

3 John

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Translation.....	1
Introductory Quotes.....	2
Chapter 1.....	3
Resources.....	20

Translation

3 John 1:1 The commander [John as non-resident pastor-teacher] to my dear friend, Gaius, whom I [agape] love in the sphere of doctrine:

3 John 1:2 Dear friend, I pray above all things for you that you might continue to be financially prosperous and remain in good health, just as your soul continues to be prosperous [three things that assist in good administration].

3 John 1:3 For I was very happy when brethren [evangelists, missionaries] came and testified with reference to your doctrine, to the degree that you are continuing to walk [perception and application] by means of doctrine.

3 John 1:4 I have no greater happiness that this: that I might continue to hear that my students [non-resident congregations] are continuing to walk in the sphere of doctrine.

3 John 1:5 Dear friend, you are applying doctrine whenever you are providing [hospitality] to the brethren [members of his own congregation] and especially to strangers [evangelists and missionaries],

3 John 1:6 Who have testified about your virtue love before the assembly [in Ephesus]; you will continue to perform [provide hospitality] honorably when you assist them on their journey in a manner worthy of God.

3 John 1:7 For on behalf of His name [Jesus Christ] they went out [as evangelists and missionaries], taking nothing from unbelievers [the heathen].

3 John 1:8 Therefore, we ought to support [underwrite] such persons as these [evangelists and missionaries], so that we might become fellow workers for doctrine.

3 John 1:9 I wrote something [doctrinal letter] to the assembly, but Diotrephes, one who wants to be leader over them, did not recognize us [rejected the authority of John and the letter bearers].

3 John 1:10 For this reason, if I must come before the assembly [to straighten things out], I will point out his deeds [public embarrassment] which he is performing [in authority arrogance], slandering us with evil words, and because he is not satisfied with the status quo [arrogance of unhappiness], neither does he himself recognize the brethren [congregational vote], and being determined [locked-in arrogance], he hinders them [prevents positive believers from learning doctrine] and expels them out from the assembly.

3 John 1:11 Dear friend, do not follow evil [the modus operandi of Diotrephes], but instead divine good. He who makes it a practice to perform divine good [functions inside the divine system] is from God [as a representative]; he who makes it a practice to perform evil [functions inside the cosmic system] does not understand God [no fellowship with Divinity].

3 John 1:12 With reference to Demetrius [as a replacement for Diotrephes], he has been approved of by all [concerned] as well as by doctrine itself. In fact, we ourselves [John and leaders in his local congregation] also approve, and you know from the past and still know in the present that our testimony [as character witnesses] is accurate.

3 John 1:13 I have many things to write to you, but [due to canonicity and the inspiration of the Holy Spirit] I do not wish to write to you with ink and reed pen.

3 John 1:14 But I hope to see you shortly, and then we will speak face-to-face [social life]. Prosperity [peace] to you. Your friends [in Ephesus] salute you. Salute my friends [in Pergamus] by name.

Introductory Quotes

Please refer to the introduction on 1 John for historical context. (LWB) Gaius, to whom this letter is written, had shown traveling teachers and messengers hospitality; the church to which Gaius evidently belonged, however, had refused to receive them, at the instigation of one Diotrephes. Gaius is praised for his hospitality, but Diotrephes' uncooperative behavior is deplored. (F. Bruce) It is likely that he belonged to a church somewhere in Roman Asia (western Turkey). The writer seems to have been urging Gaius to show hospitality to Demetrius, who was evidently a traveling Christian preacher. (Z. Hodges)

Truth again is presented as all-important. When truth and love come into conflict, truth must survive. This means that you are not to love the false teacher. Walking in truth is all-important ... Someone has put it like this: “My life in God – that’s salvation. My life with God – that’s communion and fellowship. But my life for God – that’s service.” This epistle deals with my life for God, and it has to do with walking and working in the truth. Love can become very sloppy; it can become misdirected, and it certainly can be misunderstood if it is not expressed within the boundary of truth. (J. McGee)

Chapter 1

LWB 3 John 1:1 The commander [John as non-resident pastor-teacher] to my dear friend, Gaius, whom I [*agape*] love in the sphere of doctrine:

KW 3 John 1:1 The elder, to Gaius, the beloved, whom, as for myself, I love in the sphere of the truth.

KJV 3 John 1:1 The elder unto the wellbeloved Gaius, whom I love in the truth.

TRANSLATION HIGHLIGHTS

John wrote this letter to a dear friend, Gaius, knowing it would become part of the canon of Scripture. He used the title *presbyteros*, a Greek military term which means commander of the garrison or admiral of the navy; it is also used for an authoritative teacher and leader. John is the non-resident pastor over the assembly Gaius attends. In the same manner as he greeted the Lady Nympha in 2nd John, he communicates his *agape* love towards Gaius (Durative Present tense) in the sphere of doctrine. The only way to express *agape* love is by being grounded in truth, i.e., maximum Bible doctrine in the soul. *Agapeto* can be legitimately translated as either beloved or dear friend. Since John uses the verb *agapao* in the same sentence as *agapeto*, I prefer the translation “dear friend” to avoid sounding redundant. *Agape* love is only truly expressed in the sphere of doctrine. When we get to an expression of *agape* love called hospitality, do not forget that any expression of *agape* love by being gracious and hospitable must be in the sphere of doctrine or it is illegitimate. This extremely important point is almost always missed by emotional types who try to substitute *phileo* for *agape* and works for truth (doctrine). That is a corrupt and non-biblical formula.

