

Ἡ ΚΑΙΝΈ ΔΙΑΘΗΚΗ

Ἡ Καινὴ Διαθήκη — THE NEW COVENANT IN
MY BLOOD

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἰωάννου Γ

3 JOHN

The Third Letter of John

The twenty-fifth book of the rendering. A letter of fifteen verses, written by a man who names himself only “the elder”, to a man he names with the letter’s own favorite word — “Gaius the beloved”: a prayer that Gaius may prosper in all things and be in health, just as his soul prospers; the brothers who came testifying to his truth;

his faithful work toward the brothers, and toward strangers; the sent ones who went out for the Name, taking nothing from the nations; and the charge to receive such men, and so become fellow-workers with the truth. Against Gaius's open door the letter sets another: Diotrophes, who loves to be first, who receives neither the elder nor the brothers and casts men out of the assembly — and between the two doors, the rule: do not imitate the evil, but the good; the testimony given to Demetrius by all, and by the truth itself; and a close that greets the friends by name.

Its Master-word, κύριος, does not stand in this letter as the oldest copies give it — not once in its fifteen verses, on either of the project's verified shelves — and neither does any name of the Son: Ἰησοῦς stands zero times in it, and Χριστός zero times. The letter quotes no Hebrew clause — it quotes no writing at all — so no Name-standing arises by quotation either, and the Name YudHeyVavHey prints nowhere in its renderings, nor is the Elohim (Master) dress ever needed in them. The letter's one Name-sentence prints the Name-word bare and exactly as the Greek gives it: the sent ones “went out for the Name” (v. 7) — the received corpus's bracketed helper, “[His]”, is named in the Cross-Check at that verse and is not followed. Θεός stands three times, and prints “Elohim” at all three standings. Ἐκκλησία, the assembly

word, stands three times — before an assembly (v. 6), to the assembly (v. 9), out of the assembly (v. 10) — and prints “Assembly” at every standing; its received English substitute stands nowhere in this book. Nothing in the text prints in tekhelet blue: the letter carries no quoted speech of the Father or of the Son, and the layout page names that call in the open.

To read the book: the English line stands first, large; beneath each verse, in smaller italic type, stands the Greek itself, as the base text gives it — so any reader can weigh the rendering against the words it renders. Bracketed words are helpers the Greek does not carry, set in brackets so they can be seen.

Before the text begins, one page — Before You Read — sets out what can be known of this book: its writer named only “the elder”, stated plainly, and the received standing that joins the letter to John printed as a standing and no further; the three men the letter names — Gaius, Diotrephes, Demetrius — stated from its own lines, with the other standings of those names in the record laid beside them and no joining made that the record does not make; what the letter is, from its own sentences; where it is silent about place — Gaius’s, the assembly’s, and the writer’s alike; when; and the oldest copies that carry it, with the letter’s argued reception in the ancient lists —

*each line resting on the record or on a named witness,
and nothing dressed as fact that is only a guess.*

BEFORE YOU READ — 3 JOHN

Ἰωάννου Γ

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

FACT. The writer names himself once, and only so: “The elder” — ὁ πρεσβύτερος. The letter’s first words are “The elder, to Gaius the beloved” (v. 1, this book’s rendering). No personal name stands anywhere in the letter: not in its greeting, not in its body, not at its close. The same self-name opens the second letter — “The elder to the chosen lady” (2 John 1, the received rendering). Πρεσβύτερος is the writings’ word for an older man and for the elders set over the assemblies. Who the elder was, this letter itself does not say — and this book does not supply what the letter withholds.

THE PEOPLE THE LETTER NAMES. Three men are named in the letter, and they are its whole cast. GAIUS, its receiver — “Gaius the beloved” (v. 1) — addressed as “Beloved” three more times (vv. 2, 5, 11), and prayed for in the letter’s best-known sentence:

“Beloved, concerning all things I pray you prosper and be in health, just as your soul prospers” (v. 2, this book’s rendering). DIOTREPHEs, named once — “Diotrephes, who loves to be first among them, does not receive us” (v. 9, this book’s rendering) — and carried through the next verse by pronouns alone. DEMETRIUS, named once, at the letter’s turn toward its close: “Testimony has been given to Demetrius by all, and by the truth itself” (v. 12, this book’s rendering). Around them stand the letter’s unnamed companies: the traveling brothers (vv. 3, 6–8), the assembly Diotrephes casts men out of (v. 10), the elder’s “children” who walk in the truth (v. 4), and the friends who greet and are greeted at the end (v. 15).

GAIUS IN THE RECORD. The name Gaius is a common Roman name, and men of it stand elsewhere in the record: a Gaius of Macedonia, seized with Aristarchus in the Ephesus uproar — “Gaius and Aristarchus, Macedonians” (Acts 19:29, the received rendering); a “Gaius of Derbe”, traveling in Paulos’s company (Acts 20:4, the received rendering); and a Gaius of Corinth, immersed by Paulos — “except Crispus and Gaius” (1 Corinthians 1:14, the received rendering) — and named by him “my host, and of the whole Assembly” (Romans 16:23, the received rendering). Whether this letter’s Gaius is any of them, the record does not say, and this page does not join what the record leaves apart.

DEMETRIUS AND DIOTREPHES IN THE RECORD. A

Demetrius stands once elsewhere: “Demetrius by name, a worker in silver” (Acts 19:24, the received rendering), the Ephesus silversmith who raised the uproar over Artemis. Whether the Demetrius of this letter — the man all men and the truth itself witness to — is that Demetrius, the record does not say.

