

3 John

Introduction of 3 John & Greeting to Gaius (3 John 1:1-4)

Part 1: Introduction of 3 John

Where is 3 John in the Bible?

What is 3 John about?

Who wrote 3 John?

What is 3 John about?

3 John is about three _____: John, Gaius, Diotrephes, and Demetrius. It's about our connection with people: **in the _____**. The Christian life revolves around _____.

Who and where was Gaius?

When was 3 John written?

Part 2: Greeting to Gaius (3 John 1:1-4)

Read: Greeting to Gaius (1:1-4)

1 The Elder,

To the beloved Gaius, whom I love in truth:

2 Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers. 3 For I rejoiced greatly when brethren came and testified of the truth *that is* in you, just as you walk in the truth. 4 I have no greater joy than to hear that my children walk in truth.

Explain: Greeting to Gaius (1:1-4)

Are there any literary/structural observations?

Are there any repeated words?

_____/your (14), do/does (10), I (10), beloved/_____/loves (7), not (6), _____ (6), us/we (6), brethren (3), church (3), God (3), good (3), receive (3), testified/testimony (3), write/wrote (3)

What do the words mean?

1 The Elder [*presbyteros*; elder(-est), _____],

To the beloved [*agapetos*; (dearly, well) beloved, dear] **Gaius** [lord], **whom I love** [*agapao*; present active indicative; (be-)love(-ed)] **in truth** [*aletheia*; true, truth, verity]:

2 Beloved [*agapetos*], **I pray** [present middle or passive deponent indicative; to wish; by implication, to pray to God: pray, will, wish] **that you** [singular] **may prosper** [present passive or middle infinitive; to help on the road, i.e., (passively) succeed in reaching; figuratively, to succeed in business affairs: (have a) prosperous journey)] **in all things and be in health** [*hygiaino*; present active infinitive; to have sound health, i.e., be well (in body); figuratively, to be uncorrupt (true in doctrine):be in health, (be safe and) sound, (be) whole(-some)], **just as your soul** [*psyche*; breath, i.e., (by implication) spirit, abstractly or concretely (the animal sentient principle only; heart (-ily), life, mind, soul, us, you)] **prosper** [present passive indicative]. **[Stott: There is biblical warrant here for desiring the physical as well as the spiritual welfare of our Christian friends.¹ Guzik: What would we be like if our _____ health was in the same state as our souls?²** **3 For I rejoiced** [*chairō*; second aorist passive deponent indicative; to be "cheer"ful, i.e., calmly _____ or well-off; impersonally, especially as salutation (on meeting or parting), be well: farewell, be glad, God speed, greeting, hail, joy(-fully), rejoice] **greatly** [exceeding, great(-ly), sore, very (chiefest)] **when brethren** [*adelphos*; a brother (literally or figuratively) near or remote (much like G1): brother] **came** [present middle or passive deponent participle (i.e., _____ came);

¹ *The Letters of John*, John R. W. Stott (1988), page 227

² *The Enduring Word Bible Commentary*, David Guzik (2013)

