



THE MISSING EPISTLE OF JOHN

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The Missing Epistle of John (Didache: 10.1-7; 11.7-9,12; 12.1-5)

10.1 After you have had your fill, give thanks thus:

10.2 We give thanks to you holy Father

for your holy Name

which you have made to dwell in our hearts

and for the knowledge, faith and immortality

which you have revealed to us through Jesus your servant.

To you be glory for ever.

10.3 You Lord almighty

have created everything for the sake of your Name;

you have given human beings food and drink to partake with enjoyment so that they might give thanks;

but to us you have given the grace of spiritual food and drink

and of eternal life through Jesus your servant.

10.4 Above all we give you thanks because you are mighty.

To you be glory for ever.

10.5 Remember Lord your Church, to preserve

it from all evil and to make it perfect in

your love. And, sanctified, gather it from the four winds

into your kingdom

which you have prepared for it.

Because yours is the power and the glory for ever.

10.6 Let grace come and let this world pass away.

Hosanna to the son of David.

If anyone is holy let him come,

if anyone is not let him repent.

Maranatha. Amen.

10.7 Allow the prophets to give thanks as much as they wish 11.7 [...] and every prophet speaking in the Spirit neither test nor judge; every sin shall be forgiven, but this sin shall not be forgiven.

11.8 But not every one speaking in the Spirit is a prophet, but only those whose behaviour is as the Lord's, by their actions you can discern the false prophet from the prophet.

11.9 Every prophet calling for a table of food in the Spirit will not eat of it. If he does he is a false prophet. [...] 11.12 If any prophet, speaking in the Spirit says, 'Give me money', or anything else,

do not listen to him. On the other hand, if he calls you to give it to someone who is in need, do not judge him.

12.1 Let everyone who comes in the name of the Lord be received, after that, when you have tested him, you will know what he is like - for you will have right and left perception.

12.2a If the one who comes is a traveller, help him as much as you can,

12.2b but he shall not stay with you more than two or three days if this is necessary.

12.3 But if he wants to settle with you, and he is a craftsman, let him work and so eat.

12.4 If he has no craft, see to it in your own understanding that no one lives among you in idleness because he is a Christian.

12.5 If he is unwilling to do this, he is trading on Christ. Be on your guard against such people.

The Missing Epistle of John (Didache: 10.1-7; 11.7-9,12; 12.1-5)

10.1 Μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε·

10.2 εὐχαριστοῦμέν σοι, πάτερ ἅγιε,
ὑπὲρ τοῦ ἁγίου ὀνόματός σου,
οὗ κατεσκηνώσας ἐν ταῖς καρδίαις ἡμῶν,
καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀθανασίας,
ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου·
σοὶ ἡ δόξα εἰς τοὺς αἰῶνας

10.3 σύ, δέσποτα παντοκράτορ,
ἔκτισας τὰ πάντα ἕνεκεν τοῦ ὀνόματός σου,
τροφὴν τε καὶ ποτὸν ἔδωκας τοῖς ἀνθρώποις εἰς ἀπόλαυσιν, ἵνα σοι
εὐχαριστήσωσιν.
ἡμῖν δὲ ἐχαρίσω πνευματικὴν τροφήν καὶ ποτὸν
καὶ ζωὴν αἰώνιον διὰ Ἰησοῦ τοῦ παιδός σου.

10.4 πρὸ πάντων εὐχαριστοῦμέν σοι, ὅτι δυνατὸς εἶ·
σοὶ ἡ δόξα εἰς τοὺς αἰῶνας.

10.5 μνήσθητι, κύριε, τῆς ἐκκλησίας σου τοῦ ρύσασθαι αὐτὴν ἀπὸ παντὸς
πονηροῦ, καὶ τελειῶσαι αὐτὴν ἐν τῇ ἀγάπῃ σου, καὶ συναξὸν αὐτὴν ἀπὸ τῶν
τεσσάρων ἀνέμων, τὴν ἁγιασθεῖσαν, εἰς τὴν σὴν βασιλείαν,
ἣν ἡτοίμασας αὐτῇ·
ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.

10.6 ἐλθέτω χάρις καὶ παρελθέτω ὁ κόσμος οὗτος.

ᾠσαννὰ τῷ υἱῷ Δαυίδ.
εἴ τις ἅγιος ἐστίν, ἐρχέσθω·
εἴ τις οὐκ ἐστὶ, μετανοεῖτω·
μαρναθά· ἀμήν.

10.7 τοῖς δὲ προφήταις ἐπιτρέπετε εὐχαριστεῖν, ὅσα θέλουσιν [...] 11.7 καὶ πάντα
προφήτην λαλοῦντα ἐν πνεύματι οὐ πειράσετε οὐδὲ διακρινεῖτε· πᾶσα γὰρ
ἁμαρτία ἀφεθήσεται, αὕτη δὲ ἡ ἁμαρτία οὐκ ἀφεθήσεται.

11.8 οὐ πᾶς δὲ ὁ λαλῶν ἐν πνεύματι προφήτης ἐστίν, ἀλλ' ἐὰν ἔχη τοὺς τρόπους
κυρίου. ἀπὸ οὖν τῶν τρόπων γνωσθήσεται ὁ ψευδοπροφήτης καὶ ὁ προφήτης.

