

# GREEK NEW TESTAMENT

## 3. JOHN

### PEREK ALEPH (CHAPTER ONE)

Ὁ πρεσβυτερος Γαιω τω αγαπητω ον εγω αγαπω εν αληθεια.

From the Zaken (Elder, SHEMOT 3:16); To Gaius HaAhuv (the beloved), for whom I have ahavah (agape) b'Emes.

1:2 Αγαπητε περι παντων ευχομαι σε ευοδουσθαι και υγιαινειν καθως ευοδουται σου η ψυχη.

[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).

1:3 εχαρην γαρ λιαν ερχομενων αδελφων και μαρτυρουντων σου τη αληθεια καθως συ εν αληθεια περιπατεις.

[3] For I had simcha gedola (much joy) when the Achim b'Moshiach arrived [here] and gave edut (testimony) of you being in HaEmes (the Truth), just as your walk is

Halicha b'Derech Emes (conduct in the Way of Truth).

1:4 μειζοτεραν τουτων ουκ εχω χαραν ινα ακουω  
τα εμα τεκνα εν αληθεια περιπατουντα.

|4| I have no greater simcha than this, to hear of my bnei  
b'Moshiach, that their walk is Halicha b'Derech Emes.

1:5 αγαπητε πιστον ποιεις ο εαν εργαση εις τους  
αδελφους και εις τους ξενους,

|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.

1:6 οι εμαρτυρησαν σου τη αγαπη ενωπιον  
εκκλησιας ους καλως ποιησεις προπεμψας αξιως  
του θεου

|6| They gave eidus (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.

1:7 υπερ γαρ του ονοματος εξηλθον μηδεν  
λαμβανοντες απο των εθνικων.

|7| For, on behalf of Hashem they went forth [in the  
Shlichus of Moshiach's Kiruv Rechokim], taking

nothing from the Goyim.

1:8 ημεις ουν οφειλομεν υπολαμβανειν τους τοιουτους ινα συνεργοι γινωμεθα τη αληθεια.

|8| Therefore, we ought to give hachnosas orchim (hospitality) to such, in order that we may be ozrim (helpers) with HaEmes.

1:9 Εγραψα τη εκκλησια αλλ ο φιλοπρωτευων αυτων Διοτρεφης ουκ επιδεχεται ημας.

|9| I wrote something to the kehillah [there]; but Diotrefes, who has fallen in love with being "Rosh of the Kehillah," does not receive us.

1:10 δια τουτο εαν ελθω υπομνησω αυτου τα εργα α ποιει λογοις πονηροις φλυαρων ημας και μη αρκουμενος επι τουτοις ουτε αυτος επιδεχεται τους αδελφους και τους βουλομενους κωλυει και εκ της εκκλησιας εκβαλλει.

|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.

1:11 Αγαπητε μη μιμου το κακον αλλα το αγαθον  
ο αγαθοποιων εκ του θεου εστιν ο κακοποιων  
ουχ εωρακεν τον θεον.

|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.

1:12 Δημητριω μεμαρτυρηται υπο παντων και υπο  
αυτης της αληθειας και ημεις δε μαρτυρουμεν  
και οιδας οτι η μαρτυρια ημων αληθης εστιν.

|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.

1:13 Πολλα ειχον γραψαι σοι αλλ ου θελω δια  
μελανος και καλαμου σοι γραφειν

|13| I had many things to write to you, but I do not want  
to write to you with pen and ink.

1:14 ελπιζω δε ευθεως σε ιδειν και στομα προς  
στομα λαλησομεν.

|14| But I have the tikvah (hope) to see you imminently,  
and we will speak panim el panim (directly, in person).

1:15 ειρηνη σοι ασπαζονται σε οι φιλοι ασπαζου  
τους φιλους κατ ονομα.

|15| Drishat Shalom to you. Drishat Shalom from the Chaverim [here]. Drishat Shalom by name to each of the Chaverim [there].

*THIS IGGERET HAKODESH 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 TRAVELLING 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. 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 IN MOSHIACH 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. GAIUS IS WARNED TO BEWARE OF THE EXAMPLE OF DIOTREPES, WHO ENJOYS TOO MUCH BEING THE PERSON IN CHARGE.*