to come or go (in a great variety of applications, literally and figuratively): accompany, appear, bring, come, enter, fall out, go, grow, pass, resort, be set] **and testified** [*martyreo*; present active participle (i.e., _____ testified); to be a witness, i.e., testify (literally or figuratively): charge, give (evidence), bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness] **of the truth** [*aletheia*; true, truth, verity] **that is in you, just as you walk** [*peripateo*; present active indicative; to tread all around, i.e., walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary): go, be occupied with, walk (about)] **in the truth** [*aletheia*; true, truth, verity]. [Henry: **The best evidence of our having the truth is our walking in the truth.**³ **4 I have** [*echo*; present active indicative; to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, continuity, relation, or condition): be (able, possessed with), accompany, begin to amend, can(-not), count, diseased, do eat, enjoy, fear, following, have, hold, keep, lack, go to law, lie, must needs, of necessity, need, next, recover, reign, rest, return, take for, tremble, uncircumcised, use] **no greater** [still larger (figuratively): greater] [*touton*; not translated here in the NKJV; of (from or concerning) these (persons or things): such, their, these (things), they, this sort, those] **joy** [cheerfulness, i.e., calm _____: gladness, joy(-ful, -fully, -fulness, -ous)] **than to hear** [*akouo*; present active indicative or subjunctive; to hear (in various senses): give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand] **that my children** [a child (as produced): child, daughter, son; Marshall: **“Children” is a word used especially by Paul to refer to his own converts (1 Corinthians 4:14; Galatians 4:19; Philippians 2:22); in the same way the implication here may be that the elder had led Gaius to faith in Jesus Christ, but he may simply be using this phrase to refer to people under his pastoral care, to whom he adopted a fatherly attitude.**⁴ **walk** [*peripateo*; present active participle (i.e., _____ walk); to tread all around, i.e., walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary): go, be occupied with, walk (about)] **in truth** [*aletheia*; true, truth, verity]. [Stott: **Whoever ‘walks in the truth’ is an integrated believer in whom there is no dichotomy between profession and practice. On the contrary, there is in him an exact correspondence between creed and conduct.**⁵]

³ *Matthew Henry's Commentary on the Whole Bible*, Matthew Henry (1998), page 2,458

⁴ *The Epistles of John*, I. Howard Marshall (1978), page 84

⁵ *The Letters of John*, John R. W. Stott (1988), page 288

Apply (What is the point?)

1. Christians should love one another
2. Christians should pray for one another (for a healthy body and soul)
3. Christians should rejoice over one another

Personalize (What do we do with that?)

1. Love other believers
2. Pray for other believers
3. Rejoice over other believers

Next week: Gaius Commended for Generosity (1:5-8)

5 Beloved, you do faithfully whatever you do for the brethren and for strangers, 6 who have borne witness of your love before the church. If you send them forward on their journey in a manner worthy of God, you will do well, 7 because they went forth for His name's sake, taking nothing from the Gentiles. 8 We therefore ought to receive such, that we may become fellow workers for the truth.

Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**3 John 1:5-8**)
3. Talk to someone about the text
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

Extra Credit

Watch: The Bible Project Video on **3 John** ([youtube.com/watch?v=l3QkE6nKylM](https://www.youtube.com/watch?v=l3QkE6nKylM))

Resources

The Letters of John, John R. W. Stott (1988)

The Enduring Word Bible Commentary, David Guzik (2013)

Matthew Henry's Commentary on the Whole Bible, Matthew Henry (1998)

The Epistles of John, I. Howard Marshall (1978)

3 John

Gaius Commended for Generosity (3 John 1:5-8)

Read: Gaius Commended for Generosity (1:5-8)

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Explain: Gaius Commended for Generosity (1:5-8)

Are there any literary/structural observations?

Are there any repeated words?

As a reminder, the following words show up more than three times in **3 John**:
 _____/your (14), do/does (10), I (10), beloved/_____/loves (7), not (6), _____ (6),
 us/we (6)

What do the words mean?

5 Beloved [*agapetos*; (dearly, well) beloved, dear], **you do** [present active indicative; to make or do (in a very wide application, more or less direct): abide, agree, appoint, band together, be, bear, betray, bring (forth), cast out, cause, commit, content, continue, deal, without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, keep, lay wait, lighten the ship, make, none of these things move me, observe, ordain, perform, provide, have purged, purpose, put, raising up, shew, spend, take, tarry, transgress the law, work, yield] **faithfully** [*pistos*; objectively, trustworthy; subjectively, trustful: believe(-ing, -r), faithful(-ly), sure, true] **whatever** [one, (an-, the) other, some, that, what, which, who(-m, -se)] [not translated here in the NKJV; a conditional particle; in case that, provided, etc.; often used in connection with other particles to denote indefiniteness or uncertainty: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever)] **you do** [first aorist middle deponent subjunctive; toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.: commit, do, labor for, minister about, trade (by), work] **for the brethren** [*adelphos*; from G1 (as a connective particle) and *delphis* (the womb); a brother

(literally or figuratively) near or remote (much like G1): brother] **and for strangers** [_____]; foreign (literally, _____, or figuratively, novel); by implication, a guest or (vice-versa) entertainer: host, strange(-r)], **6 who have borne witness** [*martyreo*; present active participle; to be a witness, i.e., testify (literally or figuratively): charge, give (evidence), bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness] **of your love** [*agape*; love, i.e., affection or benevolence; specially (plural) a love-feast: (feast of) charity(-ably), dear, love] **before** [in the face of (literally or figuratively): before, in the presence (sight) of, to] **the church** [*ekklesia*; a calling out, i.e., (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): assembly, church]. [not translated here in the NKJV; one, (an-, the) other, some, that, what, which, who(-m, -se)] **If you send them forward on their journey** [first aorist active participle; to send forward, i.e., escort or _____ in travel: accompany, bring (forward) on journey (way), conduct forth] **in a manner worthy** [appropriately: as becometh, after a godly sort, worthily(-thy)] **of God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward)], **you will do** [future active indicative; to make or do (in a very wide application, more or less direct): abide, agree, appoint, band together, be, bear, bewray, bring (forth), cast out, cause, commit, content, continue, deal, without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, keep, lay wait, lighten the ship, make, none of these things move me, observe, ordain, perform, provide, have purged, purpose, put, raising up, shew, spend, take, tarry, transgress the law, work, yield] **well** [well (usually morally): (in a) good (place), honestly, recover, (full) well], **[Stedman: One of the signs that a person has really been genuinely touched by God is that his pocketbook loosens up. His giving becomes generous, gracious, and cheerful, just as God loves. And this man is faithful (loyal) in his giving. . . . He does not just give when his emotions are moved, but he plans his giving, and he carries it through, faithfully continuing with the work that he has promised.⁶ Guzik: Hospitality . . . is a practical outworking of the essential command to love one another; it is love in _____.⁷] 7 because they went forth** [second aorist active indicative; to issue (literally or figuratively): come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad; **Stedman: Not everyone goes. . . . There were some, such as Gaius, who were to stay to help support these men.⁸] for**

⁶ 3 John: A Tale of Three Men, Ray C. Stedman (1968)

⁷ The Enduring Word Bible Commentary, David Guzik (2013)

⁸ 3 John: A Tale of Three Men, Ray C. Stedman (1968)

His name's [*onoma*; a "name" (literally or figuratively) (authority, character): called, (sur-)name(-d)] **sake, taking** [present active participle; to take (in very many applications, literally and figuratively (properly objective or active, to get hold of)): accept, be amazed, assay, attain, bring, catch, come on (X unto), forget, have, hold, obtain, receive (X after), take (away, up)] **nothing** [not even one (man, woman, thing): any (man, thing), no (man), none, not (at all, any man, a whit), nothing, without delay] **from the Gentiles** [*ethnos*; a race (as of the same habit), i.e., a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan): Gentile, _____, nation, people]. [**Wiersbe: This does not mean that God's servants should refuse a voluntary gift from an unconverted person, as long as the person understands that the gift will not purchase salvation. Even then, we must be very cautious. The king of Sodom's offer was voluntary, but Abraham rejected it (Genesis 14:17-24)!⁹** **8 We** [we (only used when _____): us, we (ourselves)] **therefore ought** [present active indicative; to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty: behave, be bound, (be) _____(-or), (be) due(-ty), be guilty (indebted), (must) need(-s), ought, owe, should] **to receive** [present active infinitive; to receive (specially, in full, or as a host); also to take _____: receive, take] **such, that we may become** [present middle or passive deponent subjunctive; to cause to be ("gen"-erate), i.e., (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.): arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, sound, be taken, be turned, use, wax, will, would, be wrought] **fellow workers** [*synergos*; a co-laborer, i.e., coadjutor: companion in labor, (fellow-)helper(-laborer, -worker), laborer together with, workfellow] **for the truth** [*aletheia*; true, truth, verity]. [**Guzik: The reward for these support people is the same as those who are out on the front lines. 1 Samuel 30:21-25 shows this principle, where the spoils are distributed equally among those who fought and those who supported. King David understood that the supply lines were just as vital as the soldiers, and God would reward both soldiers and supporters properly and generously. . . . This also explains why John would pray for the prosperity of Gaius: he used his resources in a godly way, being a blessing to others. If God blessed him with more, others would be blessed more also.**¹⁰]

⁹ *The Wiersbe Bible Commentary: New Testament*, Warren W. Wiersbe (2007), page 1,017

¹⁰ *The Enduring Word Bible Commentary*, David Guzik (2013)

Apply (What is the point?)

1. Faithfulness involves doing for other believers
2. Doing well involves supporting those spreading the gospel
3. Becoming fellow workers for the truth involves receiving missionaries

Personalize (What do we do with that?)

1. _____ believers
2. Support believers spreading the _____
3. Support believers _____ from spreading the gospel

Next week: Diotrephes and Demetrius (1:9-12)

9 I wrote to the church, but Diotrephes, who loves to have the preeminence among them, does not receive us. 10 Therefore, if I come, I will call to mind his deeds which he does, prating against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to, putting *them* out of the church.

11 Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God.

12 Demetrius has a *good* testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true.

Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**3 John 1:9-12**)
3. Talk to someone about the text
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The Enduring Word Bible Commentary, David Guzik (2013)

The Wiersbe Bible Commentary: New Testament, Warren W. Wiersbe (2007)

3 John

Diotrephes and Demetrius (3 John 1:9-12)

Read: Diotrephes and Demetrius (1:9-12)

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11 Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God.

12 Demetrius has a *good* testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true.

Explain: Diotrephes and Demetrius (1:9-12)

Are there any literary/structural observations?

Are there any repeated words?

As a reminder, the following words show up more than three times in **3 John**:
 ____/your (14), do/does (10), I (10), beloved/_____/loves (7), not (6), _____ (6),
 us/we (6)

What do the words mean?

9 I wrote [aorist active indicative; to “grave”, especially to write; figuratively, to describe: describe, write(-ing, -ten)] **to the church** [*ekklesia*; a calling out, i.e., (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): assembly, church], **but Diotrephes** [Jove-nourished], **who loves to have the preeminence** [*philoproteuon*; present active participle (i.e., repeatedly loves); to be fond of being _____, i.e., ambitious of distinction: love to have the preeminence; **Stott: The root of the problem was sin. Diotrephes . . . loves to be first or (RSV) ‘likes to put himself first’ (*philoproteuon*). He did not share the Father’s purpose that in all things Christ should have the supremacy (Colossians 1:18, *proteuon*).¹¹ among them, does not receive** [present active or middle or passive

¹¹ *The Letters of John*, John R. W. Stott (1988), page 234

deponent indicative; to admit (as a guest or (figuratively) teacher): receive] **us** [Marshall: Diotrophes is a standing warning against the danger of confusing personal ambition with zeal for the cause of the gospel.¹². **10 Therefore, if I come** [second aorist active subjunctive; to come or go (in a great variety of applications, literally and figuratively): accompany, appear, bring, come, enter, fall out, go, grow, pass, resort, be set], **I will call to mind** [future active indicative; to remind _____, i.e., suggest to the (middle voice, one's own) memory: put in mind, remember, bring to (put in) remembrance] **his deeds** [*ergon*; toil (as an effort or occupation); by implication, an act: deed, doing, labor, work] **which he does** [present active indicative; to make or do (in a very wide application, more or less direct): abide, agree, appoint, band together, be, bear, betray, bring (forth), cast out, cause, commit, content, continue, deal, without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, keep, lay wait, lighten the ship, make, mean, none of these things move me, observe, ordain, perform, provide, have purged, purpose, put, raising up, shew, shoot out, spend, take, tarry, transgress the law, work, yield; **Guzik: In rebuking an individual by name, the apostle of love is not acting outside of love . . . he is following the clear command of . . . Romans 16:17.**¹³], **prating against** [present active participle (i.e., _____) prates against]; to be a babbler or trifler, i.e., (by implication) to berate idly or mischievously: prate against] **us with malicious** [hurtful, i.e., evil (properly, in effect or influence); figuratively, calamitous; also (passively) ill, i.e., diseased; but especially (morally) culpable, i.e., derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners: bad, evil, grievous, harm, lewd, malicious, wicked(-ness)] **words** [*logos*; something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e., Christ): account, cause, communication, doctrine, fame, intent, matter, mouth, preaching, question, reason, reckon, remove, say(-ing), shew, speech, talk, thing, none of these things move me, tidings, treatise, utterance, word, work]. **And not content** [present passive participle (i.e., _____) is not content]; properly, to ward off, i.e., (by implication) to avail (figuratively, be satisfactory): be content, be _____, suffice, be sufficient] **with that, he himself does not receive** [present middle or passive deponent indicative; to admit (as a guest or (figuratively) teacher): receive] **the brethren** [*adelphos*; from G1 (as a connective particle) and *delphys* (the womb); a brother (literally or figuratively) near or remote (much like G1): brother], **and forbids**