11.9 καὶ πᾶς προφήτης ὀρίζων τράπεζαν ἐν πνεύματι,
οὐ φάγεται ἀπ' αὐτῆς, εἰ δὲ μήγε, ψευδοπροφήτης ἐστί.[...] 11.12 ὅς δ' ἂν εἴπῃ ἐν
πνεύματι· δός μοι ἀργύρια ἢ ἑτέρα τινα, οὐκ ἀκούσεσθε αὐτοῦ· ἐὰν δὲ περὶ ἄλλων
ὑστερούντων εἴπῃ δοῦναι, μηδεὶς αὐτὸν κρινέτω.

12.1 Πᾶς δὲ ὁ ἐρχόμενος ἐν ὀνόματι κυρίου
δεχθήτω· ἔπειτα δὲ δοκιμάσαντες αὐτὸν γνώσεσθε, σύνεσιν γὰρ ἔχετε
δεξιὰν καὶ ἀριστεράν.

12.2a εἰ μὲν παρόδιός ἐστί τις ὁ ἐρχόμενος, βοηθεῖτε αὐτῷ, ὅσον δύνασθε·

12.2b οὐ μενεῖ δὲ πρὸς ὑμᾶς εἰ μὴ δύο ἢ τρεῖς ἡμέρας, ἐὰν ᾖ ἀνάγκη.

12.3 εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσθαι, τεχνίτης ὢν, ἐργαζέσθω καὶ φαγέτω.

12.4 εἰ δὲ οὐκ ἔχει τέχνην, κατὰ τὴν σύνεσιν ὑμῶν προνοήσατε, πῶς μὴ ἀργὸς μεθ' ὑμῶν ζήσεται χριστιανός.

12.5 εἰ δ' οὐ θέλει οὕτω ποιεῖν, χριστέμπορός ἐστι· προσέχετε ἀπὸ τῶν τοιούτων.

The Original Didache

(Eucharist)

9.1 Concerning the eucharist,
give thanks thus:

9.2 First, concerning the **cup**:

We give thanks to you, our Father,
for the holy vine of David your servant

which you have revealed to us through
Jesus your servant.

To you be glory for ever.

9.3 And concerning the **fragment**:

We give thanks to you, our Father,

For the **life** and knowledge,
which you have revealed to us
through Jesus your servant.

To you be glory for ever.

9.4 As this fragment was scattered upon the
mountains and has been gathered to
become one,

so gather your Church from the four corners
of the earth into your kingdom.

*For yours is the glory and the power through
Jesus Christ for ever.*

9.5 Let no one eat or drink of your eucharist
save those **baptized** in the name of the
Lord,

For the saying of the Lord applies,
'Do not give to dogs what is holy'.

The Revised Instructions

(Eucharist)

10.1 After you have had your fill,
give thanks thus:

10.2

We give thanks to you holy Father
for your holy Name which you have made
to dwell in our hearts and
for the knowledge, faith and immortality
which you have revealed to us through
Jesus your servant.

To you be glory for ever.

10.3a

You Lord almighty have created everything
for the sake of your Name; you have given
human beings food and drink to partake
with enjoyment so that they might give
thanks;

10.3b but to us you have given the grace of
spiritual food and drink and of eternal **life**
through Jesus your servant.

10.4 Above all we give you thanks because
you are mighty.

To you be glory for ever.

10.5 Remember Lord your **Church**,
to preserve it from all evil and to make it
perfect in your love. And, sanctified,

gather it from the four winds into your
kingdom which you have prepared for it.

*For yours is the power and the glory for
ever.*

10.6 Let grace come and let this world pass
away. Hosanna to the God of David.

If anyone is **holy** let him come, if anyone is
not let him repent.

Maranatha. Amen.

The Original Didache

(Apostle-Prophets)

11.3a Concerning the apostles [...]

11.4 let every apostle who comes to you be received as the Lord.

11.5 But he shall stay only one day, or, if need be, another day too.

If he stays three days, he is a false prophet.

11.6a When the apostle leaves, let him receive nothing but enough bread to see him through until he finds lodging.

11.6b If he asks for money he is a false prophet.

The Revised Instructions

(Prophets)

10.7 Allow the prophets to give thanks as much as they wish [...] 11.7 and every prophet speaking in the Spirit neither test nor judge; every sin shall be forgiven, but this sin shall not be forgiven. 11.8 But not every one speaking in the Spirit is a prophet, but only those whose behaviour is as the Lord's, by their actions you can discern the false prophet from the prophet. 11.9 Every prophet calling for a table of food in the Spirit will not eat of it. If he does he is a false prophet. [...]

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12.5 If he is unwilling to do this, he is trading on Christ. Be on your guard against such people.

