun *autē* (‘it’) is a feminine pronoun and could therefore have *agapē* (“love”), a feminine noun, as its antecedent and that the main concern of verses 5-6 is mutual love, make this position more likely.

The writer begins verse 7 with the particle *hoti* (“for” or “because”) to link the previous verse with this one and to help his addressees to appreciate why he considers it so important for them to follow the truth. The writer indicates that many false teachers (or deceivers, Greek: *planoi*, “ones who lead astray”; cf. 1 John 2:18; 4:1) went from place to

³⁶ Haas, Jonge and Swellengrebel, *The Second Letter of John*, n.p.

³⁷ Haas, Jonge and Swellengrebel, *The Second Letter of John*, n.p.

³⁸ Haas, Jonge and Swellengrebel, *The Second Letter of John*, n.p.

³⁹ Hodges, *2 John*, 907.

Yoh. 2:18; 4:1) nante mmeamea ɔkyerɛkyerɛ nkyerɛkyerɛ bɔne a mu baako ne sɛ Yesu amma honam tebea mu.⁴⁰ Ohia paa sɛ agyidifoɔ bɔ bɛ bra senea Nyankopɔn ahyɛdee tee efiri sɛ “nnaadaafoɔ bebreɛ aba wiase.” Nnaadaafoɔ he ne bɛ a bennyɛ ntom sɛ Nyankopɔn Ba he befaa honam tebea kaa ne Nyame su he ho. Bɛ mu binom nso kyerekyere sɛ Yesu amma honam mu ankasa, na mmom na ɔsɛ bi a na ɔya honam mu; bɛ nkyerɛkyerɛ ne sɛ, wokɔ mu paa deɛ a na onni honam mu ankasa. Sɛ bi anyɛ antom sɛ Yesu baa sɛ nipa trodoo a, saa nipa he yɛ daadafoɔ ne nea ɔko tia Kristo he nso (1 Yoh. 2:18). Nea twerefoɔ he ɔpɛ akyerɛ ne sɛ “nea ɔko tia Kristo he” nyɛ bi a daakye bi ɔbɛba nkoa, na mmom ɔyɛ nipa biala a ɔnnye ntom sɛ Kristo aba honam mu.⁴¹ Saa deɛ a, na “nea ɔko tia Kristo he” nyɛ adefoforo koraa mma nneemafoɔ efiri sɛ bere biala mu he yɛwɔ saa nnipa he bi ya wiase. Twerefoɔ he bɔ n’atiefoɔ he kɔkɔ fa saa nnipa a bɛko tia Kristo he ho nso ya 1 Yohane (2:18-23, 4:3). Ne nyinaa mu he, bere bi nso ɔba nna a odi akyerɛ he mu a “nea ɔko tia Kristo he” beda ne ho adi sɛ nipa a obedi nnipa bebreɛ anim ama beate Nyankopɔn so atua.

Ɔyɛ saa nnadaafoɔ yi nti ne maa twerefoɔ he bɔɔ n’atiefoɔ he kɔkɔ sɛ benhwe yie na bɛ ne nnadaafoɔ yi nkitahodie he amma bɛ anyɛ bɛ (nnadaafoɔ he) nkyerɛkyerɛ bɔne he na beanya (meekyerɛ sɛ, n’atiefoɔ he anya) honhom mu haw biala (nky. 8). “Sɛ bi ɔhwe no ho so yie” kyere sɛ ɔbɔ ne ho bane afiri atorɔ nkyerɛkyerɛ ne ho nsunsuansoo ho.

Nkyekyemu 9 he mu he, twerefoɔ he ka biibi fa bɛ a mmere bi a atwam he na benim nɔkore he na afei deɛ beafiri ho. Twerefoɔ he tu n’atiefoɔ he fo sɛ, ɔnse sɛ bi yɔ biibi tra Kristo nkyerɛkyerɛ he (anaa bi mane firi kwanpa he so na ɔntena Kristo nkyerɛkyerɛ he mu), meekyerɛ Kristo nkyerɛkyerɛ a ɔfa ne “nipabane” ne ne dwumadie ho. Sɛ twerefoɔ he ka sɛ “Biala a ɔmane (Griiki: *proagon*) firi

place to preach false doctrines, one of which was that Jesus did not come in the flesh. It is very important that believers walk according to the old known biblical commandment because “many deceivers have gone out into the world.” The deceivers (in this context) are those who do not subscribe to the incarnation of the Son. Some of them taught that Jesus only appeared to be human; he was in reality not human. The denial of Jesus’ true humanity marks a person not only as a deceiver but also as an antichrist (cf. 1 John 2:18). The antichrist, according to this verse, is not a particular eschatological figure but anyone who does not accept that Christ has come in the flesh. The antichrist is therefore not a new concept; he has been in the world since the time of the early church. The author warns his audience against these antichrists in his first letter (2:18-23, 4:3). However, there will be an end-time Antichrist who will lead humanity in a rebellion against God.