¹² *The Epistles of John*, I. Howard Marshall (1978), page 90

¹³ *The Enduring Word Bible Commentary*, David Guzik (2013)

[present active indicative; to estop, i.e., prevent (by word or act): forbid, hinder, keep from, let, not suffer, withstand] **those who wish to, putting** [present active indicative; to _____ (literally or figuratively): bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out)] **them out of the church** [*ekklesia*; a calling out, i.e., (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): assembly, church].
[Matthew Henry: Ambition will breed malice against those who oppose it.¹⁴]

11 Beloved [*agapetos*; (dearly, well) beloved, dear], **do not imitate** [present middle or passive deponent _____; to imitate: follow] **what is evil** [worthless (intrinsically, such), i.e., (subjectively) depraved, or (objectively) injurious: bad, evil, harm, ill, noisome, wicked], **but what is good** ["good" (in any sense, often as noun): benefit, good(-s, things), well]. **He who does good** [present active participle (i.e., _____ does good); to be a well-doer (as a favor or a duty): (when) do good (well)] **is** [present indicative; he (she or it) is; also (with neuter plural) they are: are, be(-long), call, can(-not), come, consisteth, follow, (that) is (to say), make, meaneth, profit, remaineth, wrestle] **of God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward)], **but he who does evil** [present active participle (i.e., _____ does evil); to be a bad-doer, i.e., (objectively) to injure, or (genitive) to sin: do(ing) evil] **has not seen** [perfect active indicative; to stare at i.e., (by implication) to discern clearly (physically or mentally); by extension, to attend to; by Hebraism, to experience; passively, to appear: behold, perceive, see, take heed] **God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward)].

12 Demetrius [belonging to _____] **has a good testimony** [*martyreo*; perfect passive indicative; to be a witness, i.e., testify (literally or figuratively): charge, give (evidence), bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness] **from all, and from the truth** [*aletheia* (uh-LAY-thay-uh); true, truth, verity] **itself. And we also bear witness** [*martyreo*; present active indicative; to be a witness, i.e., testify (literally or figuratively): charge, give (evidence), bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness], **and you know** [perfect active indicative; to see (literally or figuratively); by implication, (in the perfect tense only) to know: be aware, behold, consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot] **that our testimony** [*martyria*; evidence given (judicially or genitive case):

¹⁴ *Matthew Henry's Commentary on the Whole Bible*, Matthew Henry (1998), page 2,459

record, report, testimony, witness] **is** [present indicative; he (she or it) is; also (with neuter plural) they are: are, be(-long), call, can(-not), come, consisteth, follow, (that) is (to say), make, meaneth, profit, remaineth, wrestle] **true** [*alethes*; true (as not concealing): true, truly, truth].

Apply (What is the point?)

1. Some in the church will be ambitious (those like Diotrephes)
2. Some in the church will be marginalized (those that wanted to receive the traveling missionaries)
3. Some in the church will be faithful (those like Demetrius)
4. Repeated action _____

Personalize (What do we do with that?)