Diotrephes stands nowhere else in the writings at all: this letter is his whole record, and it is not a kind one.

THE RECEIVED STANDING. The copies’ title gives the letter to John — Ἰωάννου Γ, “Of John, Third” — and the ancient reception joins it to the same hand as the first and second letters: the elder who loves in truth and whose one test is the walking in it. That joining is a received standing, and it is printed here exactly as that, and no further: the letter’s text gives “the elder” and withholds the name; the title gives the name; and the ancient lists receive the letter — though not without argument, as the standings under The Oldest Copies below lay out. No ancient testimony about this letter’s writing sits in this project’s record in a form this page can quote, so none is quoted.

WHAT

FACT. A letter — fifteen verses in the numbering of the oldest copies and of the base text, standing in its own form with no chapter division. The received corpus counts it at fourteen verses, carrying this

book's vv. 14 and 15 together as its one closing verse, and marks the seam itself with "(15)" at the letter's end; this book prints the copies' fifteen, and the seam is set out in its Standing Notes. The letter is one page in the copies, and it carries two households in it: Gaius's open door (vv. 1–8) and Diotrephes's shut one (vv. 9–10), with the rule of imitation laid between them and the close (v. 11).

FACT. Its matter, from its own sentences: a prayer for Gaius's prospering in body as in soul (v. 2); joy at brothers who came testifying to his truth (v. 3); Gaius commended for a faithful work toward brothers, "and this [for] strangers" (v. 5, this book's rendering); the sent ones who "went out for the Name, taking nothing from the nations" (v. 7, this book's rendering); the charge to receive such men and so become "fellow-workers with the truth" (v. 8, this book's rendering); the warning against Diotrephes, who receives neither the elder nor the brothers and casts men out of the assembly (vv. 9–10); the rule — "do not imitate the evil, but the good" (v. 11, this book's rendering); Demetrius's threefold witness (v. 12); and a close that counts ink and pen a poor second to mouth-to-mouth speech (vv. 13–15).

FACT. And one thing more, which the letter mentions and the record nowhere else holds: the elder had already written to that assembly before this letter —

“I wrote something to the assembly” (v. 9, this book’s rendering). That earlier letter does not stand among the writings that have come down. It is known only from this mention.

WHERE

FACT. To whom — to Gaius, by name (v. 1). Where Gaius is, the letter does not say: no place is named in it from first to last. The assembly the elder wrote to (v. 9) is as unplaced as Gaius himself, and the friends of its close (v. 15) are unplaced with them.

FACT. From where it was written, the letter nowhere says, and no copy supplies it. The elder hopes to come — “I hope to see you at once” (v. 14, this book’s rendering) — so he is somewhere else; and where, the letter does not say. No place is printed for this letter beyond the letter’s own silence.

WHEN

FACT. No year is given — not in this letter, and nowhere in the writings. Its anchors are standings, not dates: brothers have already gone out for the Name and are already being sent forward on their roads (vv. 6–7); an earlier letter to an assembly has already been written and refused (v. 9); and the elder’s coming is still a hope, not yet a journey made (v. 14).

FACT. Men commonly place the letter late in the first century, beside the other writings that carry John's name, reasoning from the gatherings it answers and from its received joining to the apostle John's old age. Those placements rest on the letter's standings read together with later tradition, not on any date the record gives; they are printed here as estimates, and only as estimates.

THE WRITER

FACT. Toward the Name he never spells, the elder's whole letter turns: the letter names neither Yehoshua nor HaMashiach anywhere in its fifteen verses — the census counts both names zero times — yet its sent ones went out “for the Name” (v. 7), and its rule of seeing stands in the Name's house: “The one doing good is of Elohim; the one doing evil has not seen Elohim” (v. 11, this book's rendering). Toward Gaius he writes as an elder and a father in the truth — his walkers are “my children” (v. 4) — praying for him (v. 2), rejoicing over the witness he draws from strangers (vv. 3, 6), and charging him onward in the work he already does (vv. 6, 8). Toward Diotrephes he promises plain dealing in person: “if I come, I will remind him of his works that he does” (v. 10, this book's rendering). Toward Demetrius he adds his own witness to the witness of all and of the truth itself (v. 12). And past his own ink he longs for presence itself:

“we will speak mouth to mouth” (v. 14, this book’s rendering).

THE OLDEST COPIES THAT CARRY IT

FACT. No copy from the writer’s own hand survives. This project’s record holds no papyrus leaf of this letter — its papyrus record stands effectively empty in the project’s verified sources — so this page names only the great copies its record verifies:

Codex Sinaiticus (300s). The great copy that held the whole Bible — the older writings in Greek and the complete New Testament, with two writings of the early assemblies after it. This letter stands in it whole.

Codex Vaticanus (300s). The Vatican’s copy, held in that library for centuries; it holds most of the New Testament. This project’s record names its lost parts — the beginning of Genesis, the end of Hebrews, the letters to Timothy and Titus, and the Book of Revelation — and this letter is not among them: it stands within what survives.

Codex Alexandrinus (400s). Once it held the entire Bible, with two letters of Clement at its end. Some pages are lost — the first twenty-five chapters of Matthew are gone, among others — and this letter stands among what survives of it.

