

3 John

This document contains the teacher notes for four lessons walking through **3 John**. There is a complementary document containing student handouts that can be shared with listeners to aid them with this material. Lastly, there are four PowerPoint presentations to assist with visually displaying this content. All of these resources are available at OurSundaySchool.com.

I claim no infallibility relative to the material presented here. It is, as many have said before, beggars showing other beggars where to find bread. These resources are provided free for you to use in the spirit of **Matthew 10:8b**.

As errors are found, please let me know so I can correct. The theology expressed here should not be construed as representing the theology of Stuart Heights Baptist Church (especially when I am wrong or when I am being an idiot).

The formatting is as follows:

- **bold green text are quotes from outside sources**
- **bold red text is the Scripture** (NKJV is used unless otherwise noted. Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.)
- **bold blue text are Bible references**
- **bold purple text are questions to consider asking listeners while teaching this material**
- **highlighted, bold, and underlined text in the teacher notes are answers to blanks in the student handouts**
- plain black text are my comments

The audio recordings of the Sunday school teachings are available via our class podcast (Our Sunday School).

I hope these resources assist in enabling you to teach through this little letter. Feel free to contact me at jim314@yahoo.com with questions or feedback.

Grace and peace,

Jim Fleming
Hixson, Tennessee
September - October 2018

3 John

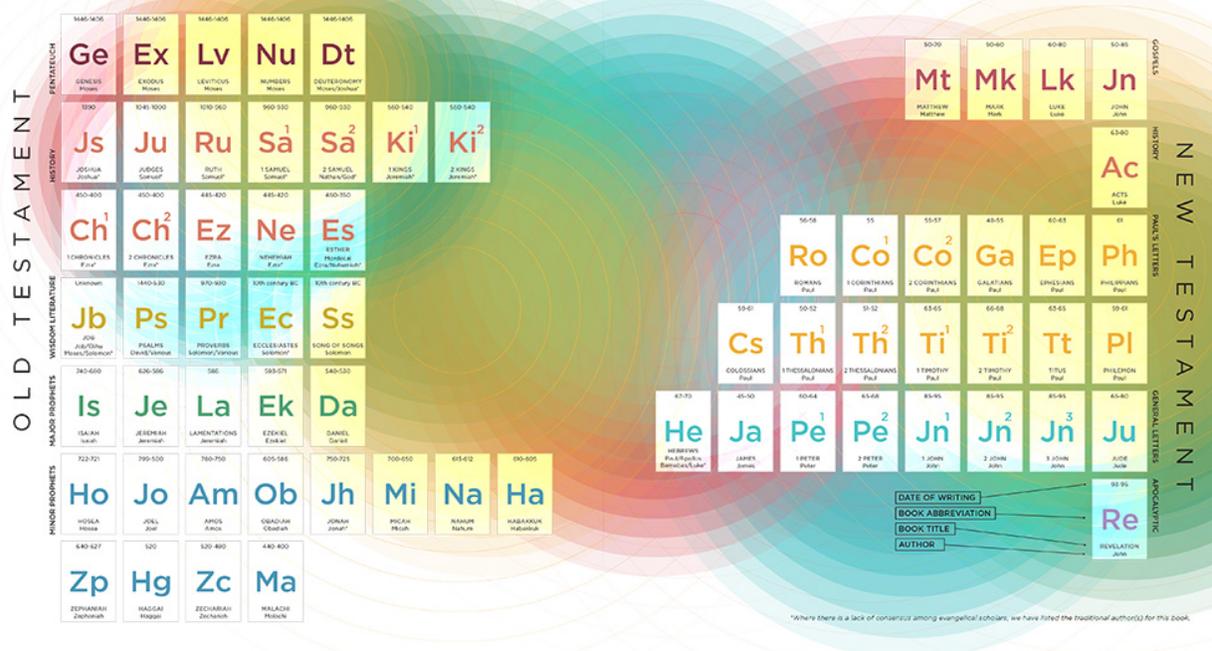
Introduction of 3 John & Greeting to Gaius (3 John 1:1-4)

Part 1: Introduction of 3 John

Where is 3 John in the Bible? (source: Challies.com)



THE BOOKS OF THE BIBLE



What is 3 John about? (let's read it to find out)

Greeting to Gaius

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.