The presence of these deceivers makes the writer warn his audience to be watchful in order to avoid the disastrous spiritual effects that one’s encounter and acceptance of false teachings can bring (v. 8). “To watch out” requires protecting oneself from the influence of false teachings.

In verse 9, the writer focuses on those who once held to the truth and are now defecting. The verse admonishes readers never to go “beyond” the teaching of Christ, of his personality and his works. The expression “Anyone who goes ahead (*proagōn*) and does not abide in the doctrine of Christ” refers to those who receive the truth, live by it but later allow themselves to be deceived by the false

⁴⁰ Hodges, *2 John*, 907.

⁴¹ Hodges, *2 John*, 907.

kwanpa he so na ɔntena Kristo nkyerekyerɛ he mu” a na ɔkyerɛ bɛ a bɛagye nɔkore he atom, de adi dwuma na afei deɛ beama bɛ ho kwane ama nnadaafɔ adaadaa bɛ.⁴² Nnipa a bɛte saa he nni Kristo nkyerekyerɛ so, saa nti “bennim Nyankopɔn.” Yei ye nɔkwasem paa efiri se ɔnam Kristo so ne nnipa hu Nyankopɔn (Yoh. 14:6), saa nti sɛ bi nnye Kristo nni a, onntumi mma Nyankopɔn nkyene. Biaa nni hɔ a obetumi ahu Agya he bere a onni kane nhu ne Ba he (Yoh. 14:9). Torɔ nkyerekyerɛ de nnipa kɔ sɛɛ mu, nti ɔsɛ sɛ agyidifɔ nyinaa hwɛ bɛ ho yie saa nnipa he ho.

Twɛrɛfɔ he toa so ka sɛ, sɛ bi pɛ se ɔtoa so tena Kristo ho nɔkore he mu a, ɔsɛ se saa nipa he gyina pintinn tia torɔ nkyerekyerɛ (nky. 10-11). Sɛ ɔka se “Sɛ bi ba ho nkyene na ɔnnye saa nkyerekyerɛ yi na ɔde nam a,” na nea ɔpɛ akyerɛ ne se “sɛ bi ba ho nkyene na ɔnnye nkyerekyerɛ papa ɔfa Kristo ho he ntom, na torɔ nkyerekyerɛ ne ɔbɔ ho dawuro a.” ɔyam sɛ, ɔsɛ se atiefɔ he gye ahohɔ ba bɛ asɔre ne bɛ fie mu deɛ, nso ɔnsɛ se bɛgye torɔ akyerekyerɛfɔ efiri se, sɛ bɛgye saa akyerekyerɛfɔ yi a bɛ torɔ nsem he betumi ama asafo mma yi amane afiri kwane pa he so.⁴³ Twɛrɛfɔ he ka kyere n’atiefɔ he se bɛnnkyea torɔ akyerekyerɛfɔ he mpo efiri se anhwe a na nipa a ogyina nkyene he akɔdwene sɛ befoa bɛ nkyerekyerɛ bɔne he so. Nkyea (Griiki: *kyairɛin*) a twɛrɛfɔ he ɔka ho asem ye Griikifɔ nkyea a ɔno ne se “ma wo ani nnye oo!” (Griiki: *kyairo*). Saa nkyea yi kyere se bi ɔma ne yɔnko akwaaba anaa nante yie senea bi tumi ka se: “M’ani agye se maahu wo!” anaa “Onsi wo yie!” (kenkane Aso. 15:23; 23:26; Yak. 1:1).⁴⁴ Nea ɔtee ne se, se bi nya mmere ma saa akyerekyerɛfɔ he a na ɔboia bɛ ama bɛ torɔ nkyerekyerɛ he atu mpɔno; saa nipa he nso foa bɛ nnwuma bɔne he so.

teachers. Such people do not obey what Christ said and so do “not have God.” This conclusion is logical in that it is through Christ that people come to God (John 14:6) and so without belief in Christ one cannot go to God. No one can know the Father without first of all knowing the Son (cf. John 14:9). The end of false teachings is destruction and so believers must guard against them.

