

The Third Epistle of John

A new English Translation

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Abbreviations used herein:

BYZ – "Byzantine" meaning for 3 John the Greek manuscripts P 1 319 398 424 468 607 1175 1501

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)

TST – "Teststelle" – A test passage in the "Text und Textwert" series

L. = "lectio" = one of the readings in the "Text und Textwert" test passage

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The Third Epistle of John

ΙΩΑΝΝΟΥ Γ

Chapter 1

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

²Dear friend, I wish for you to prosper and be healthy in every regard, just as your soul is prospering. ³For¹ it cheered me greatly when some brothers came, bearing witness to your truth, how² you are walking in the truth. ⁴I have no greater joy than this, hearing that my children are walking in the truth.

⁵Dear friend, you do commendably whatever you labor at³ for the brothers, and this for strangers,^{4 5} ⁶who have testified before the church about your love. Whom you will do well to supply for their journeys in a manner worthy of God. ⁷Because, you see, for the sake of the Name they have gone forth, accepting nothing from the Gentiles.^{6 7}

⁸We therefore ought to take them who are like this under our roof,⁸ so we will become co-laborers with them in the truth. ⁹Which⁹ I have written to your church; but Diotrephes, who wishes to be leader

¹ **v. 3a** txt γὰρ "for" A B C K L P Ψ 048 049 056 0142 1 18 69 93 323 326 424* 431 436 442 614 630 1241 1243 1409 1505 1739 1837 1845 1846 1852 1881 2492 2541 syr^{ph>,h} cop^{bo}mss PsOec TR RP NA27 {} // omit ⲛ 5 6 33 81 424^c 623 2344 vg it^l cop^{sa,bo} // *hiat* ⲡ⁷⁴ 0251 1678. The ECM editors consider the readings with and without γὰρ to be of equal weight. The word γὰρ 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, καθὼς means "how, that." (After all, it is a contraction of κατα ὡς.)

³ **v. 5b** txt ἐργάσῃ (2d sg aor mid subj) ⲛ B C 6 33 81 93 326 431 442 623 1243 1678 1739 1845 1846 1852 2298 2344 2492 BYZ PsOec TR RP NA27 {} // ἐργάζῃ (2nd sg pres mid ind) A Ψ // <--> 048 vg it^l syr cop // *hiat* ⲡ⁷⁴ 0251 69 365 1241 2464. It is very likely that the continuous aspect reading ἐργάζῃ is an assimilation to the continuous aspect of ποιεῖς.

⁴ **v. 5c** TST 83 txt {A} L. 2: τοῦτο ξένους "this for strangers" ⲛ A B C Ψ 048 6 33 93 323 326 424^c 442 617 1243 1739 1845 1846 1852 2344 vg it^l cop^{sa}mss,bo syr^{ph>,h} NA27 {} // L. 3: τοὺς ξένους "the strangers" 81 // L. 1: εἰς τοὺς ξένους "for the strangers" K L P 049 056 0142 1 18 69 104 175 181 221 424* 614 630 1505 PsOec TR RP // *hiat* ⲡ⁷⁴ 0251. (A few Gk mss read ξενοῖς instead of ξένους, and the Latin & Syriac witnesses are not useful as to the Greek case inflection thereof.) The reading with τοῦτο is the most difficult one. In fact, the whole verse 5 is the most difficult verse in 3 John to translate. See endnote.

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** TST 84 txt L. 2: ἐθνικῶν ⲛ A B C Ψ 048 33 81 323 617 630 1241 1505 1739 it^l syr^hmss cop^{bo} arm NA27 {} // L. 1: ἔθνῶν 6 69 93 623 1678 BYZ vg syr^{ph,h}mss cop^{sa,bo}mss PsOec TR RP // *hiat* ⲡ⁷⁴ 0251 365 2464.

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

⁸ **v. 8b** TST 85 txt L. 2: ὑπολαμβάνειν ⲛ A B C* Ψ 0142 6 33 81 326* 424^c 442 617 623 1243 1739 1845 1846 1852 2344 NA27 {} // L. 1: ἀπολαμβάνειν C¹ 93 326^c 424* 431 1678 2298 2492 BYZ TR RP // <--> 048 69 1241 latt syr cop // *unreadable* 048 1241 // *hiat* ⲡ⁷⁴ 0251 365 2464.

⁹ **v. 9a** txt τι τῆ "which to" ⲛ*² A B 442 1241 1739 2298 ℓ596 cop^{sa,bo} arm NA27 {B} // τῆ "to" C K L P Ψ 049 056 0142 69 93 326* 424^{txt} 623 1611^c 1845 1846 1852 BYZ TR RP // ἀν τῆ "would have to" ⲛ¹ 048 33 81 326^c 431 1243 1678 2344 2492 vg syr^{ph,h} // ἀν τι τῆ "would have [written] something to" 6f. 323 424^{mss} 1611*^{vid} // *hiat* ⲡ⁷⁴ 0251 365 2464. The ECM

over them, does not welcome us.¹⁰ ¹⁰For which reason when I come, I will bring up the works that he has been doing, making silly 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.

¹¹Dear friend, do not imitate the bad, but rather the good. Someone¹¹ practicing the good is of God. Someone practicing the bad, has not seen God.

¹²Demetrius is borne witness to by all, and by the truth itself. And we also bear witness, and you know¹² that our testimony is true.

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

¹⁵Peace to you. The friends *here* greet you.¹⁴ Greet the friends¹⁵ *there* each by name.¹⁶

editors consider the NA27 and RP readings to be of equal weight. The word $\tau\iota$ 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.

¹⁰ **v. 9b** Or, "does not approve of us." Also in v. 10 in reference to "the brothers."

¹¹ **v. 11** txt omit \aleph A B C K P Ψ 048 049 0142 1 6 33 93 326 424 431 442 617 623 1243 1678 1739 1845 1846 2298 2344 2492 vg it^d syr^{ph},h^{mss} cop^{sa,bo}mss RP NA27 {} // + $\delta\epsilon$ L 18 35 69 206^s 1852 PsOec syr^hmss cop^{bo} TR // + $\gamma\alpha\rho$ 1874 // NA27<-->TR it^l // hiat \wp ⁷⁴ 0251 365 2464.

¹² **v. 12c** TST 86 txt L.2: οἶδας "you know-singular" \aleph A B C Ψ 048 6 81 93 323 326 424^c 442 623 1243 1678 1739 1845 1846 1852 2298 2344 vg it^d syr^{ph}mss cop^{sa,bo} eth arm NA27 {} // L. 1: οἶδατε "you know-plural" K L P 049 0142 1 424* 617 2492 vg^{mss} syr^{ph}mss,h PsOec TR RP // οἶδαμεν 18 431 2080 cop^{bo}mss // hiat \wp ⁷⁴ 0251 33 365 2464.

¹³ **v. 14-15** The Westcott & Hort and the ECM GNT editions assign a verse number 15 at this point. This makes a lot of sense. But it has resulted in the situation that some translations have a verse 15 and some do not. The TR, the Robinson-Pierpont, and the NA27 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 edition is the most current state of the Greek New Testament.

¹⁴ **v. 15a** txt φίλοι "friends" \aleph B C Ψ 048 6 81A 93 431 442 623 1243 1678 1739 1845 1846 1852 2298 2492 BYZ vg it^d syr^{ph},h cop^{sa,bo} arm TR RP NA27 {} // ἀδελφοί "brothers" A 33 69 81T 326 eth // ἀδελφοί πάντες "all the brothers" 1735 // hiat \wp ⁷⁴ 0251 365 2344 2464.

¹⁵ **v. 15b** txt φίλους "friends" \aleph A B C 048^{vid} 0251^{vid} 6 33 69 81 93 431 442 623 1243 1678 1739 1845 1846 1852 2298 2492 BYZ vg it^d syr^{ph} cop^{sa,bo} eth PsOec TR RP NA27 {} // φίλους σου "your friends" Ψ // φιλοῦντας "friends" 43 // ἀδελφούς "brothers" 326 630 1409 1505 1611 2138 2200 syr^h cop^{bo}mss // hiat \wp ⁷⁴ 0251 365 1241 2344 2464.

¹⁶ **v. 15c** txt omit \aleph A B C Ψ 048 6 33 69 93 BYZ vg it^d syr^{ph},h cop^{sa,bo} eth arm TR RP NA27 {} // +ἀμην "amen" L 1678 vg^{mss} // +ὕμιν ἀμην 1838 // hiat \wp ⁷⁴ 0251 365 1241 2344 2464.