RELEVANT OPINIONS

Gaius is greeted as “my dear friend,” a term which reflects the affectionate regard in which the elder held this fellow believer. (C. Kruse) “Whom I love in the truth.” Immediately we are told that Gaius is sound in doctrine. He accepted the deity of Christ. Gaius is a man who stood for the truth, and he not only stood for the truth but he also worked for the truth. (J. McGee) “Presbuteros” was commonly used in early Christianity as a title for authoritative leaders and teachers. (T. Johnson)

The fact that John was an apostle and that he issued many commands in his epistles is more than ample support (accompanying the extra-biblical use of *presbuteros* in military terms) for translating it as commander. (LWB)

3 John 1:1 The commander (Subj. Nom.; John as non-resident pastor-teacher) to my (Dat. Poss.) dear friend (Dat. Ind. Obj.; beloved), Gaius (Dat. Appos.), whom (Acc. Appos.) I (Subj. Nom.) love (ἀγαπάω, PAI1S, Durative) in the sphere of doctrine (Loc. Sph.; truth):

^{BGT} **3 John 1:1** Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

^{VUL} **3 John 1:1** senior Gaio carissimo quem ego diligo in veritate

LWB 3 John 1:2 Dear friend, I pray above all things for you that you might continue to be financially prosperous and remain in good health, just as your soul continues to be prosperous [three things that assist in good administration].

^{KW} **3 John 1:2** Beloved, in all things I am praying that you will be prospering, and that you will be continually having good health just as your soul is prospering.

^{KJV} **3 John 1:2** Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

TRANSLATION HIGHLIGHTS

John tells his dear friend, Gaius, that he prays (Customary Present tense) for him regularly and when he does, he emphasizes two things in his prayers. Gaius already enjoys spiritual prosperity from the doctrine in his soul (Durative Present tense). That covers his spiritual life, but it doesn't necessarily mean he is financially well-off and physically healthy. Both of these dimensions in life are important to the exercise of your spiritual gift, in this case, the gifts of administration, refreshment and helps. John prays that Gaius might become as financially prosperous and as healthy (Durative Present tense) as he is spiritually prosperous. Then all three beneficial things will work together for his success. Here's a good man who is faithful to the Word of God; he has the most important priority in life well in hand. Using a traditional greeting and prayer, John prays that he will have continual funding behind him and good health which aids in a sound mind. In other words, John is praying for his logistical grace support. Let the etymologists fight over the use of *peri* (around, concerning) for "above," since there are divergent streams of thought. I prefer "above all things."

RELEVANT OPINIONS

For our own sake, for the sake of our families, and for the sake of our usefulness, prosperity in temporal things is desirable. Wealth is a wonderful power; and in the hands of a wise man it is a great boon both to himself and to others ... The apostle wishes that his earthly career may be as bright as his spiritual career; may he have a sound body for his sound mind, and may his fortunes be

sound also. The Greek for “prosper” means exactly to “have a good career ...” Physical health is desirable. Health of body, for many obvious reasons, is one of God’s best gifts to man. The state of the body exercises a great influence upon the mind and soul. It is the organ and agent of both; and, if it be unhealthy, our impressions of the outward will be untrue, and our influence upon the outward will be limited and feeble. Our spiritual feelings and expressions are considerably toned and coloured by our physical condition. (A. Plummer)

Unless our spiritual prosperity be at least commensurate with our temporal prosperity, the latter ceases to be a blessing. All the worldly wealth which a man possesses which is more than proportionate to the wealth of his soul, he will do well to get rid of at once, or by Divine grace bring the wealth of his soul into proportion with it. (W. Jones) I dare say none of us will dispense with our material wealth, so we’d better get to work on our spiritual wealth! (LWB) This soul prosperity is brought out, in what follows, in connection with a satisfactory relation to the truth, and specially the practice of hospitality. (R. Finlayson) Regarding the contents of this verse, Adolph Deissman in his monumental work, *Light From the Ancient East*, shows that the words “I pray that in all things thou mayest prosper and be in health,” are found frequently in letters of that day ... Misunderstanding this formula, many commentators on 3rd John have assumed that Gaius, the addressee, had been ill immediately before. It is therefore not necessary to suppose that Gaius was ill. (K. Wuest)

The convention of wishing one’s reader good health at the outset of a letter is one of great antiquity. So regular was this sort of thing in Latin letters that it was customarily expressed by the use of initials, S V B E E V (*si vales, bene est; ego valeo*, “if you are well, that is good; I am well). The elder adapts such conventional good wishes in a manner all his own. (F. Bruce) Some sharp Romans must have known *electronic text messaging* would come along some day and that high school students would take their practice to the limit. (LWB) Gaius has made more spiritual than material progress, and that is commendable. (S. Kistemaker) The author’s wish for the general well-being of his friend was a customary concern in Hellenistic letters and constitutes no basis for a “right to prosperity” among Christians. (T. Johnson)

3 John 1:2 Dear friend (Voc. Address; beloved Gaius), I pray (εὐχομαι, PM11S, Customary, Deponent) above all things (Adv. Gen. Ref.) for you (Acc. Adv.) that you might continue to be financially prosperous (εὐδοῶ, PPInf., Durative, Inf. As Dir. Obj. of Verb) and (connective) remain in good health (ὑγιαίνω, PAInf., Durative, Inf. As Dir. Obj. of Verb; in order to be an effective administrator), just as (comparative) your (Gen. Poss) soul (Subj. Nom.) continues to be prosperous (εὐδοῶ, PPI3S, Durative).

^{BGT} **3 John 1:2** Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοῦταί σου ἡ ψυχή.

^{VUL} **3 John 1:2** carissime de omnibus orationem facio prospere te ingredi et valere sicut prospere agit anima tua

LWB **3 John 1:3** For I was very happy when brethren [evangelists, missionaries] came and testified with reference to your doctrine, to the degree that you are continuing to walk [perception and application] by means of doctrine.

KW **3 John 1:3** For I rejoiced greatly when brethren were constantly coming and bearing witness of your truth, just as, as for you, in the sphere of the truth you are conducting yourself.

KJV **3 John 1:3** For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

TRANSLATION HIGHLIGHTS

John was very happy when (Temporal Participle) some of his Christian brothers showed up and gave a good report (Historical Present tense) on the application of doctrine in Gaius' life. These "brethren" were probably traveling evangelists and missionaries, most likely from the assembly or neighborhood where Gaius lived. If not, they must have received a gracious display of hospitality from him while *en route* to their next destination. They testified to John that Gaius was continuing to walk (Durative Present tense) by means of doctrine. That means he was consistent in his intake, metabolization, and application of the Word of God to his daily life. John is most gratified to hear that a former face-to-face student was still making progress, even while living in another region of Asia Minor.