Gaius Commended for Generosity

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.

Diotrephes and Demetrius

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.

Farewell Greeting

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.

Who wrote 3 John?

John (we're pretty sure it's the same John who wrote the **Gospel of John, 1 John,** and **2 John**—because of the similarities between the letters). Read them to see it.

What is 3 John about?

3 John is about three **people**: John, Gaius, Diotrephes, and Demetrius. And it's about the way we treat people around us—with love, with rebuke, and with commendation. But most of all, it's about our connection with people: **in the truth**.

Relationship that enables this kind of candid conversation doesn't come from casual touchpoints; it doesn't come from a once-a-week setting next to someone in church; it comes from deeply-held connections **in** and **from the truth** of Scripture.

In fact, the story of **3 John** can be told by the usage of the word **truth** in **3 John**. Consider this: John loved Gaius **in truth** (1). We can only love in truth if someone has come before of us and **testified of the truth** (3). Once we hear the testimony and are converted, then we repeatedly **walk in the truth** (3, 4). As we band together to follow Christ, we become **fellow workers for the truth** (8). And finally, if God permits, we will be known for a good testimony **from the truth** (12). The Christian life revolves around **truth**.

Who and where was Gaius?

We don't know. But Gaius was one of the most common names in the Roman Empire, so let's limit our attempts to pin our Gaius to another Gaius in Scripture. Also, you can pronounce his name GAY-us or GUY-us—either way is fine.

When was 3 John written?

Around 90 AD (close to the time that **1 John**, **2 John**, and **Revelation** were written—and there's agreement that it was among the last of the New Testament canon).

What is our schedule?



| Date | Lesson |
|------------|--|
| 05/20/2018 | 3 John 1:1-4 : Greeting to Gaius |
| 05/27/2018 | 3 John 1:5-8 : Gaius Commended for Generosity |
| 06/03/2018 | 3 John 1:9-12 : Diotrephes and Demetrius |
| 06/10/2018 | 3 John 1:13-14 : Farewell Greeting |

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

Our approach each week will be REAP (read, explain, apply, personalize).

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)

Bible study is asking and answering questions about the text. Let's ask some.

Are there any literary/structural observations?

3 John is a letter and mostly follows a relatively standard letter format for the New Testament: greeting, commendations/warnings/challenges, and benediction.

Functionally speaking, **3 John** is about people. As seen in **John Stott's outline**, John writes to three different people: Gaius, Diotrephes, and Demetrius:

I. The Message to Gaius (1-8)

II. The Message Concerning Diotrephes (9-10)

III. The Message Concerning Demetrius (11-12)

IV. The Conclusion and Greeting (13-14)¹

In our study, we'll look at how John addresses each, and how he asks Gaius to address each.

Are there any repeated words?

You/your (14), do/does (10), I (10), beloved/**love**/loves (7), not (6), **truth** (6), us/we (6), brethren (3), church (3), God (3), good (3), receive (3), testified/testimony (3), write/wrote (3), all (2), evil (2), face (2), friends (2), greet (2), just (2), name/name's (2), prosper/prosper (2), see/seen (2), therefore (2), walk (2), wish (2)

What do the words mean?

Most of the commentaries I've read about **3 John** talk about the accessibility of John's Greek (John was a simple guy), so if you've ever wanted to dig in and learn Greek, this is the letter to try it out on. (From a layperson's perspective, it's certainly easier to understand than Paul's **Romans**.)

Let's look at each word to see what the words mean.