FACT. The reception, as this project's record holds it: Eusebius, sorting the writings in his History of the Assembly (3.25, early 300s), sets this letter among the disputed writings — his disputed tier names James, Jude, 2 Peter, and the shorter letters of John, this letter and the second — while their longer sister stands in the acknowledged company of his sorting. The Syriac Peshitta's New Testament at first held twenty-two books — no 2 Peter, no 2–3 John, no Jude, no Revelation — and this letter is not among the twenty-two. And Athanasius's festal letter of 367 — the first list to name exactly the twenty-seven — carries it among them. Of the letters that carry John's name, this one's ancient standing is, with its sister's, the argued one: received in the end by the lists that close the question, and argued on the way — and the record says so plainly here.

The sacred names (*nomina sacra*). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{K}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{I}\bar{\Sigma}$ and $\bar{I}\bar{H}\bar{\Sigma}$ for Iēsous, $\bar{X}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

*Everything on this page can be checked against the
record and the copies. What the record does not say,
this page does not claim.*

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text is the SBL Greek New Testament (SBLGNT), weighed throughout against the oldest copies and the published apparatus — Codex Sinaiticus, Codex Vaticanus, and Codex Alexandrinus, the three great copies of the 300s and 400s that carry this letter whole — and cross-compared, before a word was rendered, between the project's two verified shelves of that text, which agree word for word at all 15 verses. The Greek line under each verse is that base text exactly as it stands, fences and all, so the reader can see what the editors weighed.

Names as the Greek gives them: this letter is the one book of the set in which the Son is never named at all — Ἰησοῦς stands zero times in it, and Χριστός zero times; its errand is carried by “the Name” alone (v. 7), opened below. Ὁ πρεσβύτερος is “the elder”, the writer's only name for himself (v. 1). Ἀγαπητός is “the beloved” at the address (v. 1) and “Beloved” at its three vocative standings (vv. 2, 5, 11). Γάιος is Gaius; Διοτρέφης is Diotrophes; Δημήτριος is

Demetrius — the men’s names printed as the set’s books print them, and opened, where a name’s own make-up can be read, in the Notes.

Of the name YudHeyVavHey. In this letter the question answers itself at the census, as it did in the letter’s sister. Κύριος, the Master-word, stands ZERO times in the letter as the base text gives it: verified on both of the project’s verified shelves, by the lemma count and by the letter’s own text searched word by word. Nor does any quotation-standing arise: the letter quotes no Hebrew clause; γραφή, “the Writing”, stands zero times; it quotes nothing. One sentence in the letter touches the Name, and it is weighed here in the open: the sent ones “went out for the Name” (v. 7) — τοῦ ὀνόματος, the Name-word standing alone with its article and no possessor spelled, the writings’ own way of carrying His Name without writing it out (Acts 5:41; James 2:7). This rendering prints the clause exactly as the Greek gives it — “for the Name” — and supplies no possessor: the received corpus supplies one, in brackets, “[His]”, and that helper is named in the Cross-Check at the verse and not followed. So the Name itself is never spelled in the renderings — not withheld by a ruling, but never carried there by the text — and the Elohim (Master) dress is never needed in them. YudHeyVavHey sounds elsewhere in this book only on this page, on the title page, and in the Notes, wherever the verification had to name it.

Of Elohim, the Spirit, and the Assembly. Θεός is printed “Elohim” at all three of its standings in this letter — “worthily of Elohim” (v. 6) and the doubled sentence of v. 11, “is of Elohim” and “has not seen Elohim” — without exception. “A word about God” is not a rendering of θεός anywhere here; the English word “God” is the topic of the sentence you are reading, and it stands in this set only there and inside the quoted lines of the received corpus, listed in the Cross-Check note. Πνεῦμα — the Spirit — stands nowhere in this letter at all: the census counts it zero times, and no standing of the Ruach arises to be carried. Ἐκκλησία — the assembly word — stands THREE times, and prints “Assembly” at every standing: the brothers testified “before an assembly” (v. 6); the elder “wrote something to the assembly” (v. 9); Diotrephes “casts [them] out of the assembly” (v. 10). The word “Assembly” is this book’s word for the gathered company wherever the record speaks of it, and the received English substitute for it stands nowhere in the book at all.

Of the words printed in tekhelet blue. None in the text of this book prints blue, and the call is named here in full. The letter carries no quoted speech of the Father or of the Son — no “He said” stands in it from first to last. Its only voices are the elder’s own: his prayer, his joy, his commendation, his warning, his rule, his witness, his hope. Even the Name-sentence (v. 7) is the elder’s own report of the sent ones’ going out — not a quotation of any word

from heaven — and it prints black. So the tekhelet of this book is its fixed dress alone — the masthead and motto, the title lines, the letter’s Greek heading, and the Before You Read page’s Greek title — and the census in the gate reconciles to exactly that.

Of words opened in the Notes. πρεσβύτερος, the elder (v. 1). εὔχομαι, I pray; εὐοδόομαι, to prosper; ὑγιαίνω, to be in health — the prayer’s three words (v. 2). πιστὸν ποιεῖς, you do a faithful thing, and ξένος, the stranger (v. 5). προπέμπω, to send forward (v. 6). τὸ ὄνομα, the Name (v. 7). ὑπολαμβάνω, to receive (v. 8). φιλοπρωτεύω, to love to be first (v. 9) — a word that stands in all the writings only here. φλυαρέω, to babble (v. 10) — likewise only here. ἐπιδέχομαι, to receive — standing in all the writings only in this letter, twice (vv. 9, 10). μιμέομαι, to imitate, and the doing-good / doing-evil pair (v. 11). μέλαν and κάλαμος, ink and pen (v. 13). The letter’s truth-word ἀλήθεια stands six times; its witness-word μαρτυρέω four, with its noun once; its beloved-word ἀγαπητός four; its walking-word περιπατέω two — the little letter is woven of the first letter’s own threads, and the Notes keep the standings counted.