Note on Verse 5

Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἔὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο εἰς τοὺς ξένους,
Dear friend, you do commendably whatever you labor at for the brothers, and this for strangers.

I get the impression that the term "the brothers" refers to one set of known traveling brothers. And not to "the brethren" generally, or the congregation in Gaius' church. Especially if the Byzantine reading in red is the correct one, which I would translate, "for the brothers, that is, the strangers [the traveling brothers]."

If it did refer to the congregation and Christian brothers in general, then perhaps this instead would be the correct rendering:

"Dear friend, it is commendable, whatever you labor at for the brethren, this you are doing even for strangers."

For some translators have had difficulty with the fact that there are two verbs in the verse, ποιεῖς and ἐργάσῃ. Indeed, some copyists conformed the subjunctive of ἐργάσῃ to the present indicative of ποιεῖς.

Principal Witnesses to 3 John

The ECM editors listed those MSS which they considered as particularly significant for the reconstruction of the text. These are for 3 John:

Rank 1: Ɑ, A, B, C, 6, 33, 69, 93, 617, 623, 1243, 1739, 1845, 1852, 2344

Rank 2: 048, 81, 326, 431, 442, 1846, 2492

Rank 3: P, Ψ, 1, 5, 319, 323, 398, 436, 468, 607, 1175, 1292, 1409, 1501, 1837, 1881, 2298, 2541

| MS | Date | AKA | Contents | Location |
|-----------------|---------|-----------------|--|---|
| Ɑ ⁷⁴ | VII | P. Bodmer XVII | III Jn 6,12 (partial) | Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII |
| Ɑ | IV | 01 | III Jn all | London, the British Library, Add. 43725 |
| A | V | 02 | lacks only 1st word | London, British Library, Royal 1 D. VIII |
| B | IV | 03 | III Jn 3-15 | Vatican Library, Vat. gr. 1209 |
| C | V | 04 | III Jn all | Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus |
| K | IX | 018 | III Jn all | Moscow, Hist. Mus., V. 93, S. 97 |
| L | IX | 020 | III Jn all | Rome, Bibl. Angelica, 39 |
| P | IX | 025 | III Jn all | St. Petersburg, Russ. Nat. Libr., Gr. 225 |
| Ψ | IX/X | 044 | III Jn all | Athos, Lavra, B' 52 |
| 048 | V | | III Jn all, but partial in most verses | Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308 |
| 049 | IX | | III Jn all | Athos, Lavra, A' 88 |
| 056 | X | | III Jn all? | Paris, Bibl. Nat., Gr. 201 |
| 0142 | X | | III Jn all? | Munich, Bayerisch Staatsbibl., Gr. 375 |
| 0251 | VI | | 3 Jn 12-15, but partial | Paris, Louvre, S.N. 121 |
| 1 | XII | | III Jn all | Basel, Univ. Bibl. A. N. IV.2 |
| 5 | XIII | | III Jn all | Paris, Bibl. Nat., Gr. 106 |
| 6 | XIII | | III Jn all | Paris, Bibl. Nat., Gr. 112 |
| 18 | 1364 | Ɑ | III Jn all | Paris, National Library Greek 47 |
| 33 | IX | | III Jn all, but partial | Paris, Bibl. Nat., Gr. 14 |
| 69 | XV | f ¹³ | III Jn all, but partial | Leicester, Leicestershire Record Office, Cod. 6 D 32/1 ("Codex Leicestrensis") |
| 81 | 1044 | | III Jn all | London, Brit. Libr., Add. 20003, 57 fol. (Act); Alexandria, Griech. Patriarchat, 59, 225 fol. |
| 82 | X | Ɑ | III Jn all | Paris, National Library Gr. 237 |
| 93 | X | | III Jn all | Paris, National Library Coislin Gr. 205 |
| 104 | 1087 | | III Jn all | London, British Library, Harley 5537 |
| 181 | X | | III Jn all | Vatican Library Reg. Gr. 179 |
| 221 | X | Ɑ | III Jn all | Oxford, Bodl. Libr., Canon. Gr. 110 |
| 323 | XII | | III Jn all | Genf, Bibl. publ. et univ., Gr. 20 |
| 326 | X | | III Jn all | Oxford, Lincoln Coll., Gr. 82 |
| 424 | XI | | III Jn all | Vienna, Catalog number: Österreich Nat. Bibl. Theol. Gr. 302, folios 1-353 |
| 431 | XII | | III Jn all | Strassburg, Priestersem., 1 |
| 436 | XI/XI I | | III Jn all | Vatican City, Vatican Library, Vat. gr. 367 |
| 442 | XII/III | | III Jn all | Uppsala, Univ. Bibl., Gr. 1, p. 183-440 |
| 614 | XIII | | III Jn all | Mailand, Bibl. Ambros., E. 97 sup. |