Greeting to Gaius

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

To the beloved [*agapetos*; (dearly, well) beloved, dear; used in **1:1, 2, 5, 11**] **Gaius** [GUY-os; lord], **whom I love** [*agapao*; present active indicative; (be-)love(-ed)] **in truth** [*aletheia* (uh-LAY-thay-uh); true, truth, verity; used in **1:1, 3, 4, 8, 12**]:

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 infinitive; to help on the road, i.e., (passively) succeed in reaching; figuratively, to succeed in business affairs: (have a) prosper(-ous journey); used twice in **1:2**] **in all things and be in health** [*hygiaino*; who-ghee-EYE-no; 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(-

¹ *The Letters of John*, John R. W. Stott (1988), page 221

some)], **just as your soul** [*psyche*; sue-HEY (guttural Hebrew 'h'); breath, i.e., (by implication) spirit, abstractly or concretely (the animal sentient principle only; heart (-ily), life, mind, soul, us, you) **prospers** [present passive or middle indicative]. [Stott: There is biblical warrant here for desiring the physical as well as the spiritual welfare of our Christian friends.² Guzik: What would we be like if our **physical** health was in the same state as our souls?³ Doddridge: What a curse this would bring upon many to wish that they might prosper even as their souls prospered!⁴] **3 For I rejoiced** [*chairo*; second aorist passive deponent indicative; to be "cheer"ful, i.e., calmly **happy** 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*; from G1 (as a connective particle) and *delphys* (the womb); a brother (literally or figuratively) near or remote (much like G1): brother; used in **1:3, 5, 10**] **came** [present middle or passive deponent participle (i.e., **repeatedly** came); 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; used in **1:3, 10**] **and testified** [*martyreo*; present active participle (i.e., **repeatedly** 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; used in **1:3, 6**, twice in **12**] **of the truth** [*aletheia* (uh-LAY-thay-uh); true, truth, verity; used in **1:1**, twice in **3, 4, 8, 12**] **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); used in **1:3, 4**] **in the truth** [*aletheia* (uh-LAY-thay-uh); true, truth, verity; used in **1:1**, twice in **3, 4, 8, 12**]. [Henry: The best evidence of our having the truth is our walking in the truth.⁵] **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; used in **1:4, 13**] **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),

² *The Letters of John*, John R. W. Stott (1988), page 227

³ *The Enduring Word Bible Commentary*, David Guzik (2013)

⁴ *The Works of the Rev. P. Doddridge, Volume 10*, Phillip Doddridge (1805), page 397

⁵ *Matthew Henry's Commentary on the Whole Bible*, Matthew Henry (1998), page 2,458

they, this sort, those] **joy** [cheerfulness, i.e., calm **delight**: 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.**⁶] **walk** [*peripateo*; present active participle (i.e., **repeatedly** 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); used in **1:3, 4**] **in truth** [*aletheia* (uh-LAY-thay-uh); true, truth, verity; used in **1:1**, twice in **3, 4, 8, 12**]. [**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.**⁷]

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.

⁶ *The Epistles of John*, I. Howard Marshall (1978), page 84

⁷ *The Letters of John*, John R. W. Stott (1988), page 288

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) 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)

Resources

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

The Enduring Word Bible Commentary, David Guzik (2013)

The Works of the Rev. P. Doddridge, Volume 10, Phillip Doddridge (1805)

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

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

Quotes & Observations

Darla Skinner: Anyone reading **3 John**? Truth is mentioned repeatedly. Gaius and Demetrius loved the brethren. Diotrephes not so much. This book has striking similarities to **2 John**. I only know because they are on the same page in my Bible, so I just read them both. In fact, they both have an almost identical verse or two.

3 John

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

Our approach each week will be REAP (read, explain, apply, personalize).

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

Greeting to Gaius

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.

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Diotrephes and Demetrius

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.

Farewell Greeting

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.

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

Bible study is asking and answering questions about the text. Let's ask some.

Are there any literary/structural observations?

3 John is a letter and mostly follows a relatively standard letter format for the New Testament: greeting, commendations/warnings/challenges, and benediction.

Today we get into the commendations/warnings/challenges section.

Are there any repeated words?

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

What do the words mean?

5 Beloved [*agapetos*; (dearