

**The Greek New  
Testament  
WordBook**

**THIRD  
JOHN**

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# Preface

This work is designed specifically for the person that has had one year of New Testament Greek. A need was identified for a work that is focused upon the needs of the second year student and those that desire a deeper look into the text. The format is exegetical and meant to not only bring out the “richness” of the language, but also the emotional sense of the text.

The Greek of the New Testament is rich with Hebrew expression and the pictorial nature of the Semitic language. It is not a mistake that the great Greek grammarian A.T. Robertson named his work “Word Pictures of the Greek New Testament.” The word pictures drawn from Scripture are primarily Jewish in character, so it is that the New Testament is replete with Hebrew “word-pictures.” It is also important to note in any original historical work the logic and historical setting involved. Thus, this work is titled “The Greek New Testament Wordbook,” and the focus is placed upon the Greek language as it relates to historic New Testament usage.

The following guidelines are used throughout the work:

1. Use the original language separated by phrases.
2. Keep the word order as close to the original as possible.
3. Parse all the verbs.
4. Find all word derivations.
5. Translate the basic, fundamental grammar constructs as much as possible.
6. Keep the translation as raw and literal as possible.

This work is not intended as a new translation, or even a good translation, but to enable the user to quickly identify the author’s emphasis using word order, verb tense, mood, voice and number.

It is hoped that this work will be a help to students and teachers of the Word so that one might pronounce more of God’s Word and less of man’s word. This is how it should be.

John Pappas,  
Fort Worth, Texas, 2015



# Introduction

## Author

The author's identification is nowhere found in the letter. However, history and tradition holds that the apostle John wrote First, Second, & Third John. It is clear that the writing style is uniquely John. One could easily examine the evidence of the writing style and words and conclude the apostle John is the author and indeed history has titled the work as ΙΩΑΝΝΟΥ.

It should be noted "toward the end of the fourth century Jerome mentions the ascription of these epistles to John the Elder rather than the Apostle. Only at a later period were they received in the Syriac-speaking church."<sup>1</sup> It seems silly to separate John the apostle from John the Elder, since Peter calls himself an apostle in 1 Peter 1:1, and he calls himself a fellow-elder in 5:1. If Peter can do call himself both apostle and elder, why can't John?

In identifying the author, we look at both the internal and external evidence.

## External evidence

Both Clement of Alexandria and Dionysius of Alexandria accepted 3 John. Clement wrote a commentary on 3 John. Origen had doubts concerning 2 and 3 John, but as Dr. Harrison says, "he does not seem to reject the books on this account."<sup>2</sup> Moreover, Eusebius put this letter among the *Antilegomena*.

A look at the history of declaring Third John authentic whose source is from the apostle John is identified as follows:<sup>3</sup>

1. Called authentic by Irenaeus (c. 130-202), Jerome (c. 340-420), and Augustine (c. 400).

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<sup>1</sup> Everett Harrison, *Introduction to the New Testament* (Grand Rapids: Eerdmans, 1982), p. 450

<sup>2</sup> Everett Harrison, *Introduction to the New Testament* (Grand Rapids: Eerdmans, 1982), p. 449

<sup>3</sup> Norman Geisler, William Nix, *A General Introduction to the Bible* (Chicago: Moody Press, 1986), p. 294

2. Listed in the following Canons: Muratorian (c. 170), Apostolic (c. 300), Codex Ephraemi (c. 354), Codex Bezae (vv. 11-15, c. 450), Athanasius (367).
3. Declared authentic at the following Councils: Hippo (c. 393), Carthage (c. 397), and Carthage (c. 419).

The earliest papyrus fragment known, identified as the John Rylands Fragment (P<sup>52</sup>) dates to A.D. 117-138 and contains John 18:31-33, 37-38. Though, not Third John, the fragment supports the evidence that the apostle John wrote his works around the end of the first century.

## Internal evidence

The author is only identified as “the elder,” a designation for an old man or what came to be the office of Church elder. Since the author is not mentioned, one has only style, grammar, and choice of words to help identify who wrote the letter. The internal evidence concerning the author of this little letter concerns first and foremost the style, the words, and the length of sentence.

The unique style of John is prominent in the letter. His Jewish thought process and choice of words comes out naturally in this document. The apostolic authority of John seems to be in view in vers 9 (“I wrote to the church”), and verse 12 (“the truth itself”).

## Date of Writing

There is nothing in the text to point to a particular date. While some have argued for an early date, most hold to a late date sometime in the 90s. John was in Jerusalem until sometime around AD 70 when the fall of Jerusalem brought the Jews to flee the city. According to tradition, John, Philip, and Andrew were among those who fled with the Church. According to tradition, John moved to Asia Minor and except for his exile in Patmos, remained in Ephesus until his death. Irenaeus claims John to have lived until the time of Trojan (98-117).

It seems reasonable to say that John labored in the Churches, writing his Gospel (around AD 90) and general epistles until about AD 95, and when he was exiled to the island of Patmos during the Domitian persecution he wrote Revelation. He returned to Ephesus about AD 97, and died around the turn of the century. John is said to be the only one of the original disciples not to die as a martyr.

## Place of Writing

The little letter does not say where the apostle John writes from so in all likelihood it was written by John at his home base of Ephesus. Dr. Keener notes, “The length is the same as that of 3 John; both were probably limited to this length by the single sheet of papyrus on which they were written; in contrast to most “New Testament letters, most other

ancient letters were of this length.”<sup>4</sup> Indeed, this letter provides us an example of a convention letter-form of the contemporary Graeco-Roman world.

## **Audience**

The apostle is writing specifically to Gaius. Nothing else is known of Gaius except what is revealed here. The Gaius mentioned by Paul in Romans 16:23, Gaius of the Corinthian Church (1 Cor. 1:14), Gaius of Macedonia (Acts 19:29), and Gaius of Derbe (Acts 20:4) are most likely all different individuals.

## **Major theme**

John means to identify a major problem with man – pride. Pride in Church leadership serves to destroy the fruit of the Word. A certain leader of the Church, Diotrephes, has refused to accept the traveling missionaries sent by the apostle John. This trouble had arisen in the Church of which Gaius was a member. The apostle writes this personal letter to Gaius because he has been a loyal brother providing hospitality to these traveling missionaries and he wants to recommend Demetrius to him.

The main theological teaching of third John is found in verse 11 – “Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God.”

## **3John Outline**

- I. Opening greeting to Gaius (1-4)
  1. Greetings (1-3)
  2. Godliness of Gaius (3-4)
- II. Body of the letter (5-12)
  1. Hospitality of Gaius (5-8)
  2. Condemnation of Diotrephes (9-11)
  3. Recommandation of Demetrius (12)
  4. Farewell (13-15)

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<sup>4</sup> Craig Kenner, *The IVP Bible Background Commentary: New Testament* (Dowers Grove: Intersity Press, 1993), p. 747

# Greetings (1-2)

## 3 John 1-2

<sup>1</sup>The elder to the beloved Gaius whom I love in truth. <sup>2</sup>Grace, Beloved, I pray for you concerning all things, to be prosperous and in good health even as your soul prospers.

<sup>1</sup> Ο πρεσβυτερος Γάϊω τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. <sup>2</sup> Ἀγαπητε, περι παντων εὐχόμεαι σε εὐοδοῦσθαι και ὑγιαίνειν, καθως εὐοδοῦται σου ἡ ψυχη.

### **Introduction**

It is the purpose of this short letter to Gaius to encourage him to extended hospitality to traveling evangelists. It is not Gaius who is inhospitable, but John finds this godly man can be the perfect spokesman and teacher to others who are not. God uses imperfect man in His plan for the Church and it is through this relationship one to another that His word and will goes out. It is because God sent His Son into the world, taking the form of a servant that we not only can know God, but by his example that we might live and obey His commands.

It is because He loved us first that we are able to love Him and love the things of God. It is because we love God that we can love the brethren, but we must love the brethren in truth. However hard it is to love the brethren at times, we are not to forsake them. It is because God is maturing us individually that we can be used of Him to minister to one another. For this occasion, one finds pride and strife that is affecting the Church as another member of the Church is not willing to help other Christians. So John seeks out a mature brethren and mentor in Gaius to correct the situation. The apostle is confident that Gaius is up for the task.

## Personal greetings (1-2)

**1.** Ο πρεσβυτερος Γάϊω τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. (The elder to the beloved Gaius whom I love in truth). As with the previous letter, John uses the greeting, addressing himself as a πρεσβυτερος (presbuteros) adj.n.m.sg., with def. art., “an elder,” or “old man” in the sense of his official position as “Elder” in the Church (See comments on 2 John 1). The Elder is addressing this letter to γαίος (Gaios) d.m.sg., Gaius “lord,” of Latin origin, of whom we cannot ascertain any further identification. According to Dr. F.F. Bruce, Gaius “was a common name in the Roman world; it was one of the eighteen names from which Roman parents could choose a *praenomen* for one of their sons.”<sup>5</sup> Indeed one finds the name five times in the New Testament (Acts 19:29; 20:4; Rom. 16:23; 1 Cor. 1:14).

It is clear that the apostle has a close relationship with Gaius as he uses the adjective ἀγαπητος (agapetos) adj.d.m.sg., with def. art., “beloved.” In fact, John uses this verbal adjective four times with Gaius in this letter. The expression ον ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ (whom I love in truth) is also used in 2 John 1 addressing the lady. This expression seems to be used by John as a sort of affirmation of a common love for the truth since they are indwelt with the Spirit of truth (1 John 5:6). When the apostle intends to exhort one to discern, or teach a practical truth where he intends one to measure what is said against the truth of God’s word, he identifies with them using the common bond of truth. In essence, he affirms to Gaius that the love they share is centered in truth. Since truth is the ground by which we stand, the very definition of God by which we love, he reasons we ought then to discern all things according to the truth. We are to measure and judge what is said based on truth. If what is said does not measure up to the standard of truth, we are to defend the truth. Defending the truth is synonymous with defending the integrity of God. Jesus is the Word (John 1:1), His word is true (Ps. 119:160), & etc. These statements are statements of fact; truth is important and should be defended.

The relative pronoun ος (hos) a.m.sg., “whom,” is masculine, pointing back to Gaius. He is the object of John’s common love in truth. The Greek present tense verb ἀγαπαῶ (agapao) Pres. Act. Ind. 1sg., “I love,” or “I love in truth” is emphatic as it is preceded by the personal pronoun ἐγὼ. Finally, ἐν ἀληθείᾳ (in truth) can be spatial (i.e., “in the sphere of truth”), instrumental (i.e., “by means of truth”), or reference (i.e., “with respect to truth”)<sup>6</sup>. John will come right back to the subject of truth in verse 3

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<sup>5</sup> FF Bruce, p. 147. Note according to Wikipedia: The *praenomen* (Latin: plural: *praenomina*) was a personal name chosen by the parents of a Roman child. It was first bestowed on the *dies lustricus* (day of lustration), the eighth day after the birth of a girl, or the ninth day after the birth of a boy. The praenomen would then be formally conferred a second time when girls married, or when boys assumed the *toga virilis* upon reaching manhood. Although it was the oldest of the *tria nomina* commonly used in Roman naming conventions, by the late republic, most *praenomina* were so common that most people were called by their praenomina only by family or close friends. For this reason, although they continued to be used, praenomina gradually disappeared from public records during imperial times. Although both men and women received praenomina, women's praenomina were frequently ignored, and they were gradually abandoned by many Roman families, though they continued to be used in some families and in the countryside

<sup>6</sup> R.C.H. Lenski translates “in connection with truth.”

speaking of Gaius' walk in truth. What a delight it is for the old apostle to see fruit being borne as Gaius walks in truth – indeed walking in truth demonstrates his love.

Verse	αγαπητος adj., “beloved”	Questions of the beloved
1	The elder to the beloved Gaius, whom I love in truth.	Who is beloved?
2	Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.	Who is prosperous?
5	Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially <i>when they are</i> strangers.	What is a faithful brethren?
11	Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.	Why good?

**2.** Αγαπητε, περι παντων εϋχομαι σε ευοδοϋσθαι και υγιαειν, (Beloved, I pray for you concerning all things, to be prosperous and in good health). Now the apostle uses the case of address with αγαπητος (agapetos) adj.v.m.sg., “beloved.” The position of the words serve to stress the content of John’s prayer for him as he writes περι παντων ευχομαι σε (concerning all things, I pray [for] you). The adjective πας (pas) adj.g.n.pl., “all,” or “every” is neuter, expressing the idea of “all things” or “everything” involving him is in John’s prayer. The word ευχομαι (euchomai) Pres. M/P Dep. Ind. 1sg., “I pray” is an iterative present expressing a habitual activity for John to always pray for him on a repeated bases.

John prays Gaius will be prosperous in all he does. The Greek word ευοδοω (euodoo) Pres. Pas. Inf. “to grant a prosperous journey,” “to prosper,” or “be successful,” is the compound of ευ (eu) “good,” and οδος (hodos) “a way, road.” And (και), John prays his health be well. The Greek υγιανω (hugiaino) Pres. Act. Inf., “to be sound,” “well,” or “in good health,” is a common expression for “good will” wished upon a person.

The opening greeting that Gaius receives does not include the doctrinal truth as was given the lady of 2 John (i.e., For the truth, the one that remains in us, also will be with us forever). Is this because John is rushed to get to the point or because Gaius knows too well and indeed rests in this truth? For whatever reason, John moves quickly through his greeting.

καθως ευοδοϋται σου η ψυχη. (even as your soul prospers). The use of the adverb καθως (kathos) “according as,” “even as,” or “when,” suggests a “perporationality of prosperity.” That is to say, the Greek verb ευοδοω (euodoo) Pres. Pas. Ind. 3sg., “to prosper” is a passive meaning an external agent performs the action. That is, the prayer is that God may prosper his soul. The word ψυχη (psuche) n.f.sg., with def. art., “breath, soul, life, mind,” is for the Greek the source of spiritual life and the principle of the higher life with God.

We normally translate *ψυχη* as the “breath of life,” then “the soul,” for with the Christian our soul was lost but is now that thing that is made alive in Christ (Ps. 49:15; 56:13; 1 Pet. 1:9). The soul along with the spirit is the nonmaterial part of man that is eternal. Vine’s summarizes the word as, “The spirit may be recognized as the life principle bestowed on man by God, the soul as the resulting life constituted in the individual, the body being the material organism animated by soul and spirit.”<sup>7</sup> We find the seat of emotions found in the soul; refreshment (Ps. 19:7), joy (Ps. 19:7), courage (Judg. 5:21), support (1 Sam. 14:7), grief (Job 30:25), sorrow (Matt. 26:38), bitterness (Job 7:11), anguish (Ps. 6:3), and depression (Ps. 42:5,11). And since God redeems our soul (Ps. 49:15) and gives hope as an anchor for our soul (Heb. 4:12), we respond with a soul that cries out to God (Rev. 6:9-10), thirsts for God (Ps. 42:1-2), loves God (Deut. 6:5; 13:3), obeys God (Deut. 30:2), praises God (Ps. 103:1-2, 33), and finally serves God (Deut. 10:12; Jos. 22:5).

The present tense of *ενοδοιται* is continuous in time always growing and being prosperous. This speaks of the Christian’s spiritual growth as Christ matures each believer gradually and lovingly. It is through this growth of the soul by God that we are able to find rest in God (Ps. 62:1,5), wait for Him (Ps. 130:5-6), and earnestly seek Him (Deut. 4:29; 2 Chron. 15:12). Our new life in Christ is defined by our love for truth and a desire to please God. This is why John uses the present passive tense of “to prosper” and not the aorist (point in time) or even the perfect (completed), but the present means continuous action by God. It is important that the soul prosper and be healthy, not *διψυχος* double-souled (Jam. 1:8; 4:18), or *ολιγοψυχος* feeble-souled (1 Thes. 5:14), but all be *συμψυχος* like-souled in Christ (Phil 2:2).

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<sup>7</sup> W.E. Vine, *Vine’s Expository Dictionary of New Testament Words* (Peabody: Hendrickson)

# The Character of Gaius (3-4)

## 3 John 3-4

<sup>3</sup>For I rejoiced greatly when brethren came and testified of you in the truth, even as you walk in the truth. <sup>4</sup>I have no greater joy in these that I might hear my children walking in truth.

<sup>3</sup> ἔχαρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρουτῶν σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. <sup>4</sup> μείζοτεράν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω τὰ ἔμα τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.

### Introduction

For the apostle John, walking in truth is the highest form that brings glory to God and joy to fellow believers. When believers come together in fellowship, we do so around the word of truth. It is when we stay close to the Word that we find agreement, peace and love for one another. It is when we stray from the Word that a lie creeps into the message, polluting the pure word of God with speculative conjecture that only serves to puff up the one speaking. So deception creeps into the true message either by denying what the Scriptures say or by eisegesis – reading into Scripture instead of exegesis, bringing out from the word.

Though it is important to guard the truth, it is equally important to live by the truth. There is objective truth that can be found in the Scriptures and there is experiential truth that must be lived out in order to apply and reap the rewards and benefits of the truth. Walking in truth is the beautiful biblical picture of experiential truth where the believer applies truth in love. Gaius walks in truth and the result is peace, joy, and close fellowship in the Church. It is because Gaius is indwelt with the Spirit of Truth that he is able to live a life in the truth. Dying to self and living in truth results in the bearing of good fruit as Paul writes:

*For you were once darkness, but now you are light in the Lord. Walk as children of light*<sup>9</sup> *(for the fruit of the Spirit is in all goodness, righteousness, and truth),*<sup>10</sup> *finding out what is acceptable to the Lord. (Eph 5:8-10)*

### Rejoicing in truth (3-4)

**3.** ἔχαρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρουτῶν σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. (For I rejoiced greatly when brethren came and testified of you in the truth, even as you walk in the truth). As with his letter to the lady in Second John, “the truth” is in application applied to the believer’s daily walk. This testimony concerning Gaius brings joy χαίρω (chairō) 2 Aor. Pas. Dep. Ind. 1sg., “to rejoice,” “be glad,” to John. The aorist describes the action in its entirety, a single point where John finds great joy whenever the love for God and His word moves, or rather, drives one to follow the Word in truth and love. Dr. Lenski writes of this occasion, “Brethren had returned to John from their missionary tours and had reported how Gaius had treated them despite the ugly hostility of Diotrephes. But John does not say that these brethren testified to the love of Gaius; they testified to Gaius’ truth.”<sup>8</sup>

This excitement is illuminated by the coordinating conjunction γὰρ “for I rejoiced ...” or maybe emphatically as, “indeed I rejoiced...” The adverb λίαν (lian) “greatly,” “exceedingly,” modifying the verb rejoice expresses the degree with which John is pleased and is also used in 2 John 4. The participle of ἐρχομαι (erchomai) Pres. M/P Part. g.m.pl., “to come, go” is temporal and is translated “during which time they came,” that is, the ἀδελφός (adelphos) g.m.pl., “brothers.” Ἀδελφός is metaphorical in sense, as we are to understand them to be spiritual brothers in Christ. Dr. Wuest notes, “Christian workers were always going out from Ephesus on preaching and teaching missions, and bringing back to John, reports from the various churches. ‘Came’ is a present participle in the Greek text, and speaks of continuous action. The brethren were constantly coming back from these missions and bring John glowing reports of the truth of God in the heart of Gaius and of the out-working of that truth in his life.”<sup>9</sup>

The brothers informed the apostle John of some occurrence which we do not know, but what they tell him serves as quite a testimony concerning Gaius’ character. He says, they μαρτυρῶ (martureō) Pres. Act. Part. g.m.pl., “bore witness,” or “testify” of σου (you) concerning τῇ ἀληθείᾳ (aletheia) d.f.sg., with def. art., “the truth.” For John truth is known (1 John 2:21, 3:19; 4:6), believed (1 John 5:6), possessed (1 John 3:19), and applied (1 John 3:18). It is because we are indwelt with the truth that we are able to walk in the truth and John expects us to walk in the truth as he writes:

*My little children, let us not love in word, neither in tongue; but in deed and in truth (1 John 3:18).*

Discernment is expected of the Christian as John tells them:

*I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth (1 John 2:21).*

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<sup>8</sup> Lenski, G.C.H., *The Interpretation of Third John*, (Minneapolis: Augsburg, 1963), p. 579

<sup>9</sup> Wuest, Kenneth, *Wuest’s Word Studies: From the Greek New Testament For the English Reader*, (Grand Rapids: Eerdmans, 1973), p. 219

Indeed, it is because the believer is indwelt with the Spirit of Truth that we have the responsibility to hold onto the truth. Even as Christ is said to be the truth (John 14:6) so too are we expected to live the truth.

*Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me (John 14:6).*

*<sup>27</sup> But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him. <sup>28</sup> And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming. <sup>29</sup> If you know that He is righteous, you know that everyone who practices righteousness is born of Him. (1 John 2:27-29)*

And the exhortation is given to do in truth,

*<sup>18</sup> My little children, let us not love in word or in tongue, but in deed and in truth (1 John 3:18)*

It should be noted that deeds that performed, though true, are not the truth but are performed proclaiming the truth. That is to say, truth implies a spoken word, and that word must be God’s word – the word of truth (John 17:17). Living in truth is brought to light by the expression *καθως συ εν αληθεια περιπαταις* (even as you are walking in truth). The conjunction *καθως* (*kathos*) “just as,” “even as,” or “since,” can act adverbially expressing to what degree or extent truth fills their life, namely, they exercise truth by walking in it. It may also introduce indirect discourse so some translate *καθως* as “how” (“who testify to your truth, namely how you walk in the truth”). The subject personal pronoun *συ* (*su*) 2n.sg., “you” is emphatic and points to a personal walk, an active walk in truth. Then the dative expression *εν αληθεια* (in truth) stresses the position of truth, being entrenched in the truth. Notice *αληθεια* (*aletheia*) d.f.sg., “truth” is placed before the verb, thus stressing truth and the apostle’s teaching that one’s personal walk according to truth is of utmost importance. The lack of the definite article with *αληθεια* here simply serves to stress its qualitative force – the walk is in connection with truth.”

<b>Verse</b>	<b>Our walk</b>	<b>Related to truth</b>
1 John 1:6	If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.	Walking is darkness related to not doing (walking in) the truth.
1 John 1:7	But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ	Walking in the light (truth) relates to healthy fellowship.

	His Son cleanses us from all sin.	
1 John 2:6	He who says he abides in Him ought himself also to walk just as He walked.	Abiding in Him (the Truth) results in walking as He walked (in truth).
2 John 6	This is love, that we walk according to His commandments. This is the commandment, that as you have heard from the beginning, you should walk in it.	Walking in His commandments (truth) is love (aka. Obedience demonstrates our love).
3 John 4	who have borne witness of your love before the church. <i>If</i> you send them forward on their journey in a manner worthy of God, you will do well,	The testimony of a brother or sister walking in the truth brings joy.

Finally, the present verb περιπατεω (peripateo) Pres. Act. Ind. 2sg., “you are walking” serves to highlight Gaius’ active application of truth. Walking in truth in the present tense means one has an active, animated, living truth. To this point, some have translated “just as you are living according to the truth” (NET Bible). This translation takes into account the metaphoric use of the word “signifying the whole round of the activities of the individual life.”<sup>10</sup> Indeed, this concept is very Jewish in nature as the Hebrew “to walk” means metaphorically “manner of life.”

**4.** μειζοτεραν τουτων ουκ χαραν, ινα ακουω τα εμα τεκνα εν τη αληθεια περιπατουντα. (I have no greater joy in these that I might hear my children walking in truth). In all the corpus of the apostle’s writings he has only used μειζοτερος (meizoteros) adj.a.f.sg., “greater” once. Indeed this is the only place the word is used in the New Testament. The great grammarian Dr. Robertson calls this a double comparative “with *teros* added to *meizōn*“.<sup>11</sup> This therefore, represents exceedingly great joy for the apostle. Indeed, this report brings superlative joy!

The plural neuter demonstrative pronoun ουτος (houtos) g.n.pl., points either to the children or to the message, but is usually translated as singular in English. Most translate as a genitive of comparison “no greater joy *than* this.” The better translation might be “I have no greater joy than these children...” or “I have no greater joy in these [reports]...” However, it is clear that the object of the clause is τεκνα (the children). Most translate “no greater joy than this...” pointing forward to the ινα clause and specifically walking in truth, but it seems the children are the object of his joy so the demonstrative pronoun is properly plural.

The present tense of εχω (echo) Pres. Act. Ind. 1sg., “I have” or “I possess” χαρα (chara) a.f.sg., “joy” expresses the apostle’s current status – he is pleased. The ινα (hina) clause is appositional meaning, “that,” or “namely that,” and is used together with

<sup>10</sup> Vine W.E, *A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers*, (Peabody: Hendrickson)

<sup>11</sup> Robertson A.T., *Word Pictures in the New Testament* (Grand Rapids: Baker Books, 1931)

the present subjunctive, ακουω (akouo) Pres. Act. Subj.1sg., to mean, “namely, that I hear” or “namely, that I keep on hearing.” Dr. Bruce points out that “the increasing tendency to use this construction [the *hina* with subjunctive] as an equivalent of the infinitive [to hear].”<sup>12</sup>

The pronoun εμος (emos) pron. 1a.n.pl., “my,” together with τεκνον (tekonon) a.n.pl., with def. art., “offspring,” or “child” is translated “mine own children”<sup>13</sup> However, the definite article with τεκνον points to the apostle’s own spiritual offspring – the fruit of his evangelic labors. Dr. Wuest writes, “The use of this word [tekonon] and the fact that ‘my’ is not the personal pronoun in the genitive case in the Greek text but a possessive adjective, literally, ‘my own,’ would seem to indicate that Gaius was a convert of John.”<sup>14</sup>

The expression εν αληθεια (in truth) serves as the object of the phrase. Indeed joy is found when brothers and sisters in Christ are living a life in truth. In truth is either instrumental (by means of truth), locative (in the sphere of truth), or reference (with reference to truth). Most translate αληθεια (aletheia) d.f.sg., “in truth” meaning “in reference to truth.” The use of the participle for περιπατεω (peripateo) Pres. Act. Part. a.n.pl., “walking” is verbal in aspect and has the sense of habitual action as the present tense is used throughout the verse.

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<sup>12</sup> F.F. Bruce, *The Gospel & Epistles of John* (Grand Rapids: Eerdmans, 2004), p. 148

<sup>13</sup> Marvin Vincent, *Vincent’s Word Studies* (Grand Rapids: Eerdmans, 1975)

<sup>14</sup> Kenneth Wuest, *Wuest’s Word Studies: From the Greek New Testament For the English Reader* (Grand Rapids: Eerdmans, 1973), p. 219

# Hospitality for Traveling Teachers (5-8)

## 3 John 5-8

<sup>5</sup>Beloved, you do faithfully whatsoever you do for the brethren even for strangers. <sup>6</sup>Which they testified of you in love in the presence of [the] church whom you will do well if you send them forward on their journey in a manner worthy of God. <sup>7</sup>For the sake of the name they went forth taking nothing from the Gentiles. <sup>8</sup>Therefore we ought to support such as this, in order that we might be fellow workers with the truth.

<sup>5</sup> Αγαπητε, πιστον ποιεις ὃ ἐαν ἐργαση εἰς τοὺς ἀδελφους και τοῦτο ξενους, <sup>6</sup> οἱ ἐμαρτυρησαν σου τῇ ἀγαπῇ ἐνωπιον ἐκκλησιας, οὐς καλῶς ποιησεις προπεμψας ἀξίως τοῦ θεοῦ. <sup>7</sup> ὕπερ γαρ τοῦ ὀνοματος ἐξῆλθον μηδεν λαμβανοντες ἀπο τῶν ἐθνικῶν <sup>8</sup> ἡμεῖς οὖν ὀφειλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινωμεθα τῇ ἀληθεια.

### Introduction

Unlike the problem experienced in Second John concerning hospitality for traveling false teachers, Third John commends the hospitality given to traveling orthodox teachers. What is the sign of a Christian? One who freely gives! But one must never turn off discernment in this fallen world. False teachers abound and so does the spiritual battle. We are commanded to discern the message being taught, but at the same time to be gracious with doctrinal differences that are non-essential. There are the essentials of the faith that must be defended, but with the non-essentials, we can have differences with others yet continue in fellowship in spite of our differences.

It brings God glory when believers are hospitable. Indeed the big message of this section is hospitality towards fellow believers who seek to spread the good news of Christ to a fallen world.

**5.** Αγαπητε, πιστον ποιεις ὃ ἐαν ἐργαση εἰς τοὺς ἀδελφους και τοῦτο ξενους, (Beloved, you do faithfully whatsoever you do for the brethren even for strangers). The closeness of the apostle to Gaius is evident in this noun of address - αγαπητε (beloved). The word αγαπητος (agapetos) adj.v.m.sg., “beloved,” is an adjective so it might better be translated “beloved one,” you are doing a faithful [thing]...

The adjective πιστος (pistos) adj.a.n.sg., “faithful, trusty, believe” is neuter suggesting the apostle has in mind a specific faithful report that he received. Again the adjective might better be translated “you are doing *a faithful thing*,” though some have translated “doing faithfully,” or “acting faithful.”

The action word of the phrase is ποιῶ (poieo) Pres. Act. Ind. 2sg., “you are doing,” or “you continue to do,” by context seems to be iterative “you always do...” The neuter of the relative pronoun ὅς (hos) a.n.sg., “what,” moves the word to “whatsoever” in the generic sense. Whatsoever you do, you do faithfully. The relative pronoun together with the conditional εἰ and the aorist subjunctive ἐργαζομαι (ergazomai) Aor. Mid. Dep. Subj. 2sg., “to work, labor” identifies this as an indefinite relative clause “whatsoever you do...” This expresses the condition based on a generic activity. This says, “whatsoever you do [and you really do - I have heard], you do faithfully.” What a testimony this is! The great grammarian Wuest writes, “The verb here is *poieo*, ‘to do.’ The second occurrence of the word ‘doest’ is *ergasomai*, ‘to labor, be active, to perform.’ It emphasizes the process rather than the end of the action, and includes the idea of continuity and repetition.”<sup>15</sup>

The preposition εἰς “into” is translated “for” with specific direction “toward” the ἀδελφός (adelphos) a.m.pl., with def. art., “the brethren.” The metaphoric sense of the word Brethren is used here, that is, not a literal brother by birth, but fellow brethren in Christ. Whatsoever you do for brothers and sisters in Christ do also καὶ “and, even, also,” for the ξένος (xenos) adj.a.m.pl., with def. art., “the foreigner,” or “stranger.” Paul uses the word ξένος in Romans 16:23 to refer to Gaius (a different Gaius) who is his “host” in this sense as “one who receives another hospitably.” We find in Gaius hospitality as he takes in the stranger traveling for the cause of Christ and in doing so shares in the progress of the gospel of Christ and his labors to the glory of God.

It is here one finds living out one’s faith linked to action. Here is found works of faith, not in the sense of hard, impersonal labor, but something that comes naturally as an outcome of one’s love for others and the cause of Christ. This labor is not seen as labor according to today’s culture but according to the natural laws that stem from the love that comes from deep inside for another – this is a fruit that is naturally borne out of the heart. The commendation expressed to Gaius is that he not only expresses love towards his local brothers and sisters but also expressed to all those who profess Christ as their Savior, wherever they come from.

**6.** οἱ ἐμαρτυρησαν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, (Which they testified of you in love in the presence of [the] church). The testimony of the brethren in the Church concerning other believers is powerful as it serves to encourage others and builds up the body. Here one finds a fellow brother in Christ who is known to be hospitable to traveling evangelists and word has gotten out of his deeds thus serving to not only encourage the Church, but it brings great joy to the apostle John – the very one who may have brought Gaius to the Lord.

The relative pronoun no longer points to the generic deeds in the neuter, but to specific individuals in the masculine. Notice the plural is used of ὅς (hos) n.m.pl., “who,” or “which,” signifying repeated acts of hostility by multiple μαρτυρῶ (martureo) Aor. Act. Ind. 3pl., “witnesses,” as “they testified” (simple past tense) of you (σου 2g.sg., - Gaius). The aorist expresses a simple past act or a timeless statement of fact and is consistent with the use of the present tense of the previous verse in that John repeatedly

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<sup>15</sup> Kenneth Wuest, *Word Studies in the Greek New Testament* (Grand Rapids: Eerdmans, 1973), Vol. 2, p. 219

hears personal testimonies by traveling evangelists. Can you imagine the number of visits the apostle John must have received? He is the only disciple left, and is old – very old. The Church is experiencing great growth by the work of the Holy Spirit. Persecutions from the state come and go, and persecutions from the Jewish community come and go. False teachers abound, bringing discord and destruction, yet how sweet is the report that comes out of this countryside about a faithful brother who holds fast to the faith and shows hospitality in the name of Christ.