1. _____ the ambitious
2. _____ to the marginalized
3. _____ the faithful
4. Compare behavior with the _____

Next week: Farewell Greeting (1:13-14)

13 I had many things to write, but I do not wish to write to you with pen and ink; 14 but I hope to see you shortly, and we shall speak face to face.

Peace to you. Our friends greet you. Greet the friends by name.

Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**3 John 1:13-14**)
3. Talk to someone about the text
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
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3 John

Farewell Greeting (3 John 1:13-14)

Read: Farewell Greeting (1:13-14)

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Explain: Farewell Greeting (1:13-14)

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As a reminder, the following words show up more than three times in **3 John**:
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 us/we (6)

What do the words mean?

13 I had [*echo*; imperfect active indicative; to hold (used in very various applications, literally or figuratively, direct or remote; such as possession; ability, continuity, relation, or condition): be (able, possessed with), accompany, begin to amend, can(-not), count, diseased, do eat, enjoy, fear, following, have, hold, keep, lack, go to law, lie, must needs, of necessity, need, next, recover, reign, rest, return, take for, tremble, uncircumcised, use] **many things** [*polys*; (singular) much (in any respect) or (plural) many; neuter (singular) as adverbial, largely; neuter (plural) as adverb or noun often, mostly, largely: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plenteous, sore, straitly] **to write** [present active infinitive; to “grave”, especially to write; figuratively, to describe: describe, write(-ing, -ten)], **but I do** [present active indicative; to determine (as an active option from subjective impulse), i.e., choose or prefer (literally or figuratively); by implication, to wish, i.e., be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling(-ly))] **not wish to write** [aorist active infinitive; to “grave”, especially to write; figuratively, to describe: describe, write(-ing, -ten)] **to you** [to thee: thee, thine own, thou, thy] **with pen** [*kalamos*; a reed (the

plant or its stem, or that of a similar plant); by implication, a pen: pen, reed] **and ink** [*melan*; ink]; **14 but I hope** [present active indicative; to expect or confide: (have, thing) hope(-d) (for), trust] **to see** [second aorist active infinitive; to see (literally or figuratively); by implication, (in the perfect tense only) to know: be aware, behold, consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot] **you** [singular; thee, thou] **shortly** [*eutheos*; directly, i.e., at once or soon: anon, as soon as, forthwith, immediately, shortly, straightway], **and we shall speak** [future active indicative; to talk, i.e., utter words: preach, say, speak (after), talk, tell, utter] **face** [the mouth (as if a gash in the face); by implication, language (and its relations); figuratively, an opening (in the earth); specially, the front or edge (of a weapon): edge, face, mouth] **to face**.

Peace [peace (literally or figuratively); by implication, _____: one, peace, quietness, rest, set at one again] **to you** [to thee: thee, thine own, thou, thy]. **Our friends** [*philos*; properly, dear, i.e., a friend; actively, fond, i.e., friendly (still as a noun, an associate, neighbor, etc.): friend] **greet** [present middle or passive deponent indicative; to _____ in the arms, i.e., (by implication) to salute, (figuratively) to welcome: embrace, greet, salute, take leave] **you** [singular; thee, thou]. **Greet** [present middle or passive deponent _____; to _____ in the arms, i.e., (by implication) to salute, (figuratively) to welcome: embrace, greet, salute, take leave] **the friends** [*philos*; properly, dear, i.e., a friend; actively, fond, i.e., friendly (still as a noun, an associate, neighbor, etc.): friend] **by name** [*onoma*; a "name" (literally or figuratively) (authority, character): called, (sur-)name(-d)].

Apply (What is the point?)

1. Some messages are better delivered in _____
2. Christians should pray for peace and prosperity for one another
3. Greeting and knowing are important to _____

Personalize (What do we do with that?)

1. Get _____ to _____
2. Pray for the prosperity of those who will use prosperity well (which implies we must know each other well enough to judge in this space)
3. _____ **the friends by** _____

Final thought: _____