The Third Epistle of John

A new English Translation

by David Robert Palmer

Footnotes by David Robert Palmer

Freely downloadable from
http://bibletranslation.ws/palmer-translation/

Printed Editions available:
http://bibletranslation.ws/printed-editions/

October 2014 Edition
First Ed. June 25, 2009

Abbreviations used herein:
NA – Nestle-Aland 27th Edition (same as ECM in 3 John)
ms – one manuscript
mss – manuscripts
f. after a manuscript number means the manuscript "unequivocally supports the reading indicated, but represents it defectively." (so the ECM)
This page intentionally blank for printing purposes.
The Third Epistle of John
ΙΩΑΝΝΟΥ Γ

Chapter 1

1 The Elder, to the beloved Gaius, whom I love in the truth.

2 Dear friend, I wish for you to prosper and be healthy in every regard, just as your soul is prospering. 3 For it cheered me greatly when some brothers came, bearing witness to your truth, how you are walking in the truth. 4 I have no greater joy than this, hearing that my children are walking in the truth.

5 Dear friend, you do commendably whatever you labor at for the brothers, that is, for those travelers, who have testified before the church about your love. Whom you will do well to supply for their journeys in a manner worthy of God. 6 Because, you see, for the sake of the Name they have gone forth, accepting nothing from the Gentiles.

8 We therefore ought to take them who are like this under our roof, so we will become co-laborers with them in the truth. 9 Which I have written to your church; but Diotrephes, who wishes to be leader.

NOTE about the text-critical apparatus in this document: Due to feedback I have received about apparatuses "cherry-picking" which minuscules and witnesses to cite, I have made the decision to eliminate this issue by using only one objective criteria: ALL witnesses dated before the 9th century are cited, and NO witnesses dated after the 8th century are cited. The result is clean, and very clear.

1 v. 3a txt yap "for" A B C 048 syrph,h copbo TR RP NA28 // omit Ν vg itl1 copsa,bo // hiat Π⁴ 0251. The ECM editors consider the readings with and without yap to be of equal weight. The word yap here connects the idea in verse 2, that Gaius’ soul is prospering, connects that with the report in verse 3 that John has received, that Gaius is walking in the truth.

2 v. 3b See BAGD in nr. 5, that after words of saying, like the word "testify" is here, καθως means "how, that." (After all, it is a contraction of κατα ως.)

3 v. 5b txt εργαζη (2d sg aor mid subj) Ν A B C TR RP NA28 // εργαζη (2nd sg pres mid ind) A // ←−−> 048 vg itl1 syr cop // hiat Π⁴ 0251. It is very likely that the continuous aspect reading εργαζη is an assimilation to the continuous aspect (pres) of ποιει.

4 v. 5c txt εις τοιος ξενους TR RP // τοιοτο ξενους Ν A B C 048 vg itl1 copsa,bo syrph,h NA28 // hiat Π⁴ 0251. (A few Gk mss read ξενους instead of ξενους, and the Latin & Syriac witnesses are not useful as to the Greek case inflection thereof.) The reading with τοιοτο is the most difficult one. In fact, the whole verse 5 is the most difficult verse in 3 John to translate. For some translators have had difficulty with the fact that there are two verbs in the verse, ποιει and εργαζη. Indeed, some copyists conformed the subjunctive of εργαζη to the present indicative of ποιει. I get the impression that the term "the brothers" refers to one set of known traveling brothers. And not to "the brethren" generally, nor to the congregation in Gaius' church.

5 v. 5d Classically the word "stranger" meant "alien, traveler, sojourner." Both Zeus, the God of the Greeks, and Yahweh, the God of the Jews, warn us to be sure to be hospitable to "strangers." This use here of strangers probably means someone that Gaius did not previously know. Still, most Greek speakers would be aware of the classical connotation of the word.

6 v. 7c txt έθνοικων Ν A B C 048 itl1 syrhm copbo arm NA28 // έθνοιν vg syrph,hrm copsa,bo TR RP // hiat Π⁴ 0251.

7 v. 7d Regarding this about Gentiles, see Matthew 10:5–10. See also Genesis 14:22,23.

8 v. 8b txt υπολαμβανειν Ν A B C* NA28 // ἀπολαμβανειν C TR RP // ←−−> latt syr cop // unreadable 048 // hiat Π⁴ 0251.

9 v. 9a txt τι τι "which to" Νκ* A B copsa,bo arm NA28 // τι "to" C TR RP // av τι "would have to" Ν² 048 vg syrph,h // hiat Π⁴ 0251. The ECM editors consider the NA28 and RP readings to be of equal weight. The word τι is an indefinite pronoun, with many meanings, depending on context and construction. It is also used as a relative pronoun, which I believe it is here.
over them,\textsuperscript{10} does not welcome us.\textsuperscript{11} For which reason when I come, I will bring up the works that he has been doing, making frivolous charges against us with oppressive words. And not satisfied with this, neither does he welcome those brothers. And the ones that try to, he prevents, even throws them out of the church.

\textsuperscript{11}Dear friend, do not imitate the bad, but rather the good. Someone practicing the good is of God. Someone\textsuperscript{12} practicing the bad, has not seen God.

\textsuperscript{12}Demetrius is borne witness to by all, and by the truth itself. And we also bear witness, and you know\textsuperscript{13} that our testimony is true.

\textsuperscript{13}I had many things to write to you,\textsuperscript{14} but do not wish to write to you by paper and ink. \textsuperscript{14}Instead I hope to see you soon, and we will talk face to face.\textsuperscript{15}

\textsuperscript{15}Peace to you. The friends here greet you.\textsuperscript{16} Greet the friends\textsuperscript{17} there each by name.\textsuperscript{18}

\textsuperscript{10} v. 9b This is the first example of the error of the idea of one leader who is over all the other leaders. This idea is contrary to the teachings of the apostles, who deliberately appointed multiple, co-equal pastors in each church. The apostles as well, were co-equal to each other. In fact, I think the primary purpose of this third epistle of John is to combat the arising error of Diotrephes, the error of the idea of one supreme leader. God has been against this idea throughout the whole Bible. Israel had multiple judges and prophets, but the people wanted a king. God warned them against that. Do a study of how leadership was structured in the New Testament. Start with these passages: When they had ordained elders in every church, Acts 14:23. Elders of the church in Ephesus, Acts 20:17 Ordain elders in every city, Titus 1:5 Let him call for the elders of the church, James 5:14. 1 Peter 5:1, 2, "The elders among you I exhort, overseers of the flock..." Here Peter equates elders, presbuteroi, with overseers, episkopoi "bishops."

Acts 20:28, (see 20:17, elders of the church of Ephesus, 20:28, Paul now calls them overseers, episkopoi, so Paul also equates presbuteroi with episkopoi. Philippians 1:1, the church there has plural overseers.

Titus 1:5, 7 Paul says appoint elders...for an overseer is... Paul again equates an elder with an overseer.

We can say that the office of elder and the office of overseer are the same office. The overseers should naturally be somewhat elder, especially elder in the faith (1 Timothy 3:6, he must not be a recent convert) and one of their main functions is to both oversee and to visit; both meanings of episkopew.

Here in 3 John, there were some traveling brothers mentioned, who possibly had some supervisory function. That would make them, taking from the lists of offices and/or gifts, one of the following: apostles, presbuteroi, or teachers.

\textsuperscript{11} v. 9b Or, "does not approve of us." Also in v. 10 in reference to "the brothers."

\textsuperscript{12} v. 11 txt omit Ν Α Β C 048 vg itd syrph,h κοσα,bo ms TR RP NA28 // δέ syrh ms copbo TR // NA28<--TR it // hiat Ψ⁴ 0251.

\textsuperscript{13} v. 12c txt οίδας "you know-singular" Ν Α Β C 048 vg itd syrph,h κοσα,bo arm NA28 // L. 1: οίδατε "you know-plural" vgms syrhms,h TR RP // οίδαμεν "we know" copbo ms // hiat Ψ⁴ 0251.

\textsuperscript{14} v. 13a txt (C) γράφαι οὐ Ν Α Β C NA28 {\} // οὐ γράφαι 048 vid // γράφειν PsOec TR RP // γράφειν οὐ arm // γράφειν ύμιν ethms // hiat Ψ⁴ 0251. Some might be suspicious of how the phrase οὐ γράφειν is in this verse twice in some form. If the Byzantine text is right, it would be less redundant, and read as follows; "I had many things to write, but to you I do not wish to write by paper and ink." In other words, "you are too special, I would rather see you face to face." Cf. 2 John 12, which has no such redundancy. Yet perhaps that comparison is the very thing that caused some scribes to unconsciously or consciously to be redundant in the redundancy. The fact that the reading with οὐ comes in two different word sequences, also makes it somewhat suspect.

\textsuperscript{15} v. 14-15 The Westcott & Hort, Antoniades, SBL, UBS5, NA28, ECM, and Tyndale House GNT editions assign a verse number 15 at this point. The TR, Pickering and Robinson-Pierpont editions do not have a v. 15, but continue the same text as that v. 15, but only as a longer v. 14. I do have a v. 15, because the ECM and Tyndale House editions are the most current state of the Greek New Testament.

\textsuperscript{16} v. 15a txt χίλοι "friends" Ν Β Κ 048 vg itd syrph,h κοσα,bo arm TR RP NA28 // ἀδελφοὶ "brothers" A arm // hiat Ψ⁴ 0251.

\textsuperscript{17} v. 15b txt χίλοις "friends" Ν Α Β C 048vd 0251vd vg itd syrph κοσα,bo TR RP NA28 // ἀδελφοίς "brothers" syrh ροι ms // hiat Ψ⁴ 0251.
v. 15c txt omit Ν Α Β Ζ 048 vg itd syrph.h copsa,bo eth arm TR RP NA28 // ἀδὴν "amen" vgمس // hiat Ῥ21 0251.
# Principal Witnesses to 3 John

<table>
<thead>
<tr>
<th>MS</th>
<th>Date</th>
<th>AKA</th>
<th>Contents</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>□</td>
<td>IV</td>
<td>01</td>
<td>III Jn all</td>
<td>London, the British Library, Add. 43725</td>
</tr>
<tr>
<td>A</td>
<td>V</td>
<td>02</td>
<td>lacks only 1st word</td>
<td>London, British Library, Royal 1 D. VIII</td>
</tr>
<tr>
<td>B</td>
<td>IV</td>
<td>03</td>
<td>III Jn 3-15</td>
<td>Vatican Library, Vat. gr. 1209</td>
</tr>
<tr>
<td>C</td>
<td>V</td>
<td>04</td>
<td>III Jn all</td>
<td>Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus</td>
</tr>
<tr>
<td>048</td>
<td>V</td>
<td></td>
<td>III Jn all, but partial in most verses</td>
<td>Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308</td>
</tr>
<tr>
<td>0251</td>
<td>VI</td>
<td></td>
<td>3 Jn 12-15, but partial</td>
<td>Paris, Louvre, S.N. 121</td>
</tr>
<tr>
<td>itd</td>
<td>V</td>
<td>5 (D lat)</td>
<td>3 Jn 11-15</td>
<td>Cambridge, Univ. Libr., Nr. II 41 (lat. of Codex Bezae)</td>
</tr>
<tr>
<td>itl</td>
<td>VII</td>
<td>67</td>
<td>3 Jn 1-10</td>
<td>León,Archivo Catedralico, Ms 15</td>
</tr>
</tbody>
</table>

[http://www.bibletranslation.ws/palmer-translation/]