

The Third Epistle of John

Salutation

¹ The elder¹ unto the wellbeloved Gaius,² whom I love in the truth. ² Beloved, I wish above all things that thou mayest prosper³ and be in health, even as thy soul prospereth.⁴ ³ For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest⁵ in the truth. ⁴ I have no greater joy than to hear that my children⁶ walk in truth.

Cooperation and Opposition

⁵ Beloved, thou doest faithfully whatsoever thou doest to the brethren, and⁷ to strangers; ⁶ Which have borne witness of thy charity⁸ before the church: whom if thou bring forward⁹ on their journey after a godly sort,¹⁰ thou shalt do well: ⁷ Because that for his name's sake¹¹ they went forth, taking nothing of the Gentiles.¹² ⁸ We therefore ought to receive such,¹³ that we might be fellowhelpers¹⁴ to the truth. ⁹ I wrote unto the church: but Diotrephes, who loveth to have the preeminence¹⁵ among them, receiveth us not.¹⁶ ¹⁰

¹ ὁ πρεσβύτερος *ho presbuteros* lit. the older one, which became a title for an office. The Presbyterian Church derives its name from this GR word. The same title is used in 2 John 1:1.

² This is a very common Roman name, even among Roman emperors and other leaders. Cf. Acts 19:29; 20:4; Romans 16:23; 1 Corinthians 1:14. Nothing else is known of this Gaius.

³ Lit. do well.

⁴ IE the author wishes that Gaius may do as well in other areas of his life as he is doing spiritually.

⁵ The verb "walk" is used repeatedly in the letters of John as a metaphor for the way one lives one's life (one could substitute ENG "live").

⁶ John follows Jesus' example (John 13:33; 21:5) by referring to members of the Church as children (see 1 John 2:1, 12-13, 18, 28; 3:7, 18; 4:4; 5:21), though he employs two different Greek words. See also 2 John 1:1, 4, 13.

⁷ OR even.

⁸ ἀγάπη *agapē* brotherly love.

⁹ IE provision, make ready.

¹⁰ OR worthily of God.

¹¹ Lit. for the sake of the name. The "name" could refer to the divine tetragrammaton from the OT, usually represented today as Yahweh (whence also we get KJV Jehovah). More probably, however, the "name" here is an allusion to Jesus.

¹² OR pagans.

¹³ IE such men as these.

¹⁴ OR fellow workers.

¹⁵ φιλοπρωτεύων *philoprōteuōn* one who loves to be first.

¹⁶ Diotrephes was evidently a local church leader who was leading the people astray. This was one of the early steps toward the great apostasy.

Wherefore, if I come, I will remember his deeds which he doeth, prating¹⁷ against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would,¹⁸ and casteth¹⁹ *them* out of the church.^{20 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.^{21 12} Demetrius²² hath good report²³ of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.²⁴

Final Greetings

¹³ I had many things to write, but I will not with ink²⁵ and pen write unto thee: ¹⁴ But I trust I shall shortly see thee, and we shall speak face to face.²⁶ Peace *be* to thee.²⁷ *Our* friends²⁸ salute²⁹ thee. Greet the friends by name.³⁰

¹⁷ OR talking nonsense.

¹⁸ IE he prevents those who would receive and acknowledge the brothers from doing so.

¹⁹ OR throws.

²⁰ IE this unrighteous local leader presumed to excommunicate even those who presided over the church, perhaps including the apostles.

²¹ Cf. John 1:18, which should be understood as meaning that only the righteous can see God.

²² Demetrius is a Greek name that was common in the Roman empire (cf. Acts 19:24, 38).

²³ OR is attested, testified to.

²⁴ In the Bible, this expression is unique to John (see John 8:14; 19:35 and cf. John 21:24). See also 1 Nephi 1:3; 3 Nephi 5:18; 8:1; 17:25; 18:37; D&C 1:39; 138:60.

²⁵ μέλανος *melanos* lit. black, but here standing for ink.

²⁶ στόμα πρὸς στόμα *stoma pros stoma* lit. mouth to mouth, the GR equivalent of our idiom "face to face."

²⁷ This is a common Hebrew salutation, used by Jesus in Luke 24:36; John 20:19, 21, 26.

²⁸ An alternate term for brothers in the Gospel.

²⁹ OR greet.