Truly, John is touched, as he is moved by Gaius' continued love for the brethren. He is showing love by letting traveling evangelical strangers stay in his home. The Greek ἀγάπη (agape) d.f.sg., with def. art., “the love,” is a specific love, a defined love, that is a giving love that asks nothing in return. Some translate love as charity here, “Which they bear witness to your charity...” Indeed, charity is the second most popular word used to translate this Greek word after love. In the A.V. the word is translated love 86 times and charity 27. The context suggests charity, but love is what John calls action when performed for the benefit of the brethren. Love is not only seen as fulfilling the law (Rom. 13:10), but is one of the outworking of the indwelling Spirit of God (Gal. 5:22).

The adverb ἐνώπιον (enopion) “in the presence of,” or “before,” is a compound from ἐν, and σπτανομαί (optanomai) “to look at, behold.” This testimony is expressed before the presence of the local ἐκκλησία (ekklesia) g.f.sg., “church.”

οὓς καλῶς ποιήσεις προπεμψας ἀξίως τοῦ θεοῦ (whom you will do well if you send them forward on their journey in a manner worthy of God). The relative pronoun ος (hos) n.m.pl., is in the subject case, “whom,” and plural speaking of the traveling evangelists. The adverb καλῶς (kalos) “beautiful,” “good,” together with the future verb ποιῶ (poieo) Fut. Act. Ind. 2sg., “do,” and the aorist participle προπεμπῶ (propempe) Aor. Act. Part. n.m.sg., “to send before,” or “to send one forward,” has been translated “if you bring forward on their journey.” The sense is future – the work will have future benefits.

The adverb ἀξίως (axios) “suitably, worthily,” “in a manner worth of,” together with θεός (theos) g.m.sg., with def. art., “God,” is translated “worthily of God,” meaning “as God would have you treat them,” or “as God would have treated them.” The picture is given here that we ought to treat them as Jesus would treat them!

**7.** ὑπὲρ γὰρ τοῦ ὀνοματός ἐξῆλθον (For the sake of the name they went forth). The preposition ὑπὲρ (huper) is used with the genitive meaning, “in behalf of,” or “for the sake of,” when used with the conjunction γὰρ (gar) expresses reason or purpose. It is for the sake of His [Jesus Christ's] ὄνομα (onoma) g.n.sg., with def. art., “name,” that the traveling evangelists come through the towns. Notice the use of the definite article used with name, lit. “in behalf of the name.” The English simply says, “For the sake of the name,” thus emphasizing whose name it is that this work is done – it is His name, namely, Jesus Christ, the name above every name. The very name that the apostle wants preached and believed in, as he writes in 1 John 3:23 “And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment.”

The verb ἐξέρχομαι (exerchomai) Aor. Act. Ind. 3pl., “to go or come forth,” is placed at the end of the phrase since emphasis is placed upon “His name” that “they went forth.” In other words, the gospel message is central to the Church and trust in His name is what is at stake and indeed the central theme of the great commission. The expression, “His name,” has the idea of authority as it is by His name that one finds the ten commandments says not to take in vain (Deut. 5:11; 6:13; 10:20-21). It is in His name and by His power and authority that life is given (John 1:3-4), sustained (Col. 1:15-18), and for those who believe in it have their name written in the book of life (Luke 10:20; Phil. 4:3).

Just as the Lord choose Israel to be set apart to Him to put His name there, so too, is Jesus Christ central to the Church – the called out ones (Deut. 12:5). We can agree with the Psalmist’s great joy:”

Sing unto the LORD, bless his name; shew forth his salvation from day to day. (Ps. 96:2)

<b>The name of Christ</b>		
Endures forever	Ps 72:17	His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call Him blessed
Defines His nature	Isa. 9:6	For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this. (Isa. 9:6-7)
Defines His power	Prov. 30:4; Heb. 1:4	God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; 3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, 4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they. (Heb. 1:1-4)
Saves us	Ps. 54:1; 106:8 Matt. 1:21, 23; Acts 4:12	Ps 106:8 Nevertheless He saved them for His name’s sake, that He might make His mighty power to be known.
Gives us life	John 20:30-31	And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name
Justifies & sanctifies us	1 Cor. 6:11	Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were

		some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God. (1Cor. 6:9-11)
Redeems us	Isa. 47:4	As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.
Sins forgiven	1John 2:12	I write unto you, little children, because your sins are forgiven you for his name's sake.
Trust in it	Mt 12:21	And in his name shall the Gentiles trust
Believe in it	John 1:12	But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. (John 1:12-13)
Protects us	Prov. 18:10	The name of the LORD is a strong tower; The righteous run to it and are safe.
Helps us	Ps. 116:3-4 John 14:13-14	And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.
Preached	Luke 24:47	And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

μηδεν λαμβανοντες απο των εθνικων (taking nothing from the Gentiles). The usual translation is “taking nothing from the Gentiles,” or “pagans.” The neuter adjective μηδεις (medeis) a.n.sg., “nothing,” implies anything in general, or rather nothing in general is taken from among the Gentiles. For John, the Church is provided for by the brethren not the outsider. Have you seen Christian charities gathering money from the world to fund their missionaries? I am not talking about Christians working and selling things in order to fund special projects and missions, but rather, Christians asking for donations to support missions among the general population. This is simply not to be!

The present participle of λαμβανω (lambano) Pres. Act. Part. n.m.pl., “to take,” or “receive” is for them something that always accompanies the missionaries’ going out. That is, the present participle reflects continuous action simultaneous with the main verb (going out). This in essence serves as a timeless principle – do not ask the world for support for missions! The preposition απο (apo) prep., “from,” or “out of” speaks clearly of the source of support from the εθνος (ethnos) g.n.pl., “Gentiles,” “nation,” “tribe,” or “people group,” and seems to be used here to refer to those that are not part of the Church. We get the English word “ethnic” from this word, but that is just one usage of the word. At the base of the word is “a multitude of individuals of the same nature or genus,” really εθω (etho) meaning “custom.”

There are in essence three people groups, Jews, Gentiles, and the Church. The Church was a mystery in the Old Testament and Paul brings the mystery of the Church to us as a new body built up of believing Jews and Gentiles (cf. Eph. 2:11-22). The apostle John is Jewish to the core and is using the term εθνος as “a multitude of individuals of the same nature or genus,” namely, individuals that are *not* part of the Church. John only uses this word once outside of his Gospel and Revelation.

**8.** ἡμεῖς οὖν ὀφειλομέν ὑπολαμβάνειν τοὺς τοιοῦτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ. (Therefore we ought to support such as this, in order that we might be fellow workers with the truth). Just as in his letter to the lady in Second John, where John

informs the Church that to be hospitable to false Christs is to partake in their heresy (cf., 2 John 10); here, to be hospitable to missionaries is to partake in their work – to be a fellow-worker. In both cases, one is a fellow worker in the deeds of those who are supported. Have you ever heard the expression: you are known by the associates you keep? Your associates should be orthodox in their belief.

By using the first person plural pronoun of εγω (ego) n.pl., “we,” the apostle includes himself along with all believers who do this and is in contrast to the Gentiles. John means to place stress upon this most important statement by using this personal pronoun moves this to emphatic. This emphatic statement introduces the result clause by use of the conjunction ουν “then,” or “therefore,” and serves to exhort people to action as he uses a verb of obligation - the present tense of οφειλω (opheilo) Pres. Act. Ind. 1pl., “to owe,” or “we ought” to receive them. This is of a moral obligation.

Notice the use of the more complex word υπολαμβανω (hupolambano) Pres. Act. Inf., “to take up,” or “receive,” from the compound of υπο (hupo) “under,” and λαμβανω (lambano) “to take,” or “receive.” The idea is to take hold from underneath and lift up,” or “assist.” There is a textural variant here as the TR has απολαμβανω (apolambano) “to take or receive out of.” The adjective (really a demonstrative pronoun) τοιουτος (toioutos) a.m.pl., with def. art., “such as this,” or “of this kind,” identifies a particular sort of person – assist such people as these.

The ινα (hina) purpose clause “in order that,” brings us the point that hospitality joins us as joint-workers, συνεργος (sunergos) adj.n.m.pl., “a companion in work,” a “fellow worker,” from the compound of συν “together with,” and, εργον (ergon) “work.” We are fellow-workers in the truth! Paul uses the word at the end of his letter to the Romans as he calls Priscilla and Aquila, Urbane and Timotheus, helpers – fellow laborers in Christ.

Finally the big point of the purpose of being a fellow-laborer is declared in the Greek by use of the present middle subjunctive of γινομαι (ginomai) Pres. M/P Dep. Subj. 1pl., “we may keep on becoming” fellow labors “with the truth.” The truth is either associative instrumental of αληθεια (aletheia) d.f.sg., with def. art., “with the truth,” or dative of advantage “for the truth.” This is not just any truth but the definite article moves this truth to a specific truth, the gospel truth, that spread throughout the region. John does not use the word gospel, but rather uses “the truth” to be synonymous with the Word of God.

# Point out divisive people (9-12)

## 3 John 9-12

<sup>9</sup>I wrote to the church, but Diotrephes, the one who aspires pre-eminence among them, he did not receive us.

<sup>10</sup>Therefore, if I come, I will bring remembrance of his deeds which he is doing, the babbling of unjustified charges against us with evil words. And not being content upon these, neither [does] he himself receive the brothers, and he forbids those willing, and he cast [them] out of the Church. <sup>11</sup>Beloved, do not imitate the bad, but the good. He who does right is from God; the one who does evil has not seen God.

<sup>12</sup>Demetrius has been born witness to by all men, and by truth itself, and we moreover testify and you have known that the testimony of us is true.

<sup>9</sup> ἔγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεῶν αὐτῶν Διοτρεφῆς οὐκ ἐπιδεχεται ἡμᾶς. <sup>10</sup> δια τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τα ἔργα ἃ ποιεῖ λογίσις πονηροῖς φλυαρῶν ἡμᾶς, καὶ μὴ ἀπκουμευμενος ἐπι τουτοις ὅτε αὐτος ἐπιδεχεται τοὺς ἀδελφους καὶ τοὺς βουλομενους κωλυει καὶ τῆς ἐκκλησίας ἐκβαλλει. <sup>11</sup> Ἀγαπητε, μὴ μιμοῦ το κακον ἀλλὰ το ἀγαθον. ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστὶν ὁ κακοποιῶν οὐχ ἔωρακεν τον θεον. <sup>12</sup> Δητριῶ μεμαρτυρηται ὑπο παντων καὶ ὑπο αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δε μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρια ἡμῶν ἀληθης ἐστὶν.

### Introduction

In the Church, Christ is to be preeminent (Gr. πρωτεω “to be first, hold the first place”); “He (Christ) is the head of the body, the Church who is the beginning, the firstborn from the dead, that in all [things] He might have preeminence (πρωτεω)” (Col. 1:18).

However, there are some in the Church who desire to be preeminent (Gr. φιλοπρωτεω “to aspire to pre-eminence, to desire to be first”). Christ is preeminent independent of what man thinks or does. Prideful, self-seeking leaders who desire to be first (φιλοπρωτεω), do so at their own demise. A minister of the Church is a servant-leader not a potentate.

