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II John	
II Jn 1:1 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;	The elderly elder [of the church addresses this letter] to the elect (chosen) lady (Cyria) and her children, whom I truly love--and not only I but also all who are [progressively] learning to recognize and know and understand the Truth— (AMP)
<p>By this time, John was quite old. Names may be hidden or disguised because this was a time of persecution. The “elect lady” could have been a specific woman or a branch of the church.</p> <p>For my comments, up to now, I have relied quite heavily on the GospelDoctrine website for historical insights and quotations from church leaders, past and present.</p> <p>But there are no quotations from church leaders on 2nd and 3rd John. This is either because the authors of the website aren’t yet finished with the website, or church leaders didn’t have anything to say about these books.</p> <p>I believe it is the latter. And I believe the reason why they had nothing to say is because the superficial message of “love” and “Christ” is so obvious, there is nothing to say. However, once a person becomes sensitized to the Doctrine of Christ, there are key phrases buried here that just ring out, scream for our attention, and stand as a Biblical witness to the truths taught even more fully in the Book of Mormon. I hope to highlight these, as I comment on 2nd and 3rd John.</p> <p>The Book of Mormon is an invaluable resource to explain the “plain and precious truths” which have been eliminated from the Bible, but there still are vestiges that remain. These truths are “plain” because they are common and out in plain sight. They are not glamorous or sensational. These truths become “precious” to us once we recognize their value.</p>	
II Jn 1:2 For the truth's sake, which dwelleth in us, and shall be with us for ever.	Because of the Truth which lives and stays on in our hearts and will be with us forever: (AMP)
To the western mind, the heart is the symbolic place where our emotions dwell, but to the Hebrew mind, the heart was the seat of our desires and intentions. Christ, in the Gospel of John, speaks symbolically of the truth dwelling in us, of how we recognize the truth because the truth is in us. Like attracts like, and truth is attracted by truth.	
II Jn 1:3 Grace be with you, mercy, [and] peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.	Grace (spiritual blessing), mercy, and [soul] peace will be with us, from God the Father and from Jesus Christ (the Messiah), the Father's Son, in all sincerity (truth) and love. (AMP)
II Jn 1:4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.	I was greatly delighted to find some of your children walking (living) in [the] Truth, just as we have been commanded by the Father [Himself]. (AMP)

<p>II Jn 1:5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.</p>	<p>And now I beg you, lady (Cyria), not as if I were issuing a new charge (injunction or command), but [simply recalling to your mind] the one we have had from the beginning, that we love one another. (AMP)</p> <p>Love is never something that we should just take for granted. Love is a relationship that we have with one another and with the Lord that constantly needs to be refreshed and recreated.</p>
<p>II Jn 1:6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.</p>	<p>And what this love consists in is this: that we live and walk in accordance with and guided by His commandments (His orders, ordinances, precepts, teaching). This is the commandment, as you have heard from the beginning, that you continue to walk in love [guided by it and following it]. (AMP)</p>
<p>John is obsessed with teaching love, but never in the abstract, feel-good sense. For John, love is demonstrable in that we keep the commandments of God, out of love, not a sense of duty or obligation, or to be seen of men.</p> <p>“If ye love me, keep my commandments.”</p>	
<p>II Jn 1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.</p>	<p>For many imposters (seducers, deceivers, and false leaders) have gone out into the world, men who will not acknowledge (confess, admit) the coming of Jesus Christ (the Messiah) in bodily form. Such a one is the imposter (the seducer, the deceiver, the false leader, the antagonist of Christ) and the antichrist. (AMP)</p>
<p>The Greek formation of the verb “is come” implies past, present, and future. The full meaning of the above sentence is that a deceiver is one who teaches you a substitute version of Christ – one who denies that the Messiah has come, will return again, and/or does come now in the flesh.</p>	
<p>II Jn 1:8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.</p>	<p>Look to yourselves (take care) that you may not lose (throw away or destroy) all that we and you have labored for, but that you may [persevere until you] win and receive back a perfect reward [in full]. (AMP)</p>
<p>Once you have begun your journey along the path to Christ, you must press onward until you are perfected in him.</p> <p>2 Nephi 31:20 Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. [our “full reward”, or “perfect reward”]</p> <p>Moroni 10:32 Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength,</p>	

<p>then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God.</p> <p>Moroni 10:33 And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.</p>	
<p>II Jn 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.</p>	<p>Anyone who runs on ahead [of God] and does not abide in the doctrine of Christ [who is not content with what He taught] does not have God; but he who continues to live in the doctrine (teaching) of Christ [does have God], he has both the Father and the Son. (AMP)</p>
<p>For a full description of the Doctrine of Christ, see 2 Nephi 31 and 32, and 3 Nephi 11.</p> <p>2 Nephi 32:6 Behold, this is the doctrine of Christ, and there will be no more doctrine given until after he shall manifest himself unto you in the flesh. And when he shall manifest himself unto you in the flesh, the things which he shall say unto you shall ye observe to do.</p> <p>This is when you receive your “perfect reward”: the promise of eternal life. Then, you go on from there, continuing to feast upon the words of Christ and doing everything that He tells you to do. And, you will know both the Son and the Father.</p>	
<p>II Jn 1:10 If there come any unto you, and bring not this doctrine, receive him not into [your] house, neither bid him God speed:</p>	<p>If anyone comes to you and does not bring this doctrine [is disloyal to what Jesus Christ taught], do not receive him [do not accept him, do not welcome or admit him] into [your] house or bid him Godspeed or give him any encouragement. (AMP)</p>
<p>After I left the LDS church, I joined another Restoration church. I was unhappy with both churches because their entire emphasis was focused on following some person and/or the church as the source of your salvation. At the time, I was reading the Book of Mormon, and kept running across this “Doctrine of Christ”. I thought this must be pretty darn important because it was mentioned over and over.</p> <p>Then, I happened upon this verse in the Bible. So, this was a Biblical doctrine, and this doctrine was so important that an apostle of Christ said we should not support, affiliate with, or have anything to do with a person who didn’t believe, accept, or teach this doctrine. Pretty strong language. Paul said not to pal around with sinners, but this was even more specific.</p> <p>This was the scripture that caused me to leave that church, and this is the scripture that tells me I will never again join any church which does not teach and live the Doctrine of Christ.</p>	
<p>II Jn 1:11 For he that biddeth him God speed is partaker of his evil deeds.</p>	<p>For he who wishes him success [who encourages him, wishing him Godspeed] is a partaker in his evil doings. (AMP)</p> <p>There were a lot of evil deeds happening in that former church. Some of them even victimized me. But I stayed in spite of all of this, and I stayed</p>

	despite the fact the close friends and even the Lord, Himself, told me to leave.
II Jn 1:12 Having many things to write unto you, I would not [write] with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.	I have many things to write to you, but I prefer not to do so with paper and ink; I hope to come to see you and talk with you face to face, so that our joy may be complete. (AMP) I hope to see you soon, in person.
II Jn 1:13 The children of thy elect sister greet thee. Amen.	The children of your elect (chosen) sister wish to be remembered to you. Amen (so be it). (AMP)
III John	
III Jn 1:1 The elder unto the wellbeloved Gaius, whom I love in the truth.	The elderly elder [of the church addresses this letter] to the beloved (esteemed) Gaius, whom I truly love. (AMP)
<p>Gaius was a common name in the Roman empire. Here are some references to a Gaius, who may or may not be the same person:</p> <p>Acts 19:29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. [This was in Ephesus, and John was also known to have lived in Ephesus.]</p> <p>Acts 20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. [These are places in present-day Turkey.]</p> <p>Rom 16:23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. [This was written from Corinth.]</p> <p>I Cor 1:14 I thank God that I baptized none of you, but Crispus and Gaius; [This was written to Corinth and mentions Gaius. Maybe the same Gaius as Rom 16:23.]</p>	
III Jn 1:2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.	Beloved, I pray that you may prosper in every way and [that your body] may keep well, even as [I know] your soul keeps well and prospers. (AMP)
III Jn 1:3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.	In fact, I greatly rejoiced when [some of] the brethren from time to time arrived and spoke [so highly] of the sincerity and fidelity of your life, as indeed you do live in the Truth [the whole Gospel presents]. (AMP)
III Jn 1:4 I have no greater joy than to hear that my children walk in truth.	<p>I have no greater joy than this, to hear that my [spiritual] children are living their lives in the Truth. (AMP)</p> <p>A church leader who rejoices not in his status among men, not the wealth or popularity of the church, but that the people are living the truth.</p>