The writer then proceeds to make the point that “continuing” in the truth about Christ requires a firm response against false teachers (vv. 10-11). The statement “If anyone comes to you and does not bring this doctrine” means if someone comes denying the true doctrine of Christ, and promoting a false doctrine of Christ. While the readers are expected to welcome strangers to their church and homes, they must not welcome false teachers. Such teachers, when entertained, will teach false doctrine and lead them astray. The writer commands them not to welcome false teachers because giving one of the opponents’ representatives a greeting in public could be construed by bystanders or observers as endorsing their false doctrines about Christ. The greetings (*chairein*) that the writer has in mind here relates to the Greek verb “to rejoice, be glad” (*chairō*) and signifies a cordial address of welcome or farewell such as “I am glad to see you” or “I wish you well” (cf. Acts 15:23; 23:26; James 1:1). At the same time, giving support to false teachers in a way will promote their own false version of Christ. To do so is to share in their evil deeds.

⁴² Hodges, *2 John*, 908.

⁴³ Samuel Ngewa, *2 John: African Bible Commentary* edited by Tokumboh Adeyemo (Nairobi: WolrdAlive, 2006), 1563.

⁴⁴ Hodges, *2 John*, 908.

Nea twerefoɔ he ɔka no nkyekyemu 10 he mu he, sɛ wode toto Abibifoɔ ahohoyɛ su, Kristo ahyedɛ sɛ agyidifoɔ nyi dɔ adi nkyerɛ bɛ atamfoɔ (Mat. 5:44), ne Paulo nkyerekyerɛ sɛ agyidifoɔ nyɔ ahohoo yie (Rom. 12:13; 1 Tim. 3:2; 5:3-10; Tit. 1:8; Heb. 13:2; Pet. 4:8-10) he ho a, na ohia sɛ yenya nkyerekyerɛmu kakra. Nɔkwasɛm ne sɛ, nea twerefoɔ he ɔka he nkyerɛ sɛ agyidifoɔ he ntane torɔ akyerekyerɛfoɔ he. Daabi, boa mmom ne ɔboɔa n'atiefɔɔ he ama beɛtwe bɛ ho afiri nsunsuansoo bɔne a nkyerekyerɛ bɔne betumi de abra bɛ (na ɔnam so ama beɛpa bɛ gyidie) he ho. Ɔɔtwe n'atiefɔɔ he adwene asi biibi so sɛ, nkyerekyerɛ bɔne te sɛ nsane-yadɛɛ, otumi sane nipa biaa.⁴⁵ Nea twerefoɔ he ɔka he da adi Nkranfoɔ bɛ a bebu no sɛ “*ke osi nme le, eko ya emama mli*” (“wontumi nwo aɛ bere a bi nkeka wo ataadɛ/ntoma mu”) he mu.

Sɛ ɔte saa deɛ, na nea twerefoɔ he ɔka he fapɛm ne dɔ a ɔwo ma n'atiefɔɔ ne bɔ a wabɔ ne tim pɔ sɛ ɔbɛko atia nkyerekyerɛ bɔne kosi sɛ torɔ akyerekyerɛfoɔ he besakra bɛ adwene he. Nea ɔtɛɛ ne sɛ, sɛ bi gye torɔ akyerekyerɛfoɔ yi a, ɔbɛma beanya nkuranhyɛ na bɛ adwene ayɔ bɛ sɛ saa nipa he fɔa nea beɛyɔ he so; yie nso bɛma bɛ nnebɔne he so akata koraa. Yei nkyerɛ sɛ gyidini ntane torɔ akyerekyerɛfoɔ he. Ɔnkyerɛ saa koraa, na mmom, ɔkyerɛ sɛ ɔnsɛ sɛ gyidini boa ma nkyerekyerɛ bɔne trɛ. Saa asɛm yi kae yɛ kɔkɔbɔ a Yesu bɔɔ n'asuafoɔ he sɛ “Honhwe yie atorɔ adiyifoɔ ho, bene befira dwane nwoma ba ho nkyene nso bɛ mu paa deɛ beyɛ mpataku” (Mat. 7:15). Nɔkwasɛm ne sɛ, ɔnsɛ sɛ gyidini bi ne torɔ akyerekyerɛfoɔ he tena te sɛ ɔne gyidini tena. Osane sɛ beyɛ atorɔfoɔ, na bɛnyɛ Nyankopɔn Ba he nni nti, sɛ bi gye bɛ tom a ɔbeyɛ te sɛ saa nipa he oodi Nyankopɔn ho fɛw; saa nipa he yɔ bɔne tia Nyankopɔn.⁴⁶ Nti, nea twerefoɔ he ɔka he botae ne sɛ, ɔbeboɔa ama asafo he akɔ so ayɛ korɔgyee na