Dr. Wiersbe notes, “Whenever a church has a resident dictator in its membership there are bound to be problems, because people who are spiritually minded will not tolerate that kind of leadership. The Holy Spirit is grieved when the members of the body are not permitted to exercise their gifts because one member must have his own way. At the Judgment Seat of Christ, we will discover how many hearts have been broken and churches destroyed because of the arrogant ‘ministries’ of the people like Diotrephes.”<sup>16</sup>

<sup>16</sup> Warren Wiersbe, *The Bible Exposition Commentary* (Colorado Springs: Cook, 2001), v. 2, p. 544

9. ἔγραψα τῇ ἐκκλησίᾳ ἀλλ' ὁ φιλοπρωτεῶν αὐτῶν Διοτρεφῆς οὐκ ἐπίδεχεται ἡμᾶς. (I wrote to the church, but Diotrephes, the one who aspires pre-eminence among them, he did not receive us). Does the apostle John mean that he wrote a letter which was delivered to the Church but Diotrephes refused to accept the letter? The aorist of γραφω (grapho) Aor. Act. Ind. 1sg., “I wrote” is the simple past tense and suggests that John had written to the whole ἐκκλησία (ekklesia) d.f.sg., with def. art., “Church.” Since Diotrephes refused to accept it, he is writing this personal letter to Gaius.

It should be noted that there is a textual variant here as some manuscripts have added the neuter accusative pronoun τι “something,” so that the usual translation is, ἔγραψα τι τῇ ἐκκλησίᾳ “I wrote something to the church.” Dr. Bruce writes, “Of these variants, ‘I would have written to the church’ is the second best attested reading; if it were accepted, the implication would be that John is writing to Gaius instead of the church, because he knows that, thanks to the influence of Diotrephes, a letter to the church would be fruitless.”<sup>17</sup> Other variants are ἔγραψας τι and ἔγραψα αὐτῇ. which Dr. Metzger says are “obviously transcriptional errors.”<sup>18</sup>

The conjunction ἀλλὰ “but,” is a stronger adversative than δε, it is most likely used here for exclusion: “except the one that aspires to pre-eminence, Diotrephes, did not receive us.” The participle φιλοπρωτεύω (philoproteuo) Pres. Act. Part. n.m.sg., with def. art., “to aspire to pre-eminence,” “to desire to be first,” is from the compound of φίλος (philos) “friend,” and πρῶτος (protos) “first in place or rank,” is only used once in the New Testament. It is naturally an adjective but is functioning as a nominative absolute, that is to say, he is known as one who desires pre-eminence. One might say, Diotrephes lives for pre-eminence. Have you encountered this type of person in your Church? The one who has to run everything and everything must go through them? The Church is an elder lead organization and when one of the leaders requires that everything go through him there is pride present that undermines the fruit of its members (αὐτῶν).

The name of this person is appropriate as διοτρεφῆς (Diotrephes) n.m.sg., means, “nourished by Zeus” from the compound of ‘Dios’ the national god of the Greeks – Zeus (or Roman Jupiter), and τρέφω (trepho) “to feed,” “nourish,” or “support.” Evil and division are seen as antithetical to Christianity and hence are seen as having its source from the devil (1 John 3:8-10), and here Diotrephes is not yielding to the Spirit of God. Church leadership requires supernatural leadership, leaders that are no doubt lead by the Spirit, but even when a leader starts out yielding to the Spirit, position and power can move in the individual to destroy their walk, This was the problem with the Corinthian Church where the members did not trust them so they took their problems to the civil courts (1 Cor. 6:1-6). How sad it is to see a Church fail, to be so mixed up in the human condition that God is not brought glory but shame. Make note, the Church will fail, people will fail, but God will never fail, our trust is in God alone.

The problem is identified here as - **he does not receive us.** In contrast to Gaius’ hospitality, is Diotrephes’ inhospitable actions toward the apostle John and his

<sup>17</sup> FF. Bruce, *The Gospel & Epistles of John* (Grand Rapids: Eerdmans, 2004), pp. 151-152

<sup>18</sup> Bruce Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart: United Bible Societies, 1971), p. 722

missionaries. The negative *ου* together with the prepositional prefix for *επιδεχομαι* (*epidechomai*) Pres. M/P Dep. Ind. 3sg., “to receive hospitality, to admit (i.e., not to reject), (from the compound of *επι* (*epi*) upon, over, across and *δεχομαι* (*dechomai*) to take with the hand, to take up, receive),” has the emphatic, over the top refusal to receive the apostle John and his group. The first person personal pronoun *εγω* includes John and all those associated with him. What a tragic case that is presented here – pride serves to destroy the work of the Church. Can you imagine? Diotrephes does not acknowledge John’s authority at all!

**10.** *δια τούτο, εαν ελθω, υπομνησω αυτου τα εργα α ποιει λογοις πονηροις φλυαρων ημας,* (Therefore, if I come, I will bring remembrance of his deeds which he is doing, the babbling of unjustified charges against us with evil words). The charges against Diotrephes are revealed with such great clarity in the Greek that one has no doubt about his character.

The Greek construction *δια τουτο* “by this,” is often translated “therefore,” or “for this reason,” but the accusative of the demonstrative pronoun *ουτος* (*houtos*) a.n.sg., “this,” must not be lost – it is because of his works that a direct confrontation with him is desired by the old apostle John. He is steaming! The condition of *εαν ελθω* is a third class condition meaning, if indeed John does come (*ερχομαι* 2 Aor. Act. Subj. 1.sg.) to the Church, he will confront him – it is a certain thing. John is so old that making the trip may be impossible, but if indeed he does come, he intends to correct him.

The future tense of *υπομιμνησκω* (*hupomimnesko*) Fut. Act. Ind. 1sg., “to cause one to remember,” is not simple but compounded with the prepositional prefix *υπο* (*hupo*) “by,” moving *μιμνησκω* (*mimnesko*) “to remind” to an emphatic, or causative sense, thus revealing John’s tense emotion concerning the matter. John will indeed call attention to these specific “the deeds” (*εργον* a.n.pl., with def. art. “works, deeds”) of *αυτου* (him). The plural of “deeds” suggest these actions are habitual with Diotrephes. The deeds that are done are reflected in the present tense of *ποιεω* (*poieo*) Pres. Act. Ind. 3sg., “to make,” or “do,” in that he continues to do them, he habitually does them.

Notice the Greek places *λογος* (*logos*) d.m.pl., “words,” at the head of the clause, thus emphasizing the *πονηρος* (*poneros*) adj.d.m.pl., “evil,” or “wickedness,” of what he says concerning them. This word for evil, *πονηρος*, has to do with evil that causes labor, pain, or sorrow. Vine’s indicates, “*poneros* is essentially antithetic [opposite] to *chresyos*, kind, gracious, serviceable; hence it denotes what is destructive, injurious, evil.”<sup>19</sup>

These words are evil idle accusations. The Greek word *φλυαρεω* (*phluareo*) Pres. Act. Part. n.m.sg., is only used once in the NT and means, “to utter nonsense, talk idly, to bring forward idle accusations, to accuse one falsely with malicious words.” Vincent says of this word, “From *φλυω* to bubble up or boil over. Hence of talk which is both fluent and empty. Compare the kindred adjective *φλυαροι tattlers*, 1 Tim. 5:13.”<sup>20</sup>

Notice Diotrephes’ words are directed not just towards the apostle, but to all that come from the apostle’s Church as is indicated by the use of the plural pronoun *ημας* (us).

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<sup>19</sup> Vine’s

<sup>20</sup> Marvin Vincent, *Vincent’s Word Studies* (Grand Rapids: Eerdmans, 1975)

και μη ἀπκουμευμενος ἐπι τουτοις (And not being content upon these). It is telling when a professing Christian's motivation is so self-centered, so non-Christlike, that he deliberately excludes brothers and sisters in Christ, knowing they are brothers and sisters in the faith. The usual translation is something like, "and not satisfied with this..." The present passive participle of ἀρκεω (arkeo) Pres. Pas. Part. n.m.sg., "to be possessed of unflinching strength, to be content, be sufficient," or "be strong" has the idea here of satisfaction – Diotrophes is not satisfied with excluding those related to the apostle John, but also excludes anyone who supports them.

The expression ἐπι τουτοις "against these" refers either to John's group, those that are near to him, hence, the near demonstrative ουτος (if masc.) – i.e., not content with excluding John and his group only. On the other hand, if the near demonstrative ουτος is neuter, then it is "these things," these deeds just mentioned, the evil deed and words.

οὔτε αὐτος ἐπιδεχεται τους ἀδελφους (Neither [does] he himself receive the brothers). The expression ουτε αυτος επιδεχεται τους αδελφους (neither does he receive the brethren), suggests that Diotrophes plays hard-ball – if word gets out that anyone receives one of these missionaries, he will not let them in the Church. Either one is aligned with him or they are out of the local body. The conjunction ουτε "and not" is used in order to indicate that Diotrophes continues the same exclusionary attitude for those in his Church.

The use of the unique word επιδεχομαι (epidechomai) Pres. M/P Dep. Ind. 3sg., "to receive hospitality," "to admit (i.e., not to reject)," as was used in verse 9, is in contrast to John's exhortation that they "ought" to απολαμβανω (receive) them. The difference in the two words δεχομαι and λαμβανω is one of attitude. λαμβανω is receiving in general, απολαμβανω is receiving from another. John says receive them from me. δεχομαι is receiving by deliberate and ready reception, taking with or by the hands. There is no emotional bond between Diotrophes and the brethren. They are αδελφος (adelphos) a.m.pl., with def. art., "the brothers" in the metaphoric sense as "a brother in the faith," and in this case, the definite article makes them not in general, but specific, brothers in their local Church and part of the bigger family.

και τους βουλομενους κωλυει και τῆς ἐκκλησιας ἐκβαλλει. (And he forbids those willing, and he cast [them] out of the Church). Dr. Lenski translates, "and those wanting (to do so) he is forbidding and is throwing out of the church." The conjunction και might better be translated "even forbidding those willing..." The object of Diotrophes persecution is "those willing" - the βουλομενους. The participial usage of βουλομαι (boulomai) Pres. M/P Dep. Part. a.m.pl., with def. art., "to will deliberately," or "to have a purpose," is used to specifically define the character of those that would help – this group of believers is (present tense) always willing to help. That is the kind of people they are, they are not divisive, unhospitable, unloving individuals - they are βουλομενους "purposefully willing" individuals!

Notice the main verb κωλυω (koluo) Pres. Act. Ind. 3sg., “to hinder,” “prevent,” or “forbid,” is placed after the object “those willing,” thus stressing those that are helpful, willing people. John continues (και) “and,” or, “even,” casting out people from, or, “out of” (εκ) της εκκλησια (ekklesia) g.f.sg., with def. art., “the Church.” The verbs are all present tense, hence, εκβαλλω (ekballo) Pres. Act. Ind. 3sg., “to cast out,” “drive out,” or “send out,” is the stronger form of the verb βαλλω (ballo) “to throw” as the preposition εκ is compounded with it, thus stressing the mindset of Diotrephes.