III Jn 1:5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;	Beloved, it is a fine and faithful work that you are doing when you give any service to the [Christian] brethren, and [especially when they are] strangers. (AMP)
III Jn 1:6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:	They have testified before the church of your love and friendship. You will do well to forward them on their journey [and you will please do so] in a way worthy of God's [service]. (AMP)
III Jn 1:7 Because that for his name's sake they went forth, taking nothing of the Gentiles.	For these [traveling missionaries] have gone out for the Name's sake (for His sake) and are accepting nothing from the Gentiles (the heathen, the non-Israelites). (AMP)
III Jn 1:8 We therefore ought to receive such, that we might be fellowhelpers to the truth.	So we ourselves ought to support such people [to welcome and provide for them], in order that we may be fellow workers in the Truth (the whole Gospel) and cooperate with its teachers. (AMP) We ought to support traveling missionaries, especially those who travel without purse or scrip, who earn no salary, but who depend on donations to help support them.
III Jn 1:9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.	I have written briefly to the church; but Diotrephes, who likes to take the lead among them and put himself first, does not acknowledge my authority and refuses to accept my suggestions or to listen to me. (AMP)
<p>The modern-day LDS church, with its centralized organization of 15 apostles, headquartered in one city likes to impose its current organization on the New Testament church. The reality was that in the early days of the restoration, the twelve members who came to be known as “apostles”, but were never called such in the early revelations of Joseph Smith were called to be a traveling high council to serve in the unincorporated areas of the church, not as a central governing body. For this reason, some of the actions in the primitive church may seem strange to us, despite how we like to claim we are just like the early church.</p> <p>We are nothing like the early church. Christ said that upon the rock of personal revelation He would build His church. His church was a gathering of those who had been “called out” by God, not a church in the sense of a governing institution. Paul was never part of the centralized body of the church, and never traveled to Jerusalem to meet with the twelve until several years after his conversion. John was based in Ephesus for much of his life. The rest of the twelve eventually traveled all over the known world.</p> <p>So, it is no wonder that local churches were more or less autonomous, necessitating apostles to write to them periodically. John mentioned writing previously to the church (branch) of which Gaius was a member.</p> <p>However, Diotrephes seemed to appoint himself the leader and ignore John’s letters and instructions to the church. Who would dare to defy a Mormon apostle like this today?</p>	

III Jn 1:10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth [them] out of the church.	So when I arrive, I will call attention to what he is doing, his boiling over and casting malicious reflections upon us with insinuating language. And not satisfied with that, he refuses to receive and welcome the [missionary] brethren himself, and also interferes with and forbids those who would welcome them, and tries to expel (excommunicate) them from the church. (AMP)
However, John is enough in touch with the local branch by letter and word of mouth that he knows what is going on and plans to deal with it when he arrives in person. How will John deal with it? Call Diotrephes out. Shine the light of truth on what is happening.	
III Jn 1:11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.	Beloved, do not imitate evil, but imitate good. He who does good is of God; he who does evil has not seen (discerned or experienced) God [has enjoyed no vision of Him and does not know Him at all]. (AMP)
<p>Unlike, Diotrephes, who wants to excommunicate all who do not agree with him, John teaches (along with Paul, Peter, and Jude) that we are not to repay evil for evil. (No wonder LDS authorities do not want to comment or preach 3rd John!) In other words, John will not excommunicate Diotrephes, but simply make his deeds known to the congregation, and let them choose whether to follow this person or not.</p> <p>John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.</p> <p>John 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.</p> <p>John 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.</p> <p>Then, John makes the telling comment that people who act like Diotrephes, who seek positions of leadership, but in no way act like Christ, profess to know the Lord, but actually do not know him.</p> <p>You can take this as a rule of thumb that Christ's servants know Him, because they act like Him. One who becomes a servant of Christ cannot come away from even a brief experience with the Lord without being changed. He may not be perfect, but at least he will become more and more Christ-like.</p> <p>Have you ever been around a true servant of Christ? If so, don't you feel something different around them? Doesn't it remind you even a little of the Lord? A 40-watt bulb vs a 150-watt bulb? Less light, but at least the light is on, and the light that they hold up is not themselves, but the light of Christ.</p>	
III Jn 1:12 Demetrius hath good report of all [men], and of the truth itself: yea, and we [also] bear record; and ye know that our record is true.	Demetrius has warm commendation from everyone--and from the Truth itself; we add our testimony also, and you know that our testimony is true. (AMP)

III Jn 1:13 I had many things to write, but I will not with ink and pen write unto thee:	I had much [to say to you when I began] to write, but I prefer not to put it down with pen (a reed) and ink; (AMP)
III Jn 1:14 But I trust I shall shortly see thee, and we shall speak face to face.	I hope to see you soon, and we will talk together face to face. (AMP)
III Jn 1:15 Peace [be] to thee. [Our] friends salute thee. Greet the friends by name.	Peace be to you! (Good-bye!) The friends here send you greetings. Remember me to the friends there [to every one of them personally] by name. (AMP)