RELEVANT OPINIONS

We are to be careful to give the soul its proper nourishment, which is the truth: thoughts of God's love, thoughts of His ends in our life. If we entertain false views of God and of life, we are really taking poison into our soul. (R. Finlayson) The elder seems to be emphasizing here that Gaius' faithfulness involves not only holding to correct doctrine, but also persisting in correct action. (C. Kruse) As always in the Johannine writings, "truth" covers every sphere of life, moral, intellectual, spiritual. (A. Robertson) Many of these traveling evangelists and missionaries reported to John the graciousness of Gaius and his walk in the truth ... "The truth" is actually the doctrine and the teaching of the apostles ... The *summum bonum* for the Christian is whether or not he is walking in the truth and walking in the light. It isn't how you walk but where you walk that is important. (J. McGee)

3 John 1:3 For (explanatory) I was very (Adv. Degree) happy (χαίρω, API1S, Constative) when brethren (Subj. Gen.; pulpit committee, evangelists, missionaries) came (έρχομαι, PMPTc.GMP, Historical, Temporal, Deponent) and (continuative) testified (μαρτυρέω, PAPtc.GMP, Historical, Temporal) with reference to your (Gen. Poss.) doctrine (Dat. Reference), to the degree that (comparative) you (Subj. Nom.) are continuing to walk (περιπατέω, PAI2P, Durative; perception and application) by means of doctrine (Instr. Means).

BGT **3 John 1:3** ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

^{VUL} **3 John 1:3** gavisus sum valde venientibus fratribus et testimonium perhibentibus veritati tuae sicut tu in veritate ambulas

LWB 3 John 1:4 I have no greater happiness that this: that I might continue to hear that my students [non-resident congregations] are continuing to walk in the sphere of doctrine.

^{KW} **3 John 1:4** Greater joy than this I do not have, namely, that I am hearing that my own children are habitually ordering their behavior in the sphere of the truth.

^{KJV} **3 John 1:4** I have no greater joy than to hear that my children walk in truth.

TRANSLATION HIGHLIGHTS

John has no greater happiness (Static Present tense) than to hear by way of oral or written report (Iterative Present tense) that his students are continuing to walk (Durative Present tense) in the sphere of doctrine. The potential subjunctive mood means he realizes this is not always the case, because some believers will inevitably be distracted and make little or no progress in the spiritual life. When you live and teach in one city you get the opportunity to see firsthand how those in your congregation are learning the Word of God week after week. But for those who live in another town, state and even country, the only way you know that your non-resident students are making progress is by oral or written report from somebody you know and trust that has been there personally and has seen them in action. John has trained a number of evangelists and missionaries who have enjoyed Gaius' hospitality as well as that of other believers. They report back to him what they see and experience during their travels. Any news of positive volition from his unseen congregations thrills him when it arrives.

RELEVANT OPINIONS

The success of a young man in temporal things is a great joy to his parents. To Christian parents it is a far greater joy when their children give their hearts to God, and walk in truth. And to the Christian minister, and the Sunday school teacher, the spiritual prosperity of those whom they have led to the Saviour is a source of deep and pure rejoicing. (W. Jones) It is a great joy to him, now that he is an old man, to hear that his converts, scattered out over the area of Asia, are still walking in truth. (J. McGee) The term "walk" is a metaphor for "live." To live in the truth is to make the truth the sphere in which life is conducted; it is to live in accordance with the truth ... Clearly John is speaking of living in accordance with *the* truth, that body of truth that lies at the heart of the Christian faith. (D. Burdick)

3 John 1:4 I have (ἔχω, PA11S, Static) **no** (neg. adv.) **greater** (Acc. Measure, Complementary, comparative) **happiness** (Acc. Dir. Obj.) **than this** (Adv. Gen. Ref.): **that** (introductory) **I might continue to hear** (ἀκούω, PASubj.1S, Iterative, Potential) **that** (Acc. Appos., demonstrative) **my** (Gen. Rel.) **students** (Subj. Acc.; non-resident congregations) **are continuing to walk** (περιπατέω, PAPtc.ANP, Durative, Modal) **in the sphere of doctrine** (Loc. Sph.).

^{BGT} **3 John 1:4** μειζοτέρων τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.

^{VUL} **3 John 1:4** maiorem horum non habeo gratiam quam ut audiam filios meos in veritate ambulantes

LWB 3 John 1:5 Dear friend, you are applying doctrine whenever you are providing [hospitality] to the brethren [members of his own congregation] and especially to strangers [evangelists and missionaries],

^{KW} **3 John 1:5** Beloved, you are doing a work of faith, whatever you are performing for the brethren, and this for strangers.

^{KJV} **3 John 1:5** Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

TRANSLATION HIGHLIGHTS

John addresses Gaius as beloved or dear friend once again, this time because he has been applying doctrine in his daily life (Customary Present tense) by providing hospitality and service (Constative Aorist tense) to others. Gaius has the spiritual gifts of encouragement and helps as well as administration, and he is being faithful in the exercise of these gifts. He is faithfully exercising them every time he provides some beneficial service (Temporal Subjunctive mood) to members of his own local assembly, but also when he does so to strangers. Strangers in this context are travelling evangelists and missionaries. It's an honorable service to provide hospitality to believers you know, but it's even more honorable to provide hospitality to those who are teaching and preaching whom you don't know. Gaius made himself available to anyone who spread the gospel. He used his gift of administration to assist in the operation of his local church. He provided food, shelter, and travel assistance to ministers of the gospel. There was no doubt that the doctrine he was learning from John was being applied to the benefit of others.

