

MOSHIACH'S LETTER THROUGH THE SHLIACH YOCHANAN TO THE BRIT CHADASHA KEHILLAH (III)

1 From the Zaken (Elder, SHEMOT 3:16). To Gaius HaAhuv (Gaius the beloved), for whom I have ahavah (agape) b'Emes.
|2| Chaver, it is my tefillah that all may be hatzlocha (successful) with you, and that you may be shalem b'guf (healthy), just as your nefesh (soul) is matsli'ach (successful).
|3| For I had simcha gedola (much joy) when the Achim b'Moshiach arrived [here] and gave eidus (testimony) of you being in HaEmes (the Truth), just as your walk is halakhah b'Derech Emes (conduct in the Way of Truth).
|4| I have no greater simcha than this, to hear of my bnei b'Moshiach, that their walk is halakhah b'Derech Emes.
|5| Chaver, you do a thing of emunah (faith) when it is done for the Achim b'Moshiach [engaged in the Shlichus (Divine Mission) of Messianic Kiruv Rechokim itineration in the kehillot], especially when they are people you don't know.
|6| They gave eidushaft (witness of testimony) to your ahavah (agape) before the kehillah (assembly) [here]; you will do well to send them on their way in a manner worthy of Hashem.
|7| For, on behalf of Hashem they went forth [in the Shlichus of Moshiach's Kiruv Rechokim], taking nothing from the Goyim.
|8| Therefore, we ought to give hachnosas orchim (hospitality) to such, in order that we may be ozrim (helpers) with HaEmes.
|9| I wrote something to the kehillah [there]; but Diotrephe, who has fallen in love with being "Rosh of the Kehillah," does not receive us.
|10| Oib azoi (consequently), if I come, I will remember his "ma'asim" ("works") which he

does, his bringing unjustified charges against us with lashon horah (evil speech). And not being satisfied with performing these "mitzvot", he even refuses to receive the Achim b'Moshiach, and, those intending to do so, he hinders and expels out of the kehillah.
|11| Chaver, do not imitate HaRah (Evil); rather, imitate HaTov (Good). The one doing HaTov is from Hashem. The one doing HaRah has not regarded Hashem.
|12| To Demetrius, eidus (witness of testimony, commendation) has been given by all and, personally, by no less than HaEmes (the Truth); we also give eidus, and you have da'as that our eidus is emes.
|13| I had many things to write to you, but I do not want to write to you with pen and ink.
|14| But I have the tikvah (hope) to see you imminently, and we will speak panim el panim (directly, in person).
|15| Drishat Shalom to you. Drishat Shalom from the Chaverim [here]. Drishat Shalom by name to each of the Chaverim [there].

T.N. It is possible that the first book of the Brit Chadasha was written by Ya'akov [see p.848], possibly around 45 C.E. However, the iggeret hakodesh on this page is written by Moshiach's Shliach Yochanan to Gaius with the prayer that as Gaius prospers spiritually, he will succeed in every aspect of his life. It appears that the Shliach Yochanan had led Gaius to faith in the Moshiach (see verse 3-4) and Gaius in turn had shown kindness and hachnosas orchim (hospitality) to certain of Moshiach's traveling emissaries, who had reported Gaius' generosity (verse 6) before the Kehillah

where the Shliach Yochanan is now, probably the same kehillah in Asia Minor where Yochanan did much of his other writing: his Besurah Geulah, his other iggrot kodesh, and his Hisgalus. The purpose of the letter is to commend an itinerant emissary of Moshiach named Demetrius (verse 12). When planting a new Messianic Shul, the non-believers are not to be asked for financial support (verse 7). Therefore, the Messianic kehillot and their Zekenim are to offer hachnosas orchim and material help to travelling emissaries of Moshiach such as Demetrius. Also this epistle teaches that when one knows G-d, the Truth gives an inner eidus or testimony (verse 12). Other Scripture on this matter of assurance are found in Ro 8:15-17, 38f; Ga 4:6; Pp 1:6; 2Ti 1:12; Yn 5:24; 1Yn 5:13; 1Yn 4:13; 5:10; 3:18-19; MJ 6:11; 10:22. As we study the Holy Bible we find that we can discover there (not in emotional experience or in our circumstances) that we are heirs of salvation and children with a heavenly calling, citizenship, and destiny. See also 2Ti 3:14; Col 2:2; 1Th 1:5; Ro 14:5; 4:21; 1Th 2:13; Ac 2:38, 5:32; Ga 3:2; Ac 15:8; 1Yn 3:24; Eph 1:13-14; 4:30. There are other Scriptures that warn against self-deception in these matters, and give moral and spiritual tests so that anyone can see if he or she is walking in the light—see 1Yn 2:3-5; 3:9f; 14, 18f; 4:7; 5:1, 4, 18; 1 Yn 3:19; 1 Yn 1:6; 2:4, 9-11, 23; 3:6-10, 4:8,20; 2Yn 9; 3Yn 11.