**11.** Αγαπητε, μη μιμοῦ το κακον ἄλλα το ἀγαθον. (Beloved, do not imitate the bad, but the good). This exhortation starts with the typical vocative of αγαπητος (agapetos) adj.v.m.sg., “beloved one” and together with the particle μη is used when one is not through with the simple statement, but has something further to say. The negative with the imperative forms the prohibition, do not μιμεομαι (mimeomai) Pres. M/P Dep. Impv. 2sg., “imitate,” or “mimic” evil. The word μιμεομαι means, “to do as someone else does, to follow as an example.”

Notice both κακος (kakos) adj.a.n.sg., with def. art., “bad,” “wrong,” or “evil,” and αγαθος (agathos) adj.a.n.sg., with def. art., “good,” are both neuter suggesting generic “actions.” The use of ἄλλα “but” is the stronger contrastive indicating the strong contrast between good and evil.

evil – difference between adjectives πονηρος and κακος		
	nature	distinction
πονηρος	evil in influence and effect	evil deeds
κακος	evil in character	morally or ethnically evil

ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστιν (He who does right is from God). The argument contrasting good and evil continues with the apostle emphasizing one known as a person who does good as he uses the participle of αγαθοποιεω (agathopoieo) Pres. Act. Part. n.m.sg., with def. art., “to do good,” or “do right.” The participle together with the state of being verb ειμι indicates a person who is in a state of being “right minded” because he is εκ του θεου (from God). That is to say his source of good in from God.

ὁ κακοποιῶν οὐχ ἑώρακεν τον θεον. (The one who does evil has not seen God). There is a textural variant here as the TR adds the contrastive conjunction δε “but,” introducing the other side – the evil side ο δε κακοποιων (but the one that does evil). In fact, the apostle uses the participle of κακοποιεω (kakopoieo) Pres. Act. Part. n.m.sg., with def. art., “to do harm,” “do evil,” “to do wrong” (lit. evil-doer) and translated, “he who does wrong” describing a person who habitually does wrong; he is known as an evil-doer.

This person has not seen God. He does not see the big picture. The idea of knowing and seeing are related in Jewish thought and form an idiom. Often, the concept of seeing and hearing relate to knowing. Notice what the apostle says in 1 John 3:6:

*Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.*

The idea is not necessarily that this person is unsaved, but that they do not see Christ as a whole. They do not abide in Christ so their mind is not transformed to Christ's in some way. They profess Christ but do not know Christ because if they did they would not treat the brethren so badly. Gaius loves truth and practices truth, as a result the brethren greatly rejoice. In contrast, Diotrophes loves to have preeminence and practices evil, as a result the brethren are forbidden to go good.

The perfect tense of ὁραω (horaō) Perf. Act. Ind. 3sg., “to see with the eyes,” or “to see with the mind,” has the idea of completed sight and speaks of an individual that has seen the bigger picture, either physically or mentally. It specifically indicates the direction of the thought to the object seen. To know God is to completely see the object of faith θεος (theos) a.m.sg., with def. art., “God.”

Dr. Linski puts it this way, “The logic is: Copy the good because doing this is evidence that one is from God, but shun the base because to do the base is evidence that one has not even gotten near enough to have as much as caught a glimpse of God.”<sup>21</sup>

Knowing God is seeing God, and seeing God is knowing His Word because the only begotten Son has declared God (John 1:18). Verse 11 is characteristic Jewish parallelism, where a contrast is presented between two things. In this case, two extremes – do not do evil, do good, because the one that does evil does not see God and God is good.

**12.** Δημητριῷ μαρτυρηται ὑπο παντων (Demetrius has been born witness to by all men). The testimony of Diotrophes is contrary to that of Demetrius. The character of Demetrius stands firm as many have given testimony concerning him. That is the idea behind the perfect tense of μαρτυρεω (martureō) Perf. Pas. Ind. 3sg., “he has been born witness.” The testimony stands because other men testify and truth itself stands. Demetrius is apparently the bearer of this letter to Gaius. Demetrius δημητριος (Demetrios) d.m.sg., is the travelling missionary.

The use of the preposition υπο (hupo) “by,” together with the ablative adjective πας (pas) adj.g.m.pl., “all [men]” identifies agency or means – it is by the agency of men, or by the means of men that truth is known concerning his testimony. The use of personal testimony in the ancient Church was essential in identifying orthodoxy since error abounded. If the apostle John endorses you and your testimony – you are truly declared orthodox. Today there are traveling missionaries from various organizations. You know what they believe because they are identified with that specific group and that group has a doctrinal statement to defend their belief. What about those that are independent of any organization, can you trust them just because they say that are Christian? The caution and warning is - make sure they have an endorsement from a trustworthy source. Know who comes into your Church to speak. Welcome those that are orthodox and protect the body against the heresy spread by false teachers. That is the big message of Second and Third John.

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<sup>21</sup> G.C.H Linski, *The Interpretation of Third John* (Minneapolis: Augsburg, 1963), p. 589

και ὑπο αὐτῆς τῆς ἀληθείας (And by truth itself). As is the case with Johns’ Jewish culture, the second witness is truth itself! The conjunction *και* could also be translated “also,” or more emphatically, “indeed” by truth itself. The personal pronoun *αυτος* (*autos*) pers. pron. 3g.f.sg., “her,” or “it,” is placed before the noun *αληθεια* (*aletheia*) g.f.sg., with def. art., “the truth” thus emphasizing, you might say, double emphasizing, the truth. The definite article serves to locate the truth to be truth itself. One might say absolute truth. When one listens to Demetrius’ testimony, it measures up. His testimony lines up with their orthodox belief.

<b>αληθεια - truth in 3<sup>rd</sup> John</b>			
<b>verse</b>	<b>text</b>	<b>verb</b>	
1	The elder unto the wellbeloved Gaius, whom I love in the truth	<i>αγαπαω</i> (Pres. Act. Ind.)	love in the truth
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	<i>μαρτυρεω</i> (Pres. Act. Part.)	testified of the truth
4	I have no greater joy than to hear that my children walk in truth	<i>περιπατεω</i> (Pres. Act. Ind.)	walk in the truth
8	We therefore ought to receive such, that we might be fellowhelpers to the truth	<i>γινομαι</i> (Pres. M/P Dep. Subj)	might become fellowhelpers to the truth

και ἡμεῖς δε μαρτυροῦμεν, και οιδας ὅτι ἡ μαρτυρια ἡμῶν ἀληθης ἐστιν. (And we moreover testify and you have known that the testimony of us is true). The apostle John and those with him complete the threefold witness concerning the recommendation of Demetrius. By using the first person plural of *εγω* John includes himself and those with him. The use of *δε* is not contrastive, but translated “moreover” as emphasis, “indeed,” or even explanation, “now.” They together collectively *μαρτυρεω* (*martureo*) Pres. Act. Ind. 1pl., “bear witness,” or “testify,” right now and they have known this truth (or “even we testify...”).

Notice the perfect tense of *ειδω* (*eido*) Perf. Act. Ind. 2sg<sup>22</sup>, “to see,” or “know,” has the idea of “knowledge by sight,” or “perception,” the perfect speaks of a certain history that they have together. They have known from the past and that knowledge continues in a state of completion – nothing has happened to change their minds concerning Demetrius’ character and testimony.

The *οτι* (*hoti*) conjunction “because,” introduces an objective clause after verbs of knowing, seeing, saying, and feeling – it is an objective fact that the *μαρτυρια* (*marturia*) n.f.sg, with def. art., “what one testifies,” “the witness,” is true. Notice the genitive of the personal pronoun *εγω* (*ego*) pers. pron. 1g.pl., “of me.” This “witness of me” signifies its source. That is, *αλητης* (*alethes*) adj.n.f.sg., “truth” exits with him. John

<sup>22</sup> There is a textural variant here as the Textus Receptus has 2sg.

in essence, certifies this travelling missionary and that they are to receive him as a brother in Christ. Can one have a better endorsement than this?

# Closing Greetings (13-15)

## 3 John 13-15

<sup>13</sup>I have many things to write to you, but I will not by ink and pen write to you.

<sup>14</sup>But I hope to see you shortly, and we will speak mouth to mouth. <sup>15</sup>Peace to you. The friends greet you. Greet the friends according to name.

<sup>13</sup> Πολλα ειχον γραψαι σοι ἀλλ' οὐ θελω δια μελανος και καλαμου σοι γραφειν

<sup>14</sup> ἐλπίζω δε εὐθεως σε ἰδεῖν, και στομα προς στομα λαλησομεν. <sup>15</sup> Εἰρηνη σοι. ἀσπαζονται σε οἱ φιλοι. ἀσπαζου τους φιλους κατ' ὄνομα.

### Introduction

This final greeting reveals the character of the apostle – he desires to speak face-to-face, mouth-to-mouth with the brothers and sisters of the Church. There is a time and place for personal face-to-face encounters. The message may be so sensitive that only a face-to-face encounter is required. However, due to the urgency of time, John prefaces his visit with a personal letter. This Church is important to the apostle as he serves to shepherd them, to comfort them, and to correct them. What a blessing it is that John has preserved for us in writing as an example of a leader of the Church.

**13.** Πολλα ειχον γραψαι σοι (I have many things to write to you). The apostle finishes by making the statement to Gaius that “many things,” πολυς (polus) adj.a.n.pl., I have to write...” The placement of *πολλα* at the head of the verse thus stresses the apostle has much more to add. The imperfect of *εχω* (echo) Impf. Act. Ind. 1sg., “to have,” would normally be translated, “I was having” but the natural English rendering “I have” includes the incomplete sense, “he was having, when he began to write”<sup>23</sup> (*γραφω*, Aor. Act. Inf.)<sup>24</sup>.

ἀλλ' οὐ θελω δια μελανος και καλαμου σοι γραφειν (but I will not by ink and pen write to you). The literalness of the apostle’s authorship jumps out as the picture of ink and pen

<sup>23</sup> Marvin Vincent, *Vincent’s Word Studies* (Grand Rapids: Eerdmans, 1975)

<sup>24</sup> There is a textural variant here as the Textus Receptus leaves out σοι (to you). Another textural variation is with the two infinitives “to write.” The NA27 has an aorist for the first *γραφω* and a present for the second, whereas the TR has that reversed.

are stated here. In the second epistle, John uses the phrase *δια χαρτου και μελανος* “by paper and ink” (2 John 12).

The conjunction *αλλα* “but” serves as a contrast between what is written as apposed to face-to-face personal communication. The apostle intends to speak with Gaius face to face. The expression *ου θελω* (I will not) has the idea of not having in mind as the present tense of *θελω* (thelo) Pres. Act. Ind. 1sg., “to will,” “to have in mind,” “to intend” suggests. The preposition *δια* together with the *μελαν* (melan) adj.g.n.sg., ink, from *μελας* (melas) black, has the idea of, “by means of ink and pen.” The two, pen and ink, go together (*και*) as inseparable – one does not write without *καλαμος* (kalamos) g.m.sg., “a reed,” or, “a pen.” Finally, the direction of the apostles *γραφω* (grapho) Pres. Act. Inf., “writing,” is to you - Gaius (*σοι* - 2d.sg.).