RELEVANT OPINIONS

These travelers had turned to Gaius for hospitality because they had been refused it by Diotrephes. (C. Kruse) Strangers in this context means that the brothers came from other places and were not known to Gaius. (S. Kistemaker) Today many regard truth as nonessential, so long as good deeds are done. But John does not favor this view, nor does he regard it as possible. According to the apostle, good deeds flow from truth, just as love flows from it. For it is only as one walks according to the doctrines of the Word, which he has been taught, that truly righteous acts become possible. (J. Boice) While "love" is easier to associate with hospitality than is "truth," part of the truth for John is the Christian's status as child of God through belief in Jesus as God's Son. Hospitality to the "brothers" is a manifestation of that status and thus of truth. (R. Brown)

3 John 1:5 Dear friend (Voc. Address; beloved Gaius), you are applying (ποιέω, PAI2S, Customary) doctrine (Acc. Dir. Obj.) whenever (Temporal Acc. With conj.; in whatever) you are providing (ἐργάζομαι, AMSubj.2S, Constative, Temporal, Deponent; working,

performing: hospitality) to the brethren (Acc. Adv.; members of the royal family) and (continuative) especially (Acc. Degree) to strangers (Acc. Adv.; evangelists and missionaries),

^{BGT} **3 John 1:5** Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο ξένους,

^{VUL} **3 John 1:5** carissime fideliter facis quicquid operaris in fratres et hoc in peregrinos

LWB 3 John 1:6 Who have testified about your virtue love before the assembly [in Ephesus]; you will continue to perform [provide hospitality] honorably when you assist them on their journey in a manner worthy of God.

^{KW} **3 John 1:6** Those who bore testimony of your love before the assembly, whom you are doing well to provide with the necessities of travel [assuming the responsibility for their expenses] on their journey in a manner worthy of God;

^{KJV} **3 John 1:6** Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

TRANSLATION HIGHLIGHTS

Some of the travelling evangelists and missionaries who received gracious hospitality from Gaius have testified about his virtue love (Constative Aorist tense) before the local assembly in Ephesus. Gaius wasn't present to hear these highly favorable remarks in person, but those whom he treated well sung his praises publicly wherever they went. To Gaius, the exercise of his spiritual gift was often invisible; but to those who received care and concern from him, they publicized it to those in other communities. John tells us that he will continue to perform honorable Christian service (Predictive Future tense) whenever he assists others like them on their journey (Temporal Participle). He has no doubt that Gaius will continue in this manner. Doing so is functioning in the Christian way of life in a manner worthy of God. In a very real sense, Gaius was the model for today's 24-hour *travel agent*.

RELEVANT OPINIONS

The evangelists, when they returned to the Church from which they had been sent forth on their work, gave an account of their mission, and in so doing testified to the hearty hospitality of Gaius. (W. Jones) He showed his visitors Christian love, and when they spoke of his reception of them in their report of their journey to the church from which they had set out, Gaius' hospitality became a matter of widespread renown. (F. Bruce) When strangers received hospitality, it was incumbent upon them to report positively about their hosts to their own community when they returned from their travels. Of course, if hospitality was denied, that, too, would be reported, and the loss of face experienced would need to be dealt with. (C. Kruse)

3 John 1:6 Who (Nom. Appos.) have testified about (μαρτυρέω, AAI3P, Constative; made a deposition) your (Poss. Gen.) virtue love (Dat. Ind. Obj.; *agape*) before the assembly (Gen. Place; in Ephesus);

you will continue to perform (ποιέω, FAI2S, Predictive) **honorably** (complementary adv.) **when you assist them** (Acc. Dir. Obj.; escort, supply) **on their journey** (προπέμπω, AAPtc.NSM, Constative, Temporal; food, clothing, money) **in a manner worthy of** (qualitative adv.) **God** (Gen. Manner),

^{BGT} **3 John 1:6** οἱ ἑμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ·

^{VUL} **3 John 1:6** qui testimonium reddiderunt caritati tuae in conspectu ecclesiae quos bene facies deducens digne Deo

LWB 3 John 1:7 For on behalf of His name [Jesus Christ] they went out [as evangelists and missionaries], taking nothing from unbelievers [the heathen].

^{KW} **3 John 1:7** Because, for the sake of the Name they went forth, taking not even one thing from the pagans.

^{KJV} **3 John 1:7** Because that for his name's sake they went forth, taking nothing of the Gentiles.

TRANSLATION HIGHLIGHTS

The strangers John has been referring to were evangelists and missionaries who left their home towns (Constative Aorist tense) on behalf of Jesus Christ. Because of gracious individuals like Gaius, they did not have to take anything (Historical Present tense) from unbelievers to support them. They could be self-sufficient in that their sole support came from fellow Christians. This is an important policy for those with a communication gift. Ministers of the Word, regardless of capacity, should not be funded by those who are not members of the royal family of God. They should be supported by their local church or their own funds. You have to “pay the piper,” so to speak, so if you accept money from an unbeliever you might end up compromising your message to keep from hurting their feelings or insulting them. It’s better to keep the gospel message pure and free.

RELEVANT OPINIONS

As the itinerating evangelists and teachers went about they were graciously entertained by such as Gaius and helped on their way. They did not look to the world for sustenance. They recognized the fact that the Lord’s work should be supported by the Lord’s people. Thus they were happily independent of the heathen to whom they ministered, and so had a rightful claim upon the sympathetic help of fellow-believers ... High pressure efforts to squeeze money out of Christ-rejecters and even carnal Christians is thoroughly opposed to the grace of the gospel. (H. Ironside) That they went out “for the sake of the Name” shows that they were missionaries. (F. Gaebelein, G. Barker)

3 John reflects the denial of hospitality to itinerants, but in this case it is the denial of hospitality, not to the secessionists, but to the bona fide missionaries who have gone out from the elder’s community “for the sake of the Name.” (C. Kruse) The missionaries might have accepted maintenance (Matt.

10:10), but like Paul, they waived their right “that they might cause no hindrance to the Gospel of Christ.” (W. Nicole) For the contrast between Christians and non-Christians (unbelievers) see Matt. 5:47, which speaks of the difference between brothers and pagans ... It was difficult enough on occasions to accept such help from fellow Christians, let alone from unbelievers. (S. Smalley)

3 John 1:7 For (explanatory) on behalf of His name (Abl. Agency; Jesus Christ) they went out (ἐξέρχομαι, AAI3P, Constativ, Deponent; as evangelists and missionaries), taking (λαμβάνω, PAPtc.NMP, Historical, Modal) nothing (Acc. Dir. Obj.) from unbelievers (Abl. Source; the heathen).

^{BGT} **3 John 1:7** ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν.