The accounting of the text. This letter carries 15 verses in the numbering of the oldest copies and of the base text, and every one of them stands in this book — none rewritten, none softened: Diotrephes stands as written, “who loves to be first among them” (v. 9); the casting-out

stands whole and unsoftened (v. 10); the doing-evil sentence stands as written — “has not seen Elohim” (v. 11); and the letter ends, as the oldest copies end it, at the friends greeted by name (v. 15), with no Amen after it. One numbering seam divides this book from the received counting: the received corpus counts the letter at FOURTEEN verses, carrying the hope (v. 14) and the peace (v. 15) together as its single closing verse — and marks the seam itself, ending its line with “(15)”. This book prints the copies’ fifteen, each verse under its own number with its own Greek line; the Cross-Check quotes each half of the received closing line at its own verse, and the seam is gathered in the Standing Notes. Where the copies divide at lesser standings, the rendering follows the base text, the division is named in the Cross-Check, and the most weighed standings are gathered in the Standing Notes with the companies named — the seam (1:14–15); the joy-verse’s two fences (1:4); the fenced “and this” (1:5); the fenced nations-word (1:7); the fenced receive-word (1:8); the fenced “something” (1:9); the fenced “you know” (1:12); the close’s writing fences (1:13); and the seeing’s order (1:14). Nothing is hidden, and nothing is settled that the record leaves open.

Each text page carries, for every verse: the verse number in gold, the rendering in large black type — black throughout in this book, for the reason the paragraphs above have named — and beneath it the Greek of the base text in

smaller italic type. The Notes at the back open the words; the Cross-Check sets this rendering beside the received one, verse by verse; the Standing Notes gather the divided standings.

THE LETTER

ΙΩΑΝΝΟΥ Γ

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

1:1 Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

2 Beloved, concerning all things I pray you prosper and be in health, just as your soul prospers.

1:2 Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή.

3 For I rejoiced greatly, brothers coming and testifying to your truth, just as you walk in truth.

1:3 ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

4 I have no greater joy than these [things], that I hear my children walking in the truth.

1:4 μειζοτέραν τούτων οὐκ ἔχω ἡχαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.

5 Beloved, you do a faithful thing, whatever you work toward the brothers — and this [for] strangers

1:5 Ἀγαπητέ, πιστὸν ποιεῖς ὁ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ ἢ τοῦτο ξένους,

6 who testified to your love before an assembly, whom you will do well, having sent [them] forward worthily of Elohim;

1:6 οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ·

7 for they went out for the Name, taking nothing from the nations.

1:7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἢ ἐθνικῶν.

8 We ought, therefore, to receive such [men], that we may become fellow-workers with the truth.

1:8 ἡμεῖς οὖν ὀφείλομεν ἢ ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

9 I wrote something to the assembly, but Diotrophes, who loves to be first among them, does not receive us.

1:9 Ἐγραψά ᾤτι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν
Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.

10 For this reason, if I come, I will remind him of his works that he does, babbling against us with evil words, and not content with these things, he himself does not receive the brothers, and forbids those who wish [to receive them], and casts [them] out of the assembly.

1:10 διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς καὶ τοὺς βουλομένους κωλύει καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

11 Beloved, do not imitate the evil, but the good. The one doing good is of Elohim; the one doing evil has not seen Elohim.

1:11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.

12 Testimony has been given to Demetrius by all, and by the truth itself; and we also testify, and you know that our testimony is true.

1:12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς
τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ ᾠῖδας ὅτι ἡ
μαρτυρία ἡμῶν ἀληθὴς ἐστίν.

13 I had many things to write to you, but I do not
wish to write to you through ink and pen,

1:13 Πολλὰ εἶχον ᾄγραψαι σοι, ἀλλ' οὐ θέλω διὰ μέλανος
καὶ καλάμου σοι ᾄγράφειν.

14 but I hope to see you at once, and we will speak
mouth to mouth.

1:14 ἐλπίζω δὲ εὐθέως ᾄσε ἰδεῖν, καὶ στόμα πρὸς στόμα
λαλήσομεν.

15 Peace to you. The friends greet you. Greet the
friends by name.

1:15 Εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς
φίλους κατ' ὄνομα.

NOTES ON WORDS AND NAMES

The notes below are tied to the verse whose number they carry. They open the Greek words from their own face and their standings in the writings; where the manuscripts divide, the note says which copies carry which reading. Nothing here settles what the record leaves open.

1:1 πρεσβύτερος — “the elder”: the writer’s only name for himself in the letter; no personal name stands in it anywhere. The same self-name opens the second letter: “The elder, to the elect lady.” Γαῖω — “Gaius”: a common Roman name; men of it stand elsewhere in the record — gathered on the Before You Read page — and the letter does not say which, if any, of them this Gaius is. Ἀγαπητῷ — “the beloved”: the letter’s name for Gaius, and its address-word for him ever after — the vocative “Beloved” sounds three more times (vv. 2, 5, 11), four standings of ἀγαπητός in fifteen verses.

