


MASTER'S VOICE
SERIES
NO. 25








LEGEND
“NAMED FRIENDS”
ALBION BIBLE CLASSICS

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CHAPTER 1

1. The Elder to **Gaius**[As in 2 John “Gaius” is transliterated from Greek or perhaps Latin-the latter would not exclude the possibility of an Aramaic original but that conclusion would be very strange in the gentile context] the beloved –to him that I love in REALITY 
2. Our beloved in all matters I pray [intercede] for you that you may prosper [“have success” “make a bargain or treaty” and be in health or “in a dream” as your soul is prospering. *[It is notable that the word “pray” and the word “prosper” rime –so the phrase is literary Aramaic]*
3. For I rejoiced lots that the brothers came and attested your REALITY exactly like you do walk in REALITY.[The “truth” to which the writer refers in both epistles is the fundamental message of the late first and early 2nd century that Jesus is come in the flesh and risen from the dead. The writer expresses himself in exactly the manner of Epistle 1 v.4]
4. There is no greater immediate or closer joy  than this to me that I should hear that children belonging to me are ones who walk in REALITY.
5. Our beloved in the faith you do that which you care about intimately to the brothers and especially to those who are existing or presently exiled.[It would appear that this letter may have been destined for Rome or a colony where a Roman citizen cared about the health and welfare of incoming Christians who were displaced].
6. Those that testified of your love in front of the entire church assembly – to those people you did beautifully or acted so pleasingly  - that you supplied (food or provisions or money for getting home) to them exactly what is fitting to God. [*Gaius*

was clearly an entrepreneur who helped Christians now back to base to make their way home.

7. For the sake of his name they went out during which time they received nothing from the Gentiles.
8. We therefore are indebted to receive exactly such as these that we may be helpers **עֲמָלִים** ["Aid workers"-it is of interest that the early centuries had the term "aid worker" just as we have]for the REALITY.
9. I had desired to or needed to write to the assembled church but he who loves to be their front man - **Diotrephes** –he does not accept or welcome **קָבָל** QABAL us
10. On this account if I should come I shall deliberate or admonish **מַעֲלֵם** his works-those he did in those wicked words-he accused us falsely or pulled us down **עֲרִיצָה** and when it was not done with **מַעֲרָבִים** these he did not receive the brothers and those who did receive them he forbids and causes to exit from the assembly(the idea s of Exodus-**מַעֲרָבִים**)
11. Our beloved do not accept this evil model but model yourselves on the good one **מַעֲלֵם** who acts perfect-the one that is from God. The one who does evil has not seen God.
12. About **Demetrius** he holds an existing testimony from every man also that from the assembly and that from REALITY-but we also we and know-and you(singular) know that testimony-ours is REALITY
13. There has been a lot for me to write to you(singular-the Greek omits "you") but I did not desire to write by hand ink and a reed pen **קָבָל**
14. Conversely I hope that I shall see you quickly **קָבָל** and we shall speak intimately **מִפִּי** mouth to mouth. [As in 2 John this indicates Hebrew thought form and goes back to Moses passing from life "mouth to mouth" with God. It carries the note of intimacy and the sense of the divine in communication.
15. Peace be with you. The friends or compassionate ones pray for your peace. Pray for the peace of friends-pray for each by his name.

The names in this epistle are Gaius, Diotrephes and Demetrius. Gaius (bridegroom or bride wedding) Diotrephes (absolutely "firm" or "grown up") and Demetrius(One who

does service). The church should be grown up in its relationships and act as the perfect servant.

FINIS

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