The question of how the writer's statement in verse 10 should be understood in the light of African hospitality, Christ's statement that believers should love their enemies (Matt. 5:44) and the biblical command to show hospitality (Rom. 12:13; 1 Tim. 3:2; 5:3-10; Tit. 1:8; Heb. 13:2; Pet. 4:8-10), needs attention at this point. What the writer is saying does not mean the believers should hate false teachers. Rather, he is helping his readers to avoid the possibility of being negatively influenced by the false teachers and hence forsaking their true belief. He is drawing attention to the contagious nature of false teachings. This idea agrees well with the Ga proverb which says, *ke oshi nme le, eko yaa omama mli* (“If you pound palm nuts, some will stain your cloth”).

The writer's directive is rather an act of love in that clearly demonstrating an intolerance for false teachings would signal false teachers that their teachings are unacceptable and so they needed to repent. Similarly, extending hospitality to false teachers would be a sought of encouragement for their position and they (the false teachers) would then take this action as an acceptance of their teachings or as a covering of their unrighteousness. It does not mean people should hate those involved in such pernicious ministries; rather, it means people should not help such ungodly ministries to survive. The writer's directive echoes Jesus' warning to his disciples to beware of false prophets “Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves” (Matt. 7:15 NRSV). The fact is that because the false teachers do not accept the Son, accepting them as fellow workers of God will amount to mocking God and sinning against him. The writer is therefore encouraging the local church to remain pure and devoted to Christ. The Ga

⁴⁵ Samuel Ngewa, *2 John: African Bible Commentary* edited by Tokumboh Adeyemo (Nairobi: WorldAlive, 2006), 1563.

⁴⁶ Glenn W. Barker, *2 John: The Expositor's Bible Commentary*, vol. 12 edited by Frank E. Gaebelien (Grand Rapids, MI: Zondervan, 1981), 365.

asafo he atu ne ho asi ho ama Kristo nkoa. Nkranfoɔ be “*nine se ke koto ten yee he gbo*” (“nsaakyi ne nsayam nni nkabom biao”) ne Bonofoo be “*sum ne hann nni twaka biao*” si asem yi so dua paa. Senea bi ntumi nsom Nyankopɔn ne Ahonyadee mmom bere korɔ heaa mu he (Mat. 6:24), saa nso ne bi ntumi ne Nyankopɔn ne bonefoo he mfa ayonkoɔ bere korɔ heaa mu nso (1 Kor. 10:20). Yei nso nkyere se gyidini ntumi ne wiaseni nni nkommɔ anaa mfa adamfoɔ. Agyidifoo ne wiasefoo betumi afa adamfoɔ adi nkommɔ a ne botae ne se wiaseni he benya adwensakra. Mmom hye no nso se, nnipa a be gyidie atim yie a bi ntumi ntwe be mfiri gyidie he ho nkoa ne ose se beyɔ saa.⁴⁷ Saa bere a twerefoo he twere saa krataa yi, na onye adee a n’atiefoo he anyini gyidie he mu papa; nti na osuro se anhwe a na toro akyerekyerefoo he atwe n’atiefoo he afiri gyidie ne nokore he ho.⁴⁸

Ye daadaa asetena mu he, awofoo tumi kyere nipa a ose se be mma ne be fa adamfoɔ. Yei hia paa ofiri se abofra nnim adamfoɔ anaa nipa a obetumi anya nsunsuansoo bone ya n’abrabo so. Se awofoo yo yei na se be mma he nyini wei a, begyaa be ma be ankasa bekyere nipa a bene no besane anaa bene no onsane. Awofoo he hye a behyee be mma he se bemfa asomasi anaa bentene adamfoɔ he nkyere se na betane saa nipa he anaa be mma he; na mmom beyoo saa se obeyo a bi nkyere be mma he akyerebone. Saa ne nkyekyemu a yeepensempensemu yi nso tee. Onye tane ne twerefoo he tane toro akyerekyerefoo he, na mmom ope se obo n’atiefoo he ho bane firi nkyerekyere bone ho na asafo a afei ne oonyini he ansee.⁴⁹