Missing Epistle of John – cited works

- Barr, David L.
(1986) "The Apocalypse as Oral Enactment", *Interpretation* 40, 243-56
- Notes strong parallels between Revelation, especially its closing chapter, and the Didache's Eucharistic Prayers.
- Betz, Johannes
(1969) "Die Eucharist in der Didache", *Archiv für Liturgiewissenschaft* 11, 10-39
- Observes distinctive similarities between John's Gospel and the Didache's Eucharistic Prayers.
- Betz, Johannes
(1996) "The Eucharist in the *Didache*" in Jonathan A. Draper (ed), *The Didache in Modern Research*, (AGJU, 37; Leiden: E. J. Brill) 244-275
- English translation of the above.
- Bradshaw, Paul F.
(2009) *Reconstructing Early Christian Worship*, (London: SPCK)
- Follows up the suggestion that Didache 9 and Didache 10 were originally two separate examples of the same type of Eucharistic prayer.
- Draper, Jonathan A
(1996) "Jesus Tradition in the Didache" in J. A. Draper (ed), *The Didache in Modern Research*, (AGJU, 37; Leiden: E. J. Brill) 72-91
- Articulates the widely held view that the Didache is a multi-layered text that evolved over a considerable period.
- Garrow, Alan J. P.
(2004) *The Gospel of Matthew's Dependence on the Didache* (JSNTSupp 254; London: Bloomsbury)
- Includes a detailed study of the Didache's compositional history.
- Garrow, A. J. P.
(1997) *Revelation*, (New Testament Readings; London: Routledge)
- Argues that Revelation was designed to be performed in six separate installments, each with a cliff-hanging ending.
- Garrow, Alan
(2015) "The *Didache* and Revelation" in J. A. Draper and C. Jefford (eds.) *The Didache: A Missing Piece of the Puzzle in Early Christianity* (Atlanta: SBL)
- Picks up ideas first suggested by Barr and combines these with 1997 study of the structure of Revelation.

The Original Didache and the Apostolic Decree – relevant resources

- Garrow, Alan^T “The eschatological tradition behind 1 Thessalonians: *Didache* 16” *JSNT* 32 (2009) 191-215
- Argues that the Thessalonians’ hopeless grief was generated by their knowledge of *Didache* 16 – and that this same text is the embedded tradition reworked by Paul in 1 Thess. 4.15-17. Supports a pre-50CE date for the Original *Didache*.
- Garrow, Alan^{TV} “Streeter’s ‘Other’ Synoptic Solution: The Matthew Conflator Hypothesis”, *NTS* 62 (2016)
- Prepares the ground for the companion article (cf. below) “An Extant Instance of ‘Q’”
- Garrow, Alan^{TV} “An Extant Instance of ‘Q’”, *NTS* 62 (2016)
- Argues that Luke knew and used the Original *Didache*, and that Matthew then conflated Luke’s reworking of sayings from that text with the original (thus supporting the Matthew Conflator Hypothesis cf. above). This suggests that the Original *Didache* was both early and widely regarded as authoritative.
- Garrow, Alan^T “The *Didache* and Revelation” (cf. opposite)
- Argues that *Didache* 10, in combination with the *Didache*’s eschatological scheme in *Did.* 16, served as the creative fountainhead that gave birth to Revelation. This suggests that the *Didache* was both early and widely treated as authoritative.
- Garrow, Alan^V ““The *Didache*: Key to the Acts-Galatians Conundrum”- A paper delivered to the Acts and Paul Seminars at BNTC, Maynooth, (2017).
- Argues that the Original *Didache* is the Apostolic Decree and thus lies behind to the crisis Paul faced when writing to the Galatians.
- Garrow, Alan “Salvation by one step of two? The *Didache*, Acts and the background to Galatians” – essay in multi-author Brill volume (projected 2020).
- Argues that Acts 15 serves as a ‘software patch’ designed to de-risk and disambiguate the Original *Didache*/Apostolic Decree in favour of a pro-Pauline interpretation.

^T = Text available via www.alangarrow.com

^V = Video available via www.alangarrow.com

The Missing Epistle of John

The Third Epistle of John addresses a disagreement over the way in which travelling Christian workers should be received. The Elder argues that they should be welcomed, supported and sent on their way in a manner that befits God's service. A certain Diotrephes, by contrast, teaches that they should not be welcomed. The Elder remarks, in passing, that he has written something to the church about this matter (3 John 9). The letter in question has, however, long since been lost.

The *Didache* is a multi-layered document created by different authors/editors at different times. One of the practical questions it addresses is the way in which visitors should be treated. Curiously, however, the text offers closely related but contrasting instructions on four points: the length of stay (two days maximum // three days maximum); whether money may be asked for (never // under certain circumstances); whether the visitor may be allowed to settle (absolutely not // under certain circumstances); and what provision should be made for their onward journey (only sufficient bread to reach the next lodging // as much assistance as the community is able to provide). A similarly stereoscopic arrangement occurs in the *Didache's* instructions concerning Eucharistic praying: *Didache* 9 and *Didache* 10 are remarkably similar, but *Didache* 10 allows freedom to prophets in prayer.

This paper explores the possibility that the instructions in 'The Original *Didache*' served as the authority behind Diotrephes' rejection of travelling Christian workers, and that the more generous 'Revised Instructions' (inserted into the *Didache* at a later date) belong to the written response to which 3 John 9 refers: 'The Missing Epistle of John'.

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