**14.** *ἐλπίζω δε εὐθεως σε ἶδειν*, (But I hope to see you shortly). The apostle John prefers a personal face-to-face encounter as opposed to writing. This is understood as the contrastive conjunction *δε* “but” is used to introduce this clause. The Present tense of *ἐλπίζω* (elpizo) Pres. Act. Ind. 1sg., “I hope,” or “I trust” is not a general statement of fact but a genuine current hope. The urgency of this face-to-face encounter is made clear by the use of the adverb *ευθεως* (eutheos) “straightway,” or “immediately.”

This hope is to see *οραω* (horao) 2 Aor. Act. Inf., “to see with the eyes, to see with the mind, to look at (stare at),” and has the root idea of seeing with the eyes. Finally, John does not anticipate their encounter to be with the whole congregation, but rather personal one-on-one as the singular of *συ* (su) pers. pron. 2a.sg., “you” is used.

*και στομα προς στομα λαλησομεν.* (and we will speak mouth to mouth). Again the desire is a face-to-face encounter with Gaius to use the mouth, the *στομα* (stoma, a.n.sg.) – this is, *στομα προς στομα* (mouth to mouth). The preposition *προς* (pros) “to, towards, at, near,” signifies “a facing.” The modern English expression “face-to-face” is the equivalent expression. Finally, the verb is the future of *λαλεω* (laleo) Fut. Act. Ind. 1pl., “to speak,” or “to say,” where the anticipation is sometime in the near future they will speak again.

**15.** *Εἰρηνη σοι. ἀσπαζονται σε οἱ φίλοι. ἀσπαζου τους φίλους κατ’ ὄνομα.* (Peace to you. The friends greet you. Greet the friends according to name). Most translations include this last phrase with verse 14. The division of the Scriptures into chapter and verse first appeared in the 5<sup>th</sup> century by the Byzantines. Robert Estienne (Stephanus) inserted chapter and verse divisions into his Greek New Testament in 1551. It is Stephanus’ divisions that have become standard for the western world. Why the inconsistency for this last verse? It is not altogether clear, but it certainly does not matter to the overall context.

This closing is typical as *ειρηνη* (eirene) n.f.sg., “peace,” to *σοι* (2d.sg., “you”) is the normal Jewish greeting and salutation – Hebrew: *shalom* “peace.” For John, the verb *ασπαζομαι* (aspazomai) Pres. M/P Dep. Ind. 3pl., “to draw to one’s self,” “salute,” “greet,” or “embrace,” is used with ending his two personal letters (cf. 2 John 13). The fact that the plural is used shows all those with John send their greeting also. Indeed their

greetings are directed to Gaius (συ pers. pron. 2a.sg., “you”) because they are all the φίλος (philos) adj.n.m.pl. with def. art., “friends.”

In like manner, John requests that Gaius greet [ασπαζομαι (aspazomai) Pres. M/P Dep. Impv. 2sg., “greet”] the φίλος (philos) adj.a.m.pl. with def. art., “friends” according to, or “by” [κατα (kata) “according to”] name [ονομα (onoma) a.n.sg.].

## Detailed Analysis

**1:1** - ο πρεσβυτερος γαιω τω αγαπητω ον εγω αγαπω εν αληθεια (The elder to the beloved Gaios whom I love in truth) : πρεσβυτερος (presbuteros) adj.n.m.sg., with def. art., elder, old man; γαιος (Gaios) d.m.sg., Gaius “lord” of Latin origin; αγαπητος (agapetos) adj.d.m.sg., with def. art., beloved; ος (hos) rel. pron. a.m.sg., who, which, what; εγω (ego) pers. pron. 1n.sg., I, me; αγαπαω (agapao) Pres. Act. Ind. 1sg., love: I love; εν (en) prep., in, by, with; αληθεια (aletheia) d.f.sg., truth from the compound of the neg. a “not” and λανθανω (lanthano) to be hidden.

**1:2** - αγαπητε περι παντων ευχομαι σε ευοδοσθαι και υγιαινειν (Beloved, I pray for you concerning all things, to be prosperous and in good health) : αγαπητος (agapetos) adj.v.m.sg., beloved; περι (peri) prep., about, concerning, around, near; πας (pas) adj.g.n.pl., all, every; ευχομαι (euchomai) Pres. M/P Dep. Ind. 1sg., to pray to God, to wish, pray for: I pray for; συ (su) pers. pron. 2a.sg., you; ευοδοω (euodoo) Pres. Pas. Inf. to grant a prosperous journey, to prosper, be successful, from the compound of ευ (eu) good, and οδος (hodos) a way, road: be prosperous; και (kai) conj., and, even, also, indeed; υγιαινω (hugiaino) Pres. Act. Inf., to be sound, well, in good health: to be well;

καθως ευοδουται σου η ψυχη (even as your soul prospers) : καθως (kathos) adv., according as, since, even as, when, from the compound of κατα (kata) down from, according to and ως (hos) as, like; ευοδοω (euodoo) Pres. Pas. Ind. 3sg., to grant a prosperous journey, to prosper: he/she/it prosper; συ (su) pers. pron. 2g.sg., you; ψυχη (psuche) n.f.sg., with def. art., breath, soul, life, mind.

**1:3** - εχαρην γαρ λιαν ερχομενων αδελφων και μαρτυρουντων σου τη αληθεια καθως συ εν αληθεια περιπατεις (For I rejoiced greatly when brethren came and testified of you in the truth, even as you walk in the truth) : χαιρω (chairō) 2 Aor. Pas. Dep. Ind. 1sg., to rejoice, be glad, be well: I rejoiced; γαρ (gar) conj., for; λιαν (lian) adv., greatly, exceedingly; ερχομαι (erchomai) Pres. M/P Part. g.m.pl., to come, go: when those coming; αδελφος (adelphos) g.m.pl., a brother; και (kai) conj., and, also, even, indeed; μαρτυρω (martureo) Pres. Act. Part. g.m.pl., to bear witness, testify: those bearing witness; συ (su) pers. pron. 2g.sg., you; αληθεια (aletheia) d.f.sg., with def. art., truth; καθως (kathos) adv., according as, just as, even as, since, from the compound of κατα (kata) down, according to, and ως (hos) as, like, even as; συ (su) pers. pron. 2n.sg., you; εν (en) prep., in, by, with; αληθεια (aletheia) d.f.sg., truth; περιπατεω (peripateo)

Pres. Act. Ind. 2sg., to walk, from the compound of περι (peri) about, concerning, around and πατεω (pateo) to tread (under feet).

**1:4** - μειζοτεραν τουτων ουκ εχω χαραν ινα ακουω τα εμα τεκνα εν αληθεια περιπατουντα (I have no greater joy in these that I might hear my children walking in truth) : μειζοτερος (meizoteros) adj.a.f.sg., greater; ουτος (houtos) dem. pron. g.n.pl., this; ου (ou) part., not; εχω (echo) Pres. Act. Ind. 1sg., to have, hold: I have; χαρα (chara) a.f.sg., joy, gladness; ινα (hina) conj., that, in order that, so that; ακουω (akouo) Pres. Act. Subj.1sg., to hear: I might hear; εμος (emos) pron. 1a.n.pl., my; τεκνον (teknon) a.n.pl., with def. art., offspring, child; εν (en) prep., in, by, with; αληθεια (aletheia) d.f.sg., truth; περιπατεω (peripateo) Pres. Act. Part. a.n.pl., to walk: walking.

**1:5** - αγαπητε πιστον ποιεις ο εαν εργαση εις τους αδελφους και εις τους ξενους (Beloved, you do faithfully whatsoever you do for the brethren even for strangers) : αγαπητος (agapetos) adj.v.m.sg., beloved; πιστος (pistos) adj.a.n.sg., faithful, trusty, believe; ποιεω (poieo) Pres. Act. Ind. 2sg., to make, do: you are doing; ος (hos) rel. pron. a.n.sg., who, which, what, that; εαν (ean) cond., in, in case; εργαζομαι (ergazomai) Aor. Mid. Dep. Subj. 2sg., to work, labor: you might work; εις (eis) prep., into, to; αδελφος (adelphos) a.m.pl., with def. art., a brother; και (kai) conj., and, even, also, indeed; εις (eis) prep., into, to; ξενος (xenos) adj.a.m.pl., with def. art., a foreigner, stranger, one who receives another hospitably.

**1:6** - οι εμαρτυρησαν σου τη αγαπη ενωπιον εκκλησιας (Which they testified of you in love in the presence of [the] church) : ος (hos) rel. pron., who, which, what, that; μαρτυρεω (martureo) Aor. Act. Ind. 3pl., to be a witness, bear witness, testify: they testified; συ (su) pers. pron. 2g.sg., you; αγαπη (agape) d.f.sg., with def. art., love; ενωπιον (enopion) adv., in the presence of, before, in the sight of, from the compound of εν (en) in, by, with and οπτανομαι (optanomai) to look at, behold; εκκλησια (ekklisia) g.f.sg., church, a gathering of citizens called out from their homes, from the compound of εκ (ek) from, and καλεω (kaleo) to call.

ους καλως ποιησεις προπεμψας αξιως του θεου (whom you will do well if you send them forward on their journey in a manner worthy of God) : ος (hos) rel. pron. n.mpl., who, which, what, that; καλως (kalos) adv., beautiful, excellent, well, good; ποιεω (poieo) Fut. Act. Ind. 2sg., to make, do: you will do; προπεμπω (propempro) Aor. Act. Part. n.m.sg., to send before, to send one forward from the compound of προ (pro) before and πεμπω (pempro) to send; αξιως (axios) adv., suitably, worthily, in a manner worth of: he who sent forward; θεος (theos) g.m.sg., with def. art., god, God.

**1:7** - υπερ γαρ του ονοματος αυτου εξηλθον (For the sake of the name they went forth) : υπερ (huper) prep., in behalf of, for the sake of, over, beyond; γαρ (gar) conj., for; ονομα (onoma) g.n.sg., with def. art., name; αυτος (autos) pers. pron. 3g.m.sg., he;

εξερχομαι (exerchomai) Aor. Act. Ind. 3pl., to go or come forth, from the compound of εκ (ek) prep., from, and ερχομαι (erchomai) to come, go: they went forth.

μηδεν λαμβανοντες απο των εθνων (taking nothing from the Gentiles) : μηδεις (medeis) adj.a.n.sg., nobody, no one, nothing, from the compound of μη (me) no, and εις (eis) one; λαμβανω (lambano) Pres. Act. Part. n.m.pl., to take, receive: those taking; απο (apo) prep., from, out of; εθνος (ethnos) g.n.pl., Gentiles, nation, tribe, people group.