1:2 εὐχομαι — “I pray”: the pray-word of the writings (James 5:16, “pray for one another”; Acts 27:29, the sailors “prayed for day to come”); it stands between praying and wishing, and its dress here keeps the praying. Εὐοδοῦσθαι — “to prosper”: on its face, to have a good road — εὖ, well, and ὁδός, a way. The word stands four times in the writings: of a journey prospered (Romans 1:10), of a purse prospering (1 Corinthians 16:2), and twice in this one verse — of the man, and of his soul. Ὑγιαίνειν — “to be in health”: the sound-and-whole word; it is the same word the letters to Timothy and

Titus turn on teaching — “sound teaching” is ὑγιαίνω in its dress — and here it is turned on the body.

1:3 μαρτυρούντων — “testifying”: the witness-word opens the letter’s great thread — μαρτυρέω stands four times in the letter (here; v. 6; twice at v. 12), and its noun μαρτυρία once (v. 12); it is the first letter’s own word, the witness that letter piles up from its first verse to its last. Σου τῇ ἀληθείᾳ — “to your truth”: the brothers witness to a truth that is Gaius’s own — the truth as it stands in him and is walked by him; the verse’s second half is its proof: “just as you walk in truth.”

1:4 μαιζοτέραν — “greater”: the comparative that outruns μέγας itself — a greater greater. Τὰ ἐμὰ τέκνα — “my children”: the elder’s name for those he has fathered in the truth, here and in both his other letters (the first letter’s “my little children”); whether Gaius himself stands among them the verse does not say — it is his walkers the elder hears of. Two words in the verse stand within the editors’ fences — χαράν, “joy”, and the article τῇ before “the truth” — and are gathered in the Standing Notes.

1:5 πιστὸν ποιεῖς — “you do a faithful thing”: πιστός, the faithful-and-trustworthy word, standing as the thing done — not a manner of doing but a deed with faithfulness in it. Ξένους — “strangers”: ξένος, the foreigner; the word carries both faces of the ancient doorway — the stranger who arrives unknown, and the guest who is taken in. These brothers were ξένοι to Gaius — strangers — and his faithful thing is that he worked toward them anyway. The little phrase καὶ τοῦτο —

“and this” — stands within the editors’ fence, and its divided shape is gathered in the Standing Notes.

1:6 ἐκκλησίας — “an assembly”: the assembly word stands without the article — a gathered company, whichever one the brothers stood before. It stands three times in this letter (here; vv. 9, 10) and prints “Assembly” at every standing, as the set’s naming law keeps it; the census is set out on the layout page. Προπέμψας — “having sent [them] forward”: προπέμπω, to send on ahead and fit out for the road — the word of the assembly at Corinth sending its men on (Acts 15:3), of Paulos hoping to be sent forward to Spain (Romans 15:24), and of Titus charged to send travelers on lacking nothing (Titus 3:13). Καλῶς ποιήσεις — “you will do well”: the plain future — the elder states what Gaius will do, he does not wish it.

1:7 τοῦ ὀνόματος — “the Name”: the Name-word standing alone, with its article and no possessor spelled — the writings’ own way of carrying His Name without writing it out: the emissaries at Jerusalem “were counted worthy to suffer dishonor for the Name” (Acts 5:41, the received rendering), and James asks after “the good Name that was called on you” (James 2:7, the received rendering). This letter, for its part, never names Yehoshua or HaMashiach at all — Ἰησοῦς stands zero times in it, Χριστός zero times — and the sent ones’ errand is named by the Name alone. This rendering prints it exactly as the Greek gives it: “for the Name”, and supplies no possessor. Ἐθνικῶν — “of the nations”: the adjective of ἔθνος standing as a noun — the

nations' people; the word stands within the editors' fence and is gathered in the Standing Notes. Μηδὲν λαμβάνοντες — “taking nothing”: the sent ones' rule, stated as their standing custom.

1:8 ὑπολαμβάνειν — “to receive”: to take up from below — to take a man up into one's house and care. The verb's other standings carry its taking-up of a word (“you have taken it rightly”, Luke 7:43) and a supposing (Acts 2:15); here the taking up is of men, and of such men as these. The word stands within the editors' fence — a company reads the sister verb ἀπολαμβάνειν, “to receive back” — and the fence is gathered in the Standing Notes. Συνεργοί — “fellow-workers”: the work-word of Paulos's companies (Romans 16; Philippians 4:3; Philemon 24), and of the sentence that crowns it: “we are Elohim's fellow-workers” (1 Corinthians 3:9).

1:9 Ἐγραψά τι — “I wrote something”: the elder's own account of an earlier letter to that assembly — a letter that does not stand among the writings that have come down, known only from this mention. Its little word τι, “something”, stands within the editors' fence and is gathered in the Standing Notes. Φιλοπρωτεύων — “who loves to be first”: loving-first-ing — φιλο-, loving, and πρῶτος, first, made into a verb. The word stands in all the writings ONLY here; it reads as a word made for this man. Διοτρέφης — Diotrophes: the name's own make-up is “Zeus-nourished” (Dio-, of Zeus; -trophēs, nourished, reared) — printed as a name, opened only as a word. Ἐπιδέχεται — “does not receive”: ἐπιδέχομαι

stands in all the writings only in this letter, twice — here, and at v. 10 of the brothers — its two standings answering each other across the paragraph.