^{VUL} **3 John 1:7** pro nomine enim profecti sunt nihil accipientes a gentibus

LWB 3 John 1:8 **Therefore, we ought to support [underwrite] such persons as these [evangelists and missionaries], so that we might become fellow workers for doctrine.**

^{KW} **3 John 1:8** Therefore, as for us, we ought as a moral obligation to underwrite such as these, in order that we may become fellow workers with the truth.

^{KJV} **3 John 1:8** We therefore ought to receive such, that we might be fellowhelpers to the truth.

TRANSLATION HIGHLIGHTS

According to John, we are obligated (Customary Present tense) to support as often as possible (Iterative Present tense) evangelists and missionaries. “Support” means to underwrite their efforts to spread the gospel and teach Church Age doctrine. By doing so, not only do we engage in honorable service, but we then seize the opportunity (Potential Subjunctive mood) to become fellow workers for doctrine. The success of their ministry becomes our success. There are rewards for everyone concerned when believers work as a team (Latin: cooperation), each contributing his or her spiritual gifts to the ministry. On the other hand, covered elsewhere in Scripture, the availability of charity and hospitality from fellow believers does not give any “fellow worker” permission to live like a ministerial vagrant. Even Paul had to make tents to support himself in some cities.

RELEVANT OPINIONS

The result was a joint-participation “in the cause of the truth.” The call to practice hospitality meant that members of the Johannine community could become fellow workers with the missionaries in proclaiming the true gospel of Jesus. (S. Smalley) Those who give, work together with the message itself. They have a part in impressing the truth of the gospel on the minds and hearts of the people who hear it. (D. Burdick) Providing for the financial needs of those who have been sent out for the sake of the Name is a spiritual work in itself. (D. Jackman)

3 John 1:8 Therefore (inferential), we (Subj. Nom.) ought (ὀφείλω, PAI1P, Customary; obligation) to support (ὑπολαμβάνω, PAInf.,

Iterative, Inf. As Dir. Obj. of Verb; assist, underwrite) such persons as these (Acc. Dir. Obj.; evangelists, missionaries), so that (result) we might become (γίνομαι, PMSubj.1P, Descriptive, Potential, Deponent) fellow workers (Pred. Nom.) for doctrine (Dat. Ind. Obj.).

^{BGT} **3 John 1:8** ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

^{VUL} **3 John 1:8** nos ergo debemus suscipere huiusmodi ut cooperatores simus veritatis

LWB 3 John 1:9 I wrote something [doctrinal letter] to the assembly, but Diotrephes, one who wants to be leader over them, did not recognize us [rejected the authority of John and the letter bearers].

^{KW} **3 John 1:9** I wrote something to the assembly. But the one who is fond of being the pre-eminent one among them, Diotrephes, [the name means “nourished by Zeus,” the chief god of the Greeks], is not accepting us.

^{KJV} **3 John 1:9** I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

TRANSLATION HIGHLIGHTS

John wrote a valuable doctrinal letter (Epistolary Aorist tense) to the church, but Diotrephes refused to recognize the authority (Customary Present tense) of the apostle and his letter bearers. He was overcome with approbation lust. He wanted to be leader over the congregation. Most likely they met in his house, so he should be running “the show.” He found some way to exert himself over some and to eject others. If it was his house, who would have objected? This apparently became so pronounced that he would not give John audience.

RELEVANT OPINIONS

The request was only reasonable; but Diotrephes opposed it, not because he disliked John’s teaching, or the teaching of the missionaries, but simply because he wished to assert his personal authority. (R. Finlayson) Diotrephes had set himself up as a teacher, and when his teaching was contradicted by the teaching of the Apostle John, he attempted to discredit John as an apostle and to repudiate John’s message to that assembly of believers. His pride and his love of pre-eminence showed that he was a carnal man. (J. Pentecost) John had evidently written to the church where Gaius was locally connected commending an itinerant named Demetrius. (H. Ironside) Some forty years ago I wrote an article on Diotrephes for a denominational paper. The editor told me that twenty-five deacons stopped the paper to show their resentment against being personally attacked in the paper. (A. Robertson) Diotrephes refuses to respond to John’s counsel, ignores his correspondence, and breaks the bond of Christian fellowship. (S. Kistemaker)

The language suggests a self-promoted demagogue (their would-be leader) rather than a constitutional *presbyteros* or *episkopos*. (F. Bruce) This denial of hospitality is advocated by Diotrephes, and it appears to be motivated by some animosity between himself and the elder. It is difficult to say what the basis of this animosity is; whether it is personal, doctrinal, ecclesiastical, or whether it is because Diotrephes has sided with the secessionists and is treating the orthodox missionaries in the same way the elder contends the secessionist missionaries should be treated. (C. Kruse) Some causes of clericalism lie deep in the human constitution. Some people always want to run the show, to dominate others. That tendency can lead to outright abuse or tyranny. (J. Boice) This unheralded nucleus of Christians existed in the congregations of the Roman province of Asia, located in what is today western Turkey. (R.B. Thieme, Jr.)

Diotrephes is a man who puts on airs. He is pretentious. He is vainglorious. He struts around like a peacock. He has an overweening ambition. He is puffed up, inflated like a balloon. He is one whom you have to receive with a flourish of trumpets. He comes in a blaze of glory. That's Diotrephes ... His motto was "to rule or ruin." He was going to have his way, and it did not make any difference what the result might be ... I am going to say something now that may be very harsh. There are many men who may mean well, but who enjoy leading in the church. They enjoy being up before a group of people. For the most part, the ones I have met are almost Bible ignoramuses – they know very little about the Word of God. But they love to talk, and their talk has actually sometimes caused me to bow my head in shame as I was sitting there on the platform. Some of the things they say are totally unscriptural, totally beside the point, and dead as a doornail. (J. McGee)

3 John 1:9 I wrote (γράφω, AAI1S, Epistolary) something (Acc. Dir. Obj.; doctrinal letter) to the assembly (Dat. Adv.), but (adversative) Diotrephes (Subj. Nom.), one (Nom. Appos.) who wants to be leader over (φιλοπρωτεύω, PAPTc.NMS, Descriptive, Substantival) them (Gen. Disadv.), did not (neg. adv.) recognize (ἐπιδέχομαι, PMI3S, Customary, Deponent) us (Acc. Dir. Obj.; rejected the authority of John and the letter bearers).