| MS | Date | AKA | Contents | Location |
|-----------------|-------------|-----------------------|--------------------------------------|--|
| 617 | XI | | III Jn all | Venedig, Bibl. Naz. Marc., Gr. Z. 546 |
| 621 | XI | | III Jn all | Vatican Libr., Vat. gr. 1270 |
| 623 | 1037 | | III Jn all | Vatican Libr., Vat. gr. 1650 |
| 630 | XII/II I | | III Jn all | Vatican Libr., Ottob. gr. 325 |
| 1127 | XII | | III Jn all | Athos, Philotheu, 1811 (48) |
| 1175 | X | | III Jn all | Patmos, Joannu, 16 |
| 1241 | XII | | III Jn all, but partial | Sinai, St. Catherine's Monastery, Gr. 260 |
| 1243 | XI | | III Jn all | Sinai, St. Catherine's Monastery, Gr. 262 |
| 1292 | XIII | | III Jn all | Paris, Natl. Libr. Suppl. Gr. 1224 |
| 1409 | XIV | | III Jn all | Athos, Xiropotamu, 244 (2806) |
| 1501 | XIII | | III Jn all | Athos, Lavra, A' 79 |
| 1505 | XII | | III Jn all | Athos, Lavra, B' 26 |
| 1611 | X | | III Jn all | Athen, Nat. Bibl., 94 |
| 1678 | XIV | | III Jn all but parts of vss 3 & 4 | Athos, Panteleimonos, 770 |
| 1735 | X | | III Jn all | Athos, Lavra B' 42 |
| 1739 | X | | III Jn all | Athos, Lavra B' 64 |
| 1845 | X | | III Jn all | Vatican City Library, Pal. gr. 38 |
| 1846 | XI | | III Jn all | Vatican Library, Vat. gr. 2099 |
| 1852 | XIII | | III Jn all | Uppsala, Univ.-Bibl., Ms. Gr. 11 |
| 1862 | IX-XI | Ⲛ | III Jn all | Athos, Pavlu, 117 (2) |
| 1881 | XIV | | III Jn all | Sinai, St. Catherine's Monastery, Gr. 300 |
| 2138 | 1072 | | III Jn all | Moscow, Univ. 2 (Gorkij-Bibl. 2280) |
| 2200 | XIV | | III Jn all | Elasson, Olympiotissis, 79 |
| 2298 | XII | | III Jn all | Paris, Bibl. Nat., Gr. 102 |
| 2344 | XI | | III Jn all but 2 wds | Paris, Bibl. Nat., Coislin Gr. 18, fol. 170-230 |
| 2412 | XII | | III Jn all | Chicago, Univ. Libr., Ms. 922 |
| 2464 | IX | | III Jn 1-4 | Patmos, Joannu, 742 |
| 2492 | XIV | | III Jn all | Sinai, St. Catherine's Monastery; Gr. 1342, fol. 1-178 |
| 2495 | XV | | III Jn all | Sinai, St. Catherine's Monastery; Gr. 1992 |
| 2541 | XII | | III Jn all | St. Petersburg, Russ. Nat. Libr., Samml. d. Kirillo-Belozerskij-Klosters 120/125 |
| 2805 | XII/II I | | III Jn all | Athens, Studitu, 1 |
| ⲗ596 | 1146 | | III Jn all | Escorial, Ψ. III. 9 |
| it ^d | V | 5 (D ^{lat}) | 3 Jn 11-15 | Cambridge, Univ. Libr., Nr. II 41 (lat. of Codex Bezae) |
| it ^l | VII | 67 | 3 Jn 1-10 | León, Archivo Catedralico, Ms 15 |