

3 JOHN 1 NLET

THE WRITER OF THIS LETTER

1 From:

➤ The Elder.

THE ADDRESSEE

To:

➤ Gaius, the beloved one whom I, *for my part*, love in truth.

JOHN'S PRAYER FOR THE ELDER

2 Beloved, concerning all *things* I keep on praying that you have a prosperous journey and be in good health, just as the psyche *that* is yours is having a prosperous journey. 3 For, *it* makes me rejoice exceedingly, as brothers come and bear witness to the truth about you; just as you, *for your part*, are walking in connection with truth.

JOHN EXPRESSES WHAT BRINGS HIM JOY

4 I do not have joy greater than these *things* – that I keep on hearing that the children *that are* mine *are* ones who keep on walking in connection with ¹ truth.

JOHN COMMENDS THE ELDER FOR THE BROTHERS

THAT HE SENT OUT

5 Beloved *one*, you keep on bringing faith about, which, if ever you might work *it* toward the Brothers and toward the² Strangers – 6 the *ones* who have borne witness to the Love *that* is YOURS before an ekklesia³. You shall do them well, having sent *them* forth in a manner worthy of the God. 7 For, in behalf of the Name they went out, while receiving nothing from the Ethnicities⁴.

8 So then, we, *for our parts*, ought to receive what is due⁵ from the ones such as these, in order that we might come to be fellow workers for the Truth.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

² 90.1% of the Greek manuscripts, including the best line of transmission (f35), have 'toward the' here instead of 'this'.

³ 'ekklesia' – a transliteration of the Greek word ἐκκλησίας. It referred to a group of people who were 'called out' out of society by someone in authority to perform some valuable public function.

⁴ 90.1% of the Greek manuscripts, including the best line of transmission (f35), have 'Ethnicities' here instead of 'Nationalities'.

⁵ 91.8% of the Greek manuscripts, including the best line of transmission (f35), have 'to receive what is due' here instead of 'to support'.

⁶ 88% of the Greek manuscripts, including the best line of transmission (f35), do not include the indefinite pronoun

JOHN DENOUNCES

THE WICKED BEHAVIOR OF DIOTREPHESES

9 I have written ⁶ to the Ekklesia. However, the one who is striving to be first among them – *namely*, Diotrephe – does not admit us in addition *to himself*.

10 For this reason, if ever I might come, I shall draw attention to the deeds which he is doing with words – *namely*, wicked *ones*, speaking nonsense against us.

And, being one who is not being satisfied in reference to these *things*, neither does he, *for his part*, receive the Brothers. And, he prevents the ones who are willing *to receive them from doing so*. And, he casts them out of the Ekklesia.

JOHN ENCOURAGES MORAL GOODNESS

11 Beloved *Ones*, stop mimicking the Evil *Thing* and resist the impulse to do it in the future. Rather, keep on mimicking the morally good *thing*.

The one who continues to do the morally good thing is *acting* in accord with the God. The one who continues to do the Evil *Thing* has not lasting perceived the God.

JOHN AFFIRMS THE GOOD TESTIMONY

CONCERNING DEMETRIUS

12 Demetrius has lastingly received a good testimony by all *people* and by the Truth itself. And, we, *for our parts*, bear witness. And, we know ⁷ that the Testimony *that* is ours is true.

JOHN EXPRESSES HIS PREFERENCE

TO SPEAK FURTHER WITH THE ELDER IN PERSON

13 I was having many *things* to be writing⁸. However, I do not wish to write to you⁹ with black *ink* and a reed *pen*.

14 But, I am hoping to see you immediately; and we shall speak mouth to mouth¹⁰.

'something' here.

⁷ 23% of the Greek manuscripts, including the best line of transmission (f35), have 'we know' here. 61.5% have 'you (people) know'. On the basis of 15.1% the NU has 'you (singular) know'.

⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'to be writing' (an present infinitive) here. On the basis of 11% the NU 'to write to you' (an aorist infinitive and a pronoun).

⁹ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'to write' (an aorist infinitive) here. On the basis of 11% the NU has 'to be writing' (a present infinitive).

¹⁰ 'mouth to mouth' – a literal translation. In English we would say 'face to face'.

JOHN BLESSES THE ELDER

15 Peace to you!

JOHN SENDS A GREETING

FROM THE FRIENDS AROUND HIM TO THE ELDER

The Friends greet you!

JOHN SENDS A GREETING TO THE FRIENDS OF THE ELDER

Greet the Friends by name!

CONCERNING THE CITATION OF f35 IN THE FOOTNOTES OF 3 JOHN

“f35” refers to a set of manuscripts which clearly and thoroughly have unified characteristics.

The citation of f35 in the footnotes of Third John is based on forty-six manuscripts.

These manuscripts are identified by the following numbers: 18, 35, 141, 149, 201, 204, 328, 386, 394, 432, 444, 604, 664, 757, 824, 928, 986, 1072, 1075, 1100, 1247, 1248, 1249, 1503, 1548, 1628, 1637, 1725, 1732, 1754, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 1897, 2221, 2352, 2431, 2466, 2554, 2587, 2626, and 2723.

Dr. Wilbur Pickering collated all of these manuscripts himself.

There are many more manuscripts which ought to be collated. Nonetheless, these forty-six manuscripts represent a significant sample of the existing manuscripts.

141, 204, 386, 824, 928, 1072, 1075, 1100, 1637, 1855, 1864, 2221, 2554, and 2723 are PERFECT representatives of f35 in Third John just as they are. The exemplars (that is, the manuscript from which another manuscript was copied) of another fourteen (!) manuscripts were also perfect.

For all of these manuscripts to have no variants after so many centuries of transmission is surely an eloquent demonstration of the faithfulness and accuracy of the transmission,

These manuscripts come from all over the Mediterranean world – Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Athens, Mt. Athos (nine different monasteries!), Meteora, Sparta, Ochrida, etc.

They are certainly representative of the family, giving us the precise family profile for this little letter. The family profile of f35 is reflected in the text of Third John in these manuscripts without exception!