^{BGT} **3 John 1:9** Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.

^{VUL} **3 John 1:9** scripsissem forsitan ecclesiae sed is qui amat primatum gerere in eis Diotrepes non recipit nos

3 John 1:10 For this reason, if I must come before the assembly [to straighten things out], I will point out his deeds [public embarrassment] which he is performing [in authority arrogance], slandering us with evil words, and because he is not satisfied with the status quo [arrogance of unhappiness], neither does he himself recognize the brethren [congregational vote], and being determined [locked-in arrogance], he hinders them [prevents positive believers from learning doctrine] and expels them out from the assembly.

^{KW} **3 John 1:10** On this account, if I should come, I shall bring to remembrance his works which he has been constantly doing, prating against us with pernicious words, and not being content

with these things, neither does he himself accept the brethren; and those who after mature consideration desire to do so, he prevents, and out of the assembly he throws them.

^{KJV} **3 John 1:10** Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

TRANSLATION HIGHLIGHTS

Because Diotrephes has gone beyond the bounds of legitimate authority and is ruling the assembly like a tyrant, John thinks he might have to come there in person (Potential Subjunctive mood) and straighten things out. The Dramatic Present tense points to the high drama this scene would have been if it indeed happened! If this was necessary, John planned to point out his deeds, holding him up to public embarrassment (Predictive Future tense). The 3rd class conditional clause left the actual occurrence of this meeting in question. Maybe he was required to do this drastic thing, and maybe he found another way of remedying the situation. He does describe the deeds Diotrephes was engaged in (Iterative Present tense). He slandered John and his messengers with evil words, and created political strife in the local assembly. Most believers in the assembly let him get away with it because he was wealthy and the assembly met in his house.

Moreover, because he was not content with the way things were organized in the church, he refused to recognize the authority of a congregational vote (Customary Present tense). Apparently they did not like the way he wanted to run things and voted him out of office, but he ignored their vote and threw the “troublemakers” out of his house – if you believe this group of believers met in his house, and I do. He was completely immersed in the arrogance of unhappiness, anti-authority arrogance, and self-importance of the highest degree. He had a lot of money, a big house, and was used to running the show. He recognized no authority but his own. He was completely locked-into various gates of the cosmic system and was bound and determined (Attributive Participle) to have his way. He hindered positive believers from learning true doctrine (Dramatic Aorist tense) and expelled those whom he didn’t like out of the house-church. They could hardly argue, because he owned it.

RELEVANT OPINIONS

The apostle is proceeding on the lines prescribed by Christ. He has remonstrated with Diotrephes privately; he has sent messengers to him to speak in his name, and Diotrephes has declined to receive them ... The insolent opposition to the apostle on the part of Diotrephes, and the severe language used by John in condemning him, stand almost alone in the NT. For a parallel to the latter we must look to our Lord’s denunciation of the arrogant and hypocritical Pharisees who opposed Him. The Pharisees, like Diotrephes, not merely refused to walk in the right path themselves, but hindered those who were entering upon it. (A. Plummer) He belonged to the class of those who love to have the pre-eminence; who are bent, not on the peace and prosperity of the Church, but on their being first in the Church, even at the expense of its peace and prosperity. And this ambitious member or office-bearer of the Church succeeded for a time; he tasted the sweets of ecclesiastical power, in getting a majority to agree with him against the apostle. (R. Finlayson)

The objection has been made that Gaius cannot have belonged to the same church as Diotrephes, otherwise he would not have needed to be told about the conduct of Diotrephes. The objection would be valid only if this were a purely private letter – but there are no purely private letters in the NT. The letter is a formal indictment of Diotrephes as well as a testimonial for Gaius and Demetrius. (W. Orr) He backed up his own refusal to receive the messengers by forbidding others to welcome them, and excommunicating them if they did. (F. Bruce) Gaius and Diotrephes were likely both members of the same local church. There is no evidence of any theological heresy causing a conflict in the church; the problem was simply a matter of personal ambition ... The fact that the members of this Johannine church can be forced to reverse their custom of hospitality to visiting brothers and thus move against the impetus of the commandment shows Diotrephe's power. (R. Lightner) At Rome there has been a permanent Diotrephes in the office of the papacy. (W. Alexander)

Such action, a form of public rebuke, would be required of the elder in the culture of the first-century Mediterranean world to restore the honor he had lost when Diotrephes spoke evil of him ... Diotrephes had shamed him by rejecting those whom he had recommended. To reject those recommended was the same as rejecting the one who recommended them ... Excommunication in the case represents an abuse of leadership responsibility. (C. Kruse) A terrible reckoning, like that of the Day of Judgment – to hear a recital of all one's passionate speeches and inconsiderate actions. (R. Nicole) One might think because of the abominable conduct of Diotrephes that John might well have threatened him with excommunication, since he had excommunicated others. But significantly John does not say this. He says only that when he comes he will expose Diotrephes. No doubt, John has in mind to exercise some form of remedial discipline if such becomes necessary. But John does not threaten. (J. Boice)

3 John 1:10 For this reason (Acc. Purpose), if (protasis, 3rd class condition, "maybe I will, maybe I won't") I must come before the assembly (ἔρχομαι, AASubj.1S, Dramatic, Potential; to straighten things out), I will point out (ὑπομνήσκω, FA1S, Predictive) his (Gen. Poss.) deeds (Acc. Dir. Obj.; public embarrassment) which (Acc. Gen. Ref.) he is performing (ποιέω, PAI3S, Iterative; in authority arrogance), slandering (φλυαρέω, PAPtc.NMS, Iterative, Circumstantial; maligning, talking nonsense) us (Acc. Dir. Obj.) with evil (Instr. Manner) words (Dat. Ind. Obj.), and (continuative) because he is not (neg. particle) satisfied (ἀρκέω, PPPtc.NMS, Descriptive, Causal; content, arrogance of unhappiness) with the status quo (Dat. Ind. Obj.; the state of things), neither (neg. conj.) does he himself (Subj. Nom.) recognize (ἐπιδέχομαι, PMI3S, Customary, Deponent; the authority of) the brethren (Acc. Dir. Obj.; congregational vote), and (continuative) being determined (βούλομαι, PMPTc.AMP, Descriptive, Attributive, Deponent; locked-in arrogance), he hinders (κωλύω, PAI3S, Dramatic; restrains) them (Acc. Dir. Obj.; positive believers) and (continuative) expels (ἐκβάλλω, PAI3S, Dramatic; cast out, excommunicates) them (Acc. Dir. Obj.) out from the assembly (Abl. Separation).