1:10 ὑπομνήσω — “I will remind him”: ὑπομινῆσκω, to put a thing back into a man’s mind — the word the Son uses of the Ruach’s own work: “He will remind you of all things” (John 14:26). Φλυαρῶν — “babbling”: φλυαρέω, to bubble over with talk, to prattle — the word stands in all the writings ONLY here. Λόγοις πονηροῖς — “with evil words”: πονηρός, the evil that works harm, not the merely bad. Κωλύει — “forbids”: the hinder-word — “do not forbid them” is its standing at the children’s coming (Matthew 19:14). Ἐκβάλλει — “casts out”: ἐκβάλλω, the strong out-throw — the word of demons cast out and of the laborers sent into the harvest; here a man throws brothers out of the assembly.

1:11 μιμοῦ — “do not imitate”: μιμέομαι, the mimic-word — to copy a thing by watching it. It stands four times in the writings: of imitating the assemblies’ endurance (2 Thessalonians 3:7, 9), of imitating the guides who spoke the word (Hebrews 13:7), and here, where it is given its two objects — the evil, and the good. Ὁ ἀγαθοποιῶν / ὁ κακοποιῶν — “the one doing good / the one doing evil”: the -doing pair, ἀγαθοποιέω and κακοποιέω, set face to face in one sentence; the doing-good word runs through the first letter of Peter (2:15, 20; 3:6, 17) and the doing-evil word stands beside it there too (1 Peter 3:17). Οὐχ ἑώρακεν τὸν θεόν — “has not seen Elohim”: the first letter’s own sentence-shape —

“everyone sinning has not seen Him” (1 John 3:6) — and the Gospel’s: “No one has seen Elohim at any time” (John 1:18).

1:12 Δημητρίω — “Demetrius”: the name’s own make-up is “of Demeter”; a man of the name stands in the record at Ephesus — Demetrius the worker in silver (Acts 19:24) — and whether this Demetrius is that man, the record does not say; this letter’s Demetrius is known by his witness alone.

Μεμαρτύρηται — “testimony has been given”: the perfect passive — the witness stands given, complete, and abiding. Its givers are three: ALL — the whole company that knows him; THE TRUTH ITSELF — the letter’s strangest witness, the truth standing as a witness in her own person; and WE — the elder and his company adding theirs. The verse’s “you know” — οἶδας — stands within the editors’ fence and is gathered in the Standing Notes.

1:13 μέλανος καὶ καλάμου — “ink and pen”: the close’s tools, and they are not the sister letter’s tools. The second letter weighed writing διὰ χάρτου καὶ μέλανος, “through paper and ink”; this letter writes διὰ μέλανος καὶ καλάμου, “through ink and pen” — μέλαν, the black stuff, stands in all the writings three times (of the letter written not with ink but with the Ruach, 2 Corinthians 3:3; and at these two letter-closes), and κάλαμος, the reed, stands everywhere else as a reed shaken by the wind (Matthew 11:7), a reed of mockery (Matthew 27:29), or a measuring reed (Revelation 11:1; 21:15, 16) — only here is it the pen in a man’s hand. Both closes print as written; the letters are not harmonized into one another. The

verse's writing-words carry two editors' fences, gathered in the Standing Notes.

1:14 εὐθέως — “at once”: the straightway word — immediately, without the road's delay; the elder's hope is not for a visit someday but for a seeing at once. Στόμα πρὸς στόμα — “mouth to mouth”: face to face — the same close the second letter makes (2 John 12), the two shortest letters in the set ending on the same hope: presence over paper. This verse and the next stand in the received corpus together as its single v. 14 — the numbering seam is gathered in the Standing Notes.

1:15 Ειρήνη σοι — “Peace to you”: the letter's last gift-word, the greeting of the risen Master's own standings (John 20:19, 21, 26) set as a letter's close. Οἱ φίλοι — “the friends”: the letter's last name for the company — not brothers here, but φίλοι, friends, the word of the Son's own renaming: “I have called you friends” (John 15:15, the received rendering). Κατ' ὄνομα — “by name”: one by one, each under his own name — the shepherd's own manner: “his own sheep he calls by name” (John 10:3, the received rendering). The letter ends here, at the naming of the friends, with no Amen after it.

STANDING NOTES — WHERE THE COPIES DIVIDE

At several standings in this little letter the copies divide so that a rendering must say openly what it prints, what it does not, and which copies stand where. The divisions are named in the Cross-Check at each verse; they are gathered here so the whole weight of them can be seen at once. A fifteen-verse letter carries, with its numbering seam, nine such standings — and every one of them stands here.

1:14–15 THE NUMBERING SEAM. The letter’s last two verses stand divided in the copies’ numbering and in the base text: v. 14, the hope — “I hope to see you at once, and we will speak mouth to mouth”; v. 15, the peace — “Peace to you. The friends greet you. Greet the friends by name.” The received corpus counts the letter at fourteen verses and carries the two together as its v. 14 — and marks the seam itself: its line ends, after the friends’ greeting, with “(15)-”, the corpus’s own flag that a fifteenth verse stands here in the division the copies make. This book prints the copies’ fifteen, each under its own number with its own Greek line, as the whole project does wherever the shelves divide what the received counting holds together. Nothing is added and nothing is lost in either counting: the letter’s words are the same words.

1:4 THE JOY-VERSE’S TWO FENCES. Two words in the elder’s joy-sentence stand within the editors’ fences: χαράν — “joy” — and the little article τῇ before “the truth”. The copies

divide at each. The second divide is one the English cannot even show — “in truth” against “in THE truth” is a breadth no English dress can carry without a note — and the first touches the shape of the joy-word itself. The base text’s words print: “I have no greater joy than these [things], that I hear my children walking in the truth.” The fences stand here in the open; nothing is settled beyond the printing.