proverb *nine se ke koto ten yee he gbo* (“The back of the hand and the palm do not unite”) or the Akan proverb *sum ne hann nni twaka biara* (“Light and darkness have nothing in common”) aptly captures this thought.⁵⁰ Just as one cannot serve both God and Mammon simultaneously (Matt. 6:24) so can no one be a partner of God and of the devil at the same time (1 Cor. 10:20). This verse does not mean believers should have nothing to do with unbelievers. Believers can invite these people for a conversation geared toward conversion. However, only mature believers with resilient faith whose understanding is beyond corruption may do so. The writer’s addressees were not mature enough at the time the letter was written and he feared their faith might be destroyed by the false teachers.⁵¹

In everyday life, parents discriminate as to whom (even among their own family members) a child should associate with. This is important to ensure that the life of the child is not ruined by bad influence. When the child grows, he/she may associate with everyone without necessarily having his/her life ruined. The restriction on who a child can associate with and who he/she cannot associate with is not done out of hatred but as a measure to ensure that the child is protected against bad influences. Similarly, the writer does not in any way hate the false teachers, but simply wants to prevent his readers from their heresy that has the potential of destroying the young church.

Awiee ne nkyea a otwa too (nky. 12-13)

¹² Onye nokore se, mewo nsem pii ka kyere ho, nso memfa krataa ne tweredua so nka; na

Conclusion and Final Greetings (vv. 12-13)

¹² Though I have much to write to you, I would however not use paper and ink; but I hope to

⁴⁷ Barker, 2 John, 366.

⁴⁸ Barker, 2 John, 366.

⁴⁹ Barker, 2 John, 366.

⁵⁰ Ngewa, 2 John, 1563.

⁵¹ Barker, 2 John, 366.

<p>mmom, mewɔ anidasoɔ sɛ mɛba ne ho atena ase akasa, na yɛ anigyɛɛ awie pɛyɛ.¹³ Wo nuabaa a bɛayi no he mma he kyea wo.</p>	<p>come to see you and talk with you face to face, so that our joy may be complete.¹³ The children of your elect sister greet you.</p>
<p>Nkyerɛkyerɛmu/Mpɛnsɛmpɛnsɛmu Afei twɛrɛfoɔ he wɛɛ asem titire a nti ɔtwɛrɛ krataa he, ɔka kaa ho sɛ n'akoma so adeɛ ne sɛ obehu n'atiefɔɔ he anim (nky. 12). Na nka twɛrɛfoɔ he wɔ nsem pii a ɔpɛ sɛ ɔka kyɛrɛ agyidifoɔ he, nso ɔyɔɔ n'adwene sɛ ɔntwɛrɛ ne nyinaa saa krataa yi mu na mmom ɔbɛkɔ bɛ nkyɛne ne bɛ akɔtena ase adi nsem foforo yi ho nkɔmmɔ. Nea ɔka de twa krataa yi to ne sɛ, "Wo nuabaa a bɛayi no he mma he kyea wo" (nky. 13).</p>	<p>Commentary Having accomplished his purpose of writing the letter, the writer ends by expressing his desire to see them and speak to them face-to-face (v. 12). The writer had much more that he wanted to say to these believers but decided that he would not write everything to them in a letter but to speak about these things when he visited. He ends his short letter with the statement "The children of your elect sister greet you."</p>

CONCLUSION

This paper has contributed to the development and promotion of African mother-tongue biblical hermeneutics and theologizing. Other studies can be conducted in this area using this paper as a basis. The paper also serves as teaching material for grassroots participation in studying the text discussed (2 John). The study has established that God is the source of all true knowledge. Whatever knowledge contradicts what God teaches is false and deceptive and must hence be rejected. From the findings, it can be concluded that the incarnation of Christ and the basic truth about God's salvific plan are uncompromisable as far as Christianity is concerned. The contemporary church must therefore stand for the truth and use the teaching ministry to counter false teachings. Finally, it can be concluded that while Africa hospitality and communal worldview are supported by Scripture, one must be careful not to be influenced negatively through association with others. A relationship that can potentially affect one's faith (in Christ) negatively must be avoided unless the believer is mature enough to withstand such influence and eventually convert the unbeliever.

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