^{BGT} **3 John 1:10** διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ λόγοις πονηροῖς φλυαρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς καὶ τοὺς βουλομένους κωλύει καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

^{VUL} **3 John 1:10** propter hoc si venero commoneam eius opera quae facit verbis malignis garriens in nos et quasi non ei ista sufficiant nec ipse suscipit fratres et eos qui cupiunt prohibet et de ecclesia eicit

LWB 3 John 1:11 Dear friend, do not follow evil [the modus operandi of Diotrephes], but instead divine good. He who makes it a practice to perform divine good [functions inside the divine system] is from God [as a representative]; he who makes it a practice to perform evil [functions inside the cosmic system] does not understand God [no fellowship with Divinity].

^{KW} **3 John 1:11** Beloved, do not have the habit of imitating the evil, but the good. The one who is in the habit of doing evil has not seen God.

^{KJV} **3 John 1:11** Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

TRANSLATION HIGHLIGHTS

John commands Gaius not to follow evil (Imperative of Prohibition), but instead to follow (Latin: imitate) good. Evil was the *modus operandi* of Diotrephes; he is to avoid this kind of life at all costs. The believer who makes it a habit to perform divine good (Iterative Present tense) is functioning inside the divine system. The believer who makes it a habit to perform human good and evil (Iterative Present tense) is functioning inside the cosmic system. The believer in the divine system is a representative of God. The believer in the cosmic system does not have communion or fellowship with God. He does not understand or experience spiritual phenomenon (Intensive Perfect tense). From the Latin, the positive believer is a *benefactor*; the negative believer is a *malefactor*. This verse is a transition between John's short commentary on Diotrephes (vs.9-10) and Demetrius who comes immediately afterwards (vs. 12). Both men are examples of the two spheres of living, good and evil, the divine system and the cosmic system. We are obviously to follow or imitate only those believers who reside in the divine system, eg., Demetrius, but not Diotrephes.

RELEVANT OPINIONS

Diotrephes placed his house at the disposal of Johannine Christians in the area, and he has now begun to use his role as host to run the affairs of the church and to control what is taught. (R. Brown) There are a host of theories about Diotrephes; I like this one best. (LWB) John is not allowing Gaius the opportunity to remain neutral, for he presents a choice here between good and evil. If Gaius does not continue the hospitality, he is imitating Diotrephes whose bad action is tantamount to a denial of the truth and alienation from God. (R. Brown)

3 John 1:11 Dear friend (Voc. Address; beloved Gaius), do not (neg. particle) follow (μιμέομαι, PMImp.2S, Gnostic, Prohibition, Deponent; imitate, emulate) evil (Acc. Disadv.; the cosmic modus

operandi of Diotrephes), but instead (contrast) divine good (Acc. Adv.). He (Subj. Nom.) who makes it a practice to perform divine good (ἀγαθοποιέω, PAptc.NMS, Iterative, Substantival, Articulate; functions inside the divine system) is from God (Abl. Agency; as a representative); he (Subj. Nom.) who makes it a practice to perform evil (κακοποιέω, PAptc.NMS, Iterative, Substantival; functions inside the cosmic system) does not (neg. adv.) understand (ὁράω, Perf.AI3S, Intensive; seen, experienced, perceived) God (Acc. Dir. Obj.).

^{BGT} **3 John 1:11** Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.

^{VUL} **3 John 1:11** carissime noli imitari malum sed quod bonum est qui benefacit ex Deo est qui malefacit non vidit Deum

LWB 3 John 1:12 With reference to Demetrius [as a replacement for Diotrephes], he has been approved of by all [concerned] as well as by doctrine itself. In fact, we ourselves [John and leaders in his local congregation] also approve, and you know from the past and still know in the present that our testimony [as character witnesses] is accurate.

^{KW} **3 John 1:12** To Demetrius there has been borne testimony by all, and by the truth itself, and this testimony still holds true. And, as for us, moreover, we are bearing testimony. And I know positively that our testimony is true.

^{KJV} **3 John 1:12** Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

TRANSLATION HIGHLIGHTS

It is quite possible that Gaius was consulting with John by letter as to who would make a good leader to replace Diotrephes. This local assembly needed a good leader, one who would reinforce Johannine doctrine to positive believers and did not push people around in authority arrogance. Gaius presented John with a candidate, Demetrius, for his candid opinion. John replies by letter that Demetrius was approved of (Intensive Perfect tense) by all those concerned, meaning those who knew firsthand of his character, integrity and level of spiritual growth. Demetrius also had the approval of Bible doctrine in his soul, which was obviously manifested by the proper function of spiritual leadership. John and the leadership of his local congregation also approved (Static Present tense) of Demetrius as a leader. And John adds the fact that if Gaius is still unsure of their decision for a replacement, that he should remember that the testimony of John and the leadership in his local assembly was well known in the past and is still known (Intensive Perfect tense) to be accurate and true. They were exceptional at judging a man's character and had a good track record behind their appointments to church office.