1:5 THE FENCED “AND THIS”. Καὶ τοῦτο — “and this” — stands within the editors’ fence. The phrase is the verse’s hinge: Gaius’s faithful work reaches the brothers, “and this” — and even this further thing — “[for] strangers”. The companies divide over the phrase’s shape: the base text carries τοῦτο, the neuter “this”, pointing at the work itself; a company shapes the word toward the persons themselves, and the received corpus’s line follows that shaping — “and the one [among] strangers”, its helper bracketed. The base text’s “this” prints; the company’s shaping is named; and the sense — that his work reached men who were strangers to him — stands in every company.

1:7 THE NATIONS-WORD. Ἐθνικῶν — “of the nations” — stands within the editors’ fence. The base text prints the adjective, ἔθνικός — the nations’ people, the Gentile ones — standing as a noun: the sent ones took nothing from the nations’ people. A company reads the plain noun, ἔθνη, “of the nations” — and the corpus’s line prints “from the nations”, a breadth that fits either company and so shows neither. The sent ones’ rule — taking nothing from them —

stands the same in both companies. The base text's adjective prints, and the fence is named.

1:8 THE RECEIVE-WORD. Ὑπολαμβάνειν — “to receive” — stands within the editors' fence. The base text prints ὑπολαμβάνω — to take up from below, to take a man up into one's house and care. A company reads the sister verb ἀπολαμβάνειν — to receive back, to take a thing from another's hand. The corpus's line prints “to receive”, the dress either verb can wear, and so shows no divide. The base text's word prints; the company's is named; the charge — to take such men up — stands the same in both.

1:9 THE FENCED “SOMETHING”. Ἐγραψά τι — “I wrote something” — the verse's little word τι stands within the editors' fence. The base text carries it: the elder wrote SOMETHING to the assembly, and the something is pointed — it is the ground of his grievance against the man who would not receive it. A company drops the little word, and the corpus's line follows that company: “I wrote to the assembly.” What the something was, the record nowhere else says — the letter he mentions stands nowhere among the writings that have come down, and this mention is its whole trace. The fenced τι prints; the company without it is named; nothing is settled beyond the printing.

1:12 “YOU KNOW”. Καὶ οἶδας — “and you know” — stands within the editors' fence. The copies divide over whether the elder speaks to Gaius alone, in the singular — “you know”, the letter's one reader — or spreads the address to the whole company, in the plural. The corpus's line — “you have

known” — dresses the same Greek word as a past knowing and likewise declines to show the divide. The singular prints, following the base text: the letter is written to one man, and its last witness-sentence is spoken to him.

1:13 THE CLOSE’S WRITING FENCES. Two fences stand over the close’s writing-words. The first half’s γράψαι σοι — “to write to you” — stands within the editors’ swap-fence: a company orders the same words with the address set at the other side. The second half’s γράφειν — “to write” — stands fenced against a company’s γράψαι, the aorist shape the verse’s first half carries. The tools on either side of the fences — ink and pen — are the same in every company; what divides is only the shape of the elder’s saying that he will not use them. The base text prints; the fences are named.

1:14 THE ORDER OF THE SEEING. Σε ἰδεῖν — “you, to see” — stands within the editors’ swap-fence; a company orders it ἰδεῖν σε, “to see you”. The words are the same words, and the hope the same hope; the fence is recorded so that no divided place in this little letter goes unrecorded.

CROSS-CHECK AGAINST THE RECEIVED RENDERING

Beside this rendering stands the received corpus — the Literal Standard Version, the set's received text, quoted here by leave of its public-domain standing — set out so a reader can weigh this book's dress against it. Its "God" stands as the corpus prints it, inside its own quoted lines; its "[His] Name" likewise, bracket and all; and the reader will note that the corpus counts the letter at fourteen verses: its v. 14 is quoted below in its two halves, at this book's vv. 14 and 15, exactly as it stands — "(15)" mark and all. Where this rendering agrees in sense, the entry reads "Agrees." Where it differs, the entry begins "Differ —" and names the standing in a line.

1:1 *Received: "The elder to Gaius the beloved, whom I love in truth!"* Agrees. the corpus's line and this rendering carry the same words; the corpus closes the verse with its own exclamation stop, where this rendering, per the set's rule on editorial punctuation, closes it plainly.

1:2 *Received: "Beloved, I desire you to prosper concerning all things, and to be in health, even as your soul prospers,"* Differ — εὔχομαι prints "I pray"; the corpus "I desire" — the same Greek word, its wishing face. Περὶ πάντων prints "concerning all things", as the corpus also reads. Εὐοδοῦσθαι and εὐοδοῦται print "prosper" at both standings, as the corpus also reads.

1:3 *Received: “for I rejoiced exceedingly, brothers coming and testifying of the truth in you, even as you walk in truth;”* Differ — μαρτυρούντων σου τῇ ἀληθείᾳ prints “testifying to your truth”; the corpus “testifying of the truth in you” — its “in you” gathers the possessive and the dative into a single phrase, where this rendering keeps the Greek’s two standings apart: your truth, witnessed to. Λίαν prints “greatly”; the corpus “exceedingly”.

1:4 *Received: “I have no joy greater than these things, that I may hear of my children walking in truth.”* Differ — τούτων prints “than these [things]”, the Greek’s plural kept (the corpus “greater than these things” — the same words in the Greek’s own order there). ἵνα ἀκούω prints “that I hear my children walking”; the corpus “that I may hear of my children walking” — its “of” is a helper the Greek does not carry: the elder hears the children themselves, not a report about a report.

