

Shalom AZ Ministries

In Pursuit of Israel's Redemption



"The Loving Heart of Walking in Truth"

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Devotion and Discussion Questions

Key Texts (TLV): 2 John 4-6; 1 Jn. 3:23; Deut. 6:5; Lev. 19:9-18; Ps. 85:9-11; Jer. 6:13-16; Is. 1:10-18; Jer. 7:4-12; Mic. 6:6-8; Matt. 5:21-48; Matt. 22:37-40

There is a way to be technically right and still miss the heart of God. We can know the words, know the commands, know the rhythms, know the religious language, and still somehow drift from the ancient path the Lord has always called His people to walk. We can say, "I'm walking in the truth," while the way we treat people is not shaped by love, mercy, justice, humility, and the character of God.

That is why John's words in 2 John are so important. He writes with warmth and affection, speaking to the "chosen lady and her children," likely a tender way of addressing a congregation. And he begins the heart of this short letter with joy: *"I was overjoyed to find some of your children walking in truth, just as we received as a commandment from the Father"* (2 Jn. 4). But then he immediately ties walking in truth to love. Because truth without love is not the truth as God has revealed it, and love without truth is not love as God has defined it.

1. WALKING IN TRUTH MEANS LIVING WHAT MESSIAH HAS REVEALED

John says, *"I was overjoyed to find some of your children walking in truth"* (2 Jn. 4). That phrase "walking in truth" is important. It is not simply about agreeing with true things in our minds. It is about the marriage of what we believe and how we live. Truth is not merely something we hold; it is something we walk in. It means our lives are becoming consistent with what Messiah Yeshua has revealed.

And John says this is something "we received" from the Father. There is a beautiful "we" in this. John is not standing over them as though the Word is only for "you people." He is saying, "We have received this together. We are walking in this together." This command from the Father is not detached from faith in Yeshua. As John already wrote, *"Now this is His commandment—that we should believe in the name of His Son, Yeshua the Messiah, and love one another, just as He commanded us"* (1 Jn. 3:23). Walking in truth means trusting in Yeshua and living in the love that flows from Him.

2. THE COMMAND TO LOVE IS NOT NEW, BUT ANCIENT

John continues, *"Now I ask you, dear lady, that we love one another. It is not as though I am writing you a new command, but the one we have had from the beginning"* (2 Jn. 5). John does not come with some innovative word, some brand-new thing no one has ever heard before. That is what the *deceivers* do. They come with something "more," something "beyond," something that sounds fresh but leads people away from Messiah's teaching. John does the opposite. He points them back to what has always been the heart of God.

This is the ancient command: love. *“Love ADONAI your God with all your heart and with all your soul and with all your strength”* (Deut. 6:5). And, *“You are not to take vengeance, nor bear any grudge against the children of your people, but love your neighbor as yourself. I am ADONAI”* (Lev. 19:18). Yeshua brings these together when He says, *“‘You shall love ADONAI your God with all your heart, and with all your soul, and with all your mind.’ This is the first and greatest commandment. And the second is like it, ‘You shall love your neighbor as yourself.’ The entire Torah and the Prophets hang on these two commandments”* (Matt. 22:37–40). This is not new. It is the ancient path, renewed and brought to fullness in Messiah.

3. Love Is Walking According to His Commands

John then says, *“Now this is love: that we walk according to His commands. This is the commandment—just as you heard from the beginning—that you walk in love”* (2 Jn. 6). Love can feel subjective in our world. People may define love as approval, sentiment, affection, or simply making others feel good. But John does not leave love floating in the air for us to define however we want. He says this is love: that we walk according to His commands. And then he says the command is that we walk in love.

So there is this circular relationship between truth, obedience, and love. Walk in truth. Walk according to His commands. Walk in love. They belong together. *“Lovingkindness and truth meet together. Righteousness and shalom kiss each other”* (Ps. 85:11). The absence of truth will ensure the absence of love, and the absence of love will ensure the absence of truth. To say we walk in the truth while refusing to love one another is self-deception. And to claim love while stripping it of God’s truth is not love either. Love is defined by God’s character, revealed in Yeshua, and lived out in the way we treat one another.

CONCLUSION

When John points back to what we have heard “from the beginning,” he sounds so much like the prophets. The prophets were not trying to invent something new. They were calling God’s people back to the ancient paths. Jeremiah said, *“Stand in the roads and look. Ask for the ancient paths—where the good way is—and walk in it. Then you will find rest for your souls”* (Jer. 6:16). Isaiah cried out to a people who were still doing religious things but whose hands were full of blood: *“Learn to do good, seek justice, relieve the oppressed, defend the orphan, plead for the widow”* (Is. 1:17). Micah said it plainly: *“He has told you, humanity, what is good, and what ADONAI is seeking from you: Only to practice justice, to love mercy, and to walk humbly with your God”* (Mic. 6:8).

So the question is not merely, “Am I religiously observant?” or “Do I know the right answers?” The question is: Am I being formed – is His character being formed in me? Am I walking in truth in a way that looks like love? Am I loving in a way that remains faithful to truth? Yeshua brings us to the heart of the matter. Do not just avoid murder—deal with hatred in the heart. Do not just avoid adultery—deal with lust in the heart. Do not

use religious word games—let your yes be yes and your no be no. Do not use Scripture to justify revenge—turn the other cheek. Do not hate your enemy—love your enemies and pray for those who persecute you. This is the loving heart of walking in the truth.

DISCUSSION QUESTIONS:

1. In 2 Jn. 4, John says he was “overjoyed” to find some walking in truth. What does “walking in truth” mean beyond simply believing correct doctrine?
2. Why do you think John says the command to love one another is not new, but something we have had “from the beginning”?
3. How does Lev. 19 help us see that “love your neighbor as yourself” is not just sentimental, but practical and concrete?
4. In modern life, where are we most tempted to separate truth from love—online, in family relationships, in politics, in congregation life, or somewhere else?
5. What is one specific relationship or situation where the Lord may be calling you to walk in love without abandoning truth, or to speak truth without abandoning love?

CLOSING PRAYER:

Avinu Malkhenu, Our Father, Our King, thank You for calling us back to the ancient path—the path of truth and love revealed fully in Messiah Yeshua. Forgive us for the times we have claimed to walk in truth while failing to love, and forgive us for the times we have called something love while turning away from Your truth.

Teach us to walk according to Your commands. Shape our hearts by Your character. Let lovingkindness and truth meet together in us. Let righteousness and shalom be seen in the way we live, speak, serve, forgive, correct, and care for one another. By Your Ruach, make us a people who walk in truth and walk in love.

B'Shem Yeshua, In the name of Yeshua, amen.