RELEVANT OPINIONS

Demetrius was a hospitable presbyter in the place. (R. Jamieson) Demetrius belonged to the Church of Ephesus. (W. Nicole) 3 John withholds the identification and recommendation until near the end ... by expanding, qualifying, and theologically formulating the recommendation's rationale. (C. Black) This entire weighty endorsement of Demetrius, the leader of the delegation that John is sending, is a part of the recommendation and the certification that John is sending along with and for his agents and thus goes with verse 7 ... All the Ephesian Christians endorse Demetrius. "We ourselves" includes John and the other missionaries whom John is sending, and Gaius certainly knows that their testimony is true, and that they would not endorse as a leader a man concerning whom they had the least doubt. (R. Lenski)

John's very strong endorsement of him seems too extensive for an individual who is simply the carrier of the epistle. (E. Palmer) Demetrius is not, any more than Gaius, simply the apostle's nominee: his worth is independently and widely recognized. (W. Orr) The elder is probably speaking on behalf of the community to which he belongs, as well as on his own behalf. (C. Kruse) Why was Demetrius singled out for special testimony? Is he to be head of the missionary expedition about to set out? Is he to reestablish the Presbyter's influence in the church against Diotrophes? Is he to replace Diotrophes as "first" in the local church? Again we are lost in conjecture. (R. Brown) My conjecture is that he is to become an interim leader of Gaius's church. (LWB)

3 John 1:12 With reference to Demetrius (Dat. Ref.), he has been approved of (μαρτυρέω, Perf.PI3S, Intensive) by all (Abl. Agency; those concerned) as well as (adjunctive) by doctrine (Abl. Agency) itself (Gen. Appos.). In fact (ascensive), we ourselves (Subj. Nom.; the apostle and leaders in his local congregation) also (Adjunctive) approve (μαρτυρέω, PAI1P, Static; vouch), and (continuative) you know from the past and still know in the present (οἶδα, Perf.AI2S, Intensive) that (introductory) our (Poss. Gen.) testimony (Subj. Nom.; approval, deposition) is (εἰμί, PAI3S, Descriptive) accurate (Pred. Nom.; true).

^{BGT} **3 John 1:12** Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

^{VUL} **3 John 1:12** Demetrio testimonium redditur ab omnibus et ab ipsa veritate et nos autem testimonium perhibemus et nosti quoniam testimonium nostrum verum est

LWB 3 John 1:13 I have many things to write to you, but [due to canonicity and the inspiration of the Holy Spirit] I do not wish to write to you with ink and reed pen.

^{KW} **3 John 1:13** I have been having many things to write to you, but I do not desire to be writing to you with ink and pen.

^{KJV} **3 John 1:13** I had many things to write, but I will not with ink and pen write unto thee:

TRANSLATION HIGHLIGHTS

John begins his closing remarks to this short letter by telling Gaius that he has many other things to write to him (Epistolary Aorist tense), but he is keenly aware of canonicity and inspiration of the Holy Spirit issues. Some things are too personal and are best left unwritten, so centuries of believers won't read them! John does not wish to write (Latin: scribe) them to Gaius (Customary Present tense) with the traditional ink and reed pen. His plan and purpose is to meet him face-to-face.

RELEVANT OPINIONS

The labor of writing was more exacting than it is now, writing facilities were more difficult to secure, and papyrus was about forty cents a sheet – practically one dollar in the purchasing value of our coinage. Hence the writer will wait until he visits Gaius. (H. Dana)

3 John 1:13 I have (έχω, Imperf.A11S, Static) many things (Acc. Dir. Obj.) to write (γράφω, AAInf., Epistolary, Inf. As Dir. Obj. of Verb) to you (Dat. Adv.), but (adversative; due to canonicity and the inspiration of the Holy Spirit) I do not (neg. adv.) wish (θέλω, PA11S, Static) to write (γράφω, PAInf., Customary, Purpose) to you (Dat. Adv.) with ink (Abl. Means) and (connective) reed pen (Abl. Means).

^{BGT} **3 John 1:13** Πολλὰ εἶχον γράψαι σοι ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράφειν·

^{VUL} **3 John 1:13** multa habui scribere tibi sed nolui per atramentum et calamum scribere tibi

^{LWB} **3 John 1:14** But I hope to see you shortly, and then we will speak face-to-face [social life]. Prosperity [peace] to you. Your friends [in Ephesus] salute you. Salute my friends [in Pergamus] by name.

^{KW} **3 John 1:14** But I am hoping shortly to see you, and face to face we shall speak. Peace be to you. The friends send greetings to you. Be greeting the friends by name.

^{KJV} **3 John 1:14** But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

TRANSLATION HIGHLIGHTS

John cut this letter short, even though he has other things to say to Gaius, but he hopes (Customary Present tense) to see him soon (Ingressive Aorist tense) so they can speak face-to-face. Some things they have to talk about would be classified as social life and are too personal to be put into the canon of Scripture. Besides, the Holy Spirit is not urging him to write them for the general public. In closing, John sends peace and prosperity to Gaius. He also informs him that his friends who are now living in Ephesus salute him (Pictorial Present tense). And finally, John asks Gaius to salute the friends he has in Pergamus (Pictorial Present tense).

RELEVANT OPINIONS

By His grace God establishes order in a man's own being, brings the faculties and propensities of his nature into harmony, and so gives to him inward peace. In this way the peace of the Christian soul is complete. (W. Jones) The elder and his readers constituted a circle of friends in both churches. (R. Schnackenburg) John's extensive personal acquaintance is reflected here; in the community in which Gaius resided he knew many believers "by name." (H. Dana)

3 John 1:14 **But** (adversative) **I hope** (ἐλπίζω, PAI1S, Customary) **to see** (ὁράω, AAInf., Ingressive, Result) **you** (Acc. Dir. Obj.) **shortly** (Adv.; soon, immediately), **and then** (continuative, temporal) **we will speak** (λαλέω, FAI1P, Predictive; social life) **face-to-face** (Adv. Acc.; mouth to mouth). **Prosperity** (Subj. Nom.; peace) **to you** (Dat. Adv.). **Your** (Nom. Rel.) **friends** (Subj. Nom.; in Ephesus) **salute** (ἀσπάζομαι, PMI3P, Pictorial, Deponent) **you** (Acc. Dir. Obj.). **Salute** (ἀσπάζομαι, PMImp.2S, Pictorial, Entreaty, Deponent) **my** (Acc. Rel.) **friends** (Acc. Dir. Obj.; in Pergamus) **by name** (Acc. Manner).

^{BGT} **3 John 1:14** ἐλπίζω δὲ εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν. ¹⁵ Εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

^{VUL} **3 John 1:14** spero autem protinus te videre et os ad os loquemur ¹⁵ pax tibi salutant te amici saluta amicos per nomen

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