1:5 *Received: “Beloved, you act faithfully in whatever you may do toward the brothers and the one [among] strangers,”* Differ — πιστὸν ποιεῖς prints “you do a faithful thing”; the corpus “you act faithfully”, the adjective turned adverb. Καὶ τοῦτο ξένους prints “and this [for] strangers”; the corpus “and the one [among] strangers” — the fenced phrase’s companies divide over its shape, and the divide is gathered in the Standing Notes. Ἐργάσῃ prints “work”; the corpus “do”.

1:6 *Received: “who testified of your love before an assembly, whom you will do well, having sent forward worthily of God,”* Differ — θεοῦ prints Elohim (the corpus “God”); the sense is

otherwise one: “worthily of Elohīm” and “worthily of God” are the same Greek clause, ἀξίως τοῦ θεοῦ. Ἐκκλησίας stands without the article in the Greek, and both renderings keep it so — “an assembly”.

1:7 *Received: “because they went forth for [His] Name, receiving nothing from the nations;”* Differ — the corpus supplies a bracketed helper before the Name — “for [His] Name” — and this rendering supplies nothing: “for the Name”, the article standing alone exactly as the Greek leaves it. Λαμβάνοντες prints “taking”; the corpus “receiving”. Ἐξῆλθον prints “went out”; the corpus “went forth”.

1:8 *Received: “we, then, ought to receive such, that we may become fellow-workers to the truth.”* Differ — τῇ ἀληθείᾳ prints “with the truth”; the corpus “to the truth” — the dative standing between the two English dresses. Οὖν prints “therefore”; the corpus “then”. Ὑπολαμβάνειν prints “to receive”, as the corpus also reads; its fence is gathered in the Standing Notes.

1:9 *Received: “I wrote to the assembly, but he who is loving to be first among them—Diotrephes—does not receive us;”* Differ — Ἐγραψά τι prints “I wrote something”, the base text’s τι standing in the line; the corpus’s line prints “I wrote”, without it — the fence and the divided companies are gathered in the Standing Notes. Φιλοπρωτεύων prints “who loves to be first”; the corpus “he who is loving to be first”. Τῇ ἐκκλησίᾳ prints “to the assembly”, as the corpus also reads.

1:10 *Received: “because of this, if I may come, I will cause him to remember his works that he does, talking nonsense against*

us with evil words; and not content with these, neither does he himself receive the brothers, and he forbids those intending [to receive them], and he casts [them] out of the assembly.” Differ — ἐὰν ἔλθω prints “if I come”; the corpus “if I may come”.

ὑπομνήσω αὐτοῦ prints “I will remind him of his works”; the corpus “I will cause him to remember his works” — the same standing, dressed causatively. Φλυαρῶν prints “babbling”; the corpus “talking nonsense”. Ἐκ τῆς ἐκκλησίας ἐκβάλλει prints “casts [them] out of the assembly” — the corpus the same, its helper bracketed alike.

1:11 *Received: “Beloved, do not be following that which is evil, but that which is good; he who is doing good, he is of God, [but] he who is doing evil has not seen God;”* Differ — μίμοῦ prints “do not imitate”; the corpus “do not be following” — the mimic-word dressed as a following. Θεοῦ and θεόν print Elohim at both standings (the corpus “God”). The two doing-clauses print as the Greek sets them, article and participle: “the one doing good”, “the one doing evil”; the corpus “he who is doing good”, “he who is doing evil”.

1:12 *Received: “testimony has been given to Demetrius by all, and by the truth itself, and we also—we testify, and you have known that our testimony is true.”* Differ — οἶδας prints “you know”; the corpus “you have known” — οἶδα is itself a perfect in form, a having-seen that stands as present knowing, and this rendering keeps its standing in the present. The testimony-clause prints, as the corpus also shapes it, with the passive kept whole: “testimony has been given to Demetrius by all.”

1:13 *Received: “Many things I had to write, but I do not wish to write to you through ink and pen,”* Differ — σοι stands twice in the Greek — “to write TO YOU ... to write TO YOU” — and this rendering carries both standings; the corpus’s line carries the address once (“I do not wish to write to you through ink and pen”). Πολλὰ εἶχον prints “I had many things”; the corpus “Many things I had” — the same words, the Greek’s order kept here.

1:14 *Received: “and I hope to see you soon, and we will speak mouth to mouth.”* Differ — εὐθέως prints “at once”; the corpus “soon”. And the received corpus carries this verse and the peace-greeting that follows together as its v. 14, marking “(15)” at the letter’s end: this book prints the shelves’ division — the hope as v. 14, the peace as v. 15 — and the seam stands in the Standing Notes.

1:15 *Received: “Peace to you! The friends greet you. Be greeting the friends by name. (15)-”* Differ — ἀσπάζου prints “Greet”; the corpus “Be greeting” — the imperative dressed by the corpus as a standing charge. The verse stands in the received corpus as the second half of its v. 14, whose line is quoted at v. 14 above; its “(15)-” is the corpus’s own seam-mark, and the whole seam is gathered in the Standing Notes.

Ἡ ΚΑΙΝῆ ΔΙΑΘῆΚΗ

Ἡ Καινὴ Διαθήκη — THE NEW COVENANT IN MY
BLOOD

*“I have no greater joy than these [things], that I
hear my children walking in the truth.”*

3 John 4

Ἡ Καινὴ Διαθήκη — rendered from the Greek, book by book.