**1:8** - ημεις ουν οφειλομεν υπολαμβανειν τους τοιουτους ινα συνεργοι γινωμεθα τη αληθεια (Therefore we ought to support such as this, in order that we might be fellow workers with the truth) : εγω (ego) pers. pron. 1n.pl., I, me; ουν (oun) conj., then, therefore; οφειλω (opheilo) Pres. Act. Inf. 1pl., to owe, ought, be bound: we owe; υπολαμβανω (hupolambano) Pres. Act. Inf., to receive, take under, from the compound of υπο (hupo) under, and λαμβανω (lambano) to take, receive: to receive; τοιουτος (toioutos) adj.a.m.pl., with def. art., such as this, of this kind; ινα (hina) conj., that, in order that, so that; συνεργος (sunergos) adj.n.m.pl., a companion in work, fellow worker, helper from the compound of συν (sun) with, together with, and εργον (ergon) work, business; γινομαι (ginomai) Pres. M/P Dep. Subj. 1pl., to become, come to pass: we might become; αληθεια (aletheia) d.f.sg., with def. art., truth.

**1:9** - εγραψα τη εκκλησια αλλ ο φιλοπρωτευων αυτων διοτρεφης ουκ επιδεχεται ημας (I wrote to the church but Diotrefes, the one who aspires pre-eminence among them, he did not receive us) : γραφω (grapho) Aor. Act. Ind. 1sg., to write: I wrote; εκκλησια (ekklesia) d.f.sg., with def. art., a gathering of citizens called out, church from the compound of εκ (ek) prep., out of, from and καλεω (kaleo) to call; αλλα (alla) conj., but, nevertheless; φιλοπρωτευω (philoproteuo) Pres. Act. Part. n.m.sg., with def. art., to aspire to pre-eminence, to desire to be first, from the compound of φιλος (philos) friend and πρωτος (protos) first in time, place or rank: the one who aspires pre-eminence; αυτος (autos) pers. pron. 3g.m.pl., him; διοτρεφης (Diotrefes) n.m.sg., Diotrefes “nourished by Zeus” from the compound of Ζευς (Zeus) the national god of the Greeks and τρεφω (trepho) to feed, nourish, support; ου (ou) neg. part., not, not; επιδεχομαι (epidechomai) Pres. M/P Dep. Ind. 3sg., to receive hospitality, to admit (i.e., not to reject), from the compound of επι (epi) upon, over, across and δεχομαι (dechomai) to take with the hand, to take up, receive: he/she/it receives; εγω (ego) pers. pron. 1a.pl., I, me.

**1:10** - δια τουτο εαν ελθω υπομνησω αυτου τα εργα α ποιει λογοις πονηροις φλυαρων ημας (Therefore, if I come, I will bring remembrance of his deeds which he is doing, the babbling of unjustified charges against us with evil words) : δια (dia) prep., through, by; ουτος (houtos) dem. pron. a.n.sg., this; εαν (ean) cond., if, in case; ερχομαι (erchomai) 2 Aor. Act. Subj. 1sg., to come, go: I might come; υπομιμησκω

(hupomimnesko) Fut. Act. Ind. 1sg., to cause one to remember, bring to remembrance, from the compound of υπο (hupo) prep., by, under and μιμνησκω (mimnesko) to remind: I will remember; αυτος (autos) pers. pron. 3g.m.sg., him; εργον (eron) a.n.pl., with def. art., business, employment, work, deed; ποιω (poieo) Pres. Act. Ind. 3sg., to make, do: he/she/it does; λογος (logos) d.m.pl., word, saying; πονηρος (poneros) adj.d.m.pl., evil, full of labors bad, wicked; φλυαρω (phluareo) Pres. Act. Part. n.m.sg., to utter nonsense, talk idly, to bring forward idle accusations, to accuse one falsely with malicious words: he who accuses falsely; εγω (ego) pers. pron. 1a.pl., I, me.

και μη αρκουμενος επι τουτοις ουτε αυτος επιδεχεται τους αδελφους (and not being content upon this neither [does] he receive the brothers) : και (kai) conj., and, even, also, indeed; μη (me) part., not; αρκεω (arkeo) Pres. Pas. Part. n.m.sg., to be possessed of unfailing strength, to be content, be sufficient, be strong: being content; επι (epi) prep., upon, over, against; ουτος (houtos) dem. pron. d.m.pl., this; ουτε (oute) conj., neither, and not; αυτος (autos) pers. pron. 3n.m.sg., him; επιδεχομαι (epidechomai) Pres. M/P Dep. Ind. 3sg., to receive hospitality, to admit (i.e., not to reject), from the compound of επι (epi) upon, over, against, and δεχομαι (dechomai) to take, receive: he/she/it receives; αδελφος (adelphos) a.m.pl., with def. art., a brother.

και τους βουλομενους κωλυει και εκ της εκκλησιας εκβαλλει (and he forbids those willing, and he casting out from the church) : και (kai) conj., and, even, also, indeed; βουλομαι (boulomai) Pres. M/P Dep. Ind. a.m.pl., with def. art., to will deliberately, have a purpose, to desire: those willing; κωλυω (koluo) Pres. Act. Ind. 3sg., to hinder, prevent, forbid, to withhold a thing, to deny or refuse one a thing: he/she/it is forbidden; και (kai) conj., and, even, also, indeed; εκ (ek) prep., from, out of; εκκλησια (ekklisia) g.f.sg., with def. art., a gathering of citizens called out, church, assembly; εκβαλλω (ekballo) Pres. Act. Ind. 3sg., to cast out, drive out, send out, from the compound of εκ (ek) out of, from, and βαλλω (ballo) to throw, let go, cast: he/she/it is casting out.

**1:11** - αγαπητε μη μιμου το κακον αλλα το αγαθον (Beloved, do not imitate the bad thing, but the good thing) : αγαπητος (agapetos) adj.v.m.sg., beloved; μη (me) neg. part., no; μιμεομαι (mimeomai) Pres. M/P Dep. Impv. 2sg., to imitate, mimic: do not imitate!; κακος (kakos) adj.a.n.sg., with def. art., bad, wrong, evil; αλλα (alla) conj., but; αγαθος (agathos) adj.a.n.sg., with def. art., good.

ο αγαθοποιων εκ του θεου εστιν (he who does right is from God) : αγαθοποιω (agathopoieo) Pres. Act. Part. n.m.sg., with def. art., to do good, well, do right: he who does right; εκ (ek) prep., from, out of; θεος (theos) g.m.sg., with def. art., god, God; ειμι (eimi) Pres. Act. Ind. 3sg., to be, exist: he/she/it is.

ο δε κακοποιων ουχ εωρακεν τον θεον (but he who does evil has not seen God) : δε (de) conj., but, moreover, and; κακοποιω (kakopoieo) Pres. Act. Part. n.m.sg., with def. art., to do harm, to evil, do wrong: he who does wrong; ου (ou) neg. part., no; οραω

(horao) Perf. Act. Ind. 3sg., to see with the eyes, to see with the mind, to look at: he/she/it has seen; θεος (theos) a.m.sg., with def. art., god, God.

**1:12** - δημητριω μεμαρτυρηται υπο παντων (Demetrius has born witness with by men) : δημητριος (Demetrios) pr.n., d.m.sg., Demetrius “belonging to Ceres”; μαρτυρεω (martureo) Perf. Pas. Ind. 3sg., to bear witness, testify: he/she/it has born witness; υπο (hupo) prep., by, under; πας (pas) adj.g.m.pl., all, every;

και υπ αυτης της αληθειας (and by truth itself) : και (kai) conj., and, even, also, indeed; υπο (hupo) prep., by, under; αυτος (autos) pers. pron. 3g.f.sg., her; αληθεια (aletheia) g.f.sg., with def. art., truth.

και ημεις δε μαρτυρουμεν και οιδατε οτι η μαρτυρια ημων αληθης εστιν (and we moreover testify and you have known that the testimony of us is true) : και (kai) conj., and, even, also, indeed; εγω (ego) pers. pron. 1n.pl., I, me; δε (de) conj., but, moreover; μαρτυρεω (martureo) Pres. Act. Ind. 1pl., to be a witness, to bear witness, testify: we testify; και (kai) conj., and, even, also, indeed; ειδω (eido) Perf. Act. Ind. 2pl., to see, know: you have seen (textual variant: NA27 Perf. Act. Ind. 2sg.); οτι (hoti) conj., that, because, since; μαρτυρια (marturia) n.f.sg, with def. art., a testifying, witness, what one testifies; εγω (ego) pers. pron. 1g.pl., I, me; αλητης (alethes) adj.n.f.sg., truth; ειμι (eimi) Pres. Act. Ind. 3sg., to be, exist: he/she/it is.

**1:13** - πολλα ειχον γραψαι σοι (I have many things to write to you) : πολυς (polus) adj.a.n.pl., many, much; εχω (echo) Impf. Act. Ind. 1sg., to have, hold: I was having; γραφω (grapho) Aor. Act. Inf., to write; συ (su) pers. pron. 2d.sg., you.

αλλ ου θελω δια μελανος και καλαμου σοι γραφειν (but I will not by ink and pen write to you) : αλλα (alla) conj., but; ου (ou) no, not; θελω (thelo) Pres. Act. Ind. 1sg., to will, have in mind, intend: I will; δια (dia) prep., through, by; μελαν (melan) adj.g.n.sg., ink, from μελας (melas) black; και (kai) conj., and, even, even, indeed; καλαμος (kalamos) g.m.sg., a reed, a pen; συ (su) pers. pron. 2d.sg., you; γραφω (grapho) Pres. Act. Inf., to write.

**1:14** - ελπίζω δε ευθεως ιδειν σε (But I hope to see you shortly) : ελπίζω (elpizo) Pres. Act. Ind. 1sg., to hope, trust: I hope; δε (de) conj., but, moreover; ευθεως (eutheos) adv., straightway, immediately, from the compound of ευ (eu) good, well and τιθημι (tithemi) to set, put, place; οραω (horao) 2 Aor. Act. Inf., to see with the eyes, to see with the mind, to look at (stare at); συ (su) pers. pron. 2a.sg., you.

και στομα προς στομα λαλησομεν (and we will speak mouth to mouth) : και (kai) conj., and, even, even, indeed; στομα (stoma) a.n.sg., the mouth, the edge of a sword;

προς (pros) prep., to, towards, at, near; στομα (stoma) a.n.sg., the mouth, the edge of a sword; λαλεω (laleo) Fut. Act. Ind. 1pl., to speak, say: we will say.

**1:15** - ειρηνη σοι ασπαζονται σε οι φιλοι ασπαζου τους φιλους κατ ονομα (Peace to you. The friends greet you. Greet the friends according to name) : ειρηνη (eirene) n.f.sg., peace, rest, security; συ (su) pers. pron. 2d.sg., you; ασπαζομαι (aspazomai) Pres. M/P Dep. Ind. 3pl., to draw to one's self, salute, greet, embrace: they greet; συ (su) pers. pron. 2a.sg., you; φιλος (philos) adj.n.m.pl. with def. art., friend; ασπαζομαι (aspazomai) Pres. M/P Dep. Impv. 2sg., to draw to one's self, salute, greet, embrace: embrace!; φιλος (philos) adj.a.m.pl. with def. art., friend; κατα (kata) prep., down, according to; ονομα (onoma) a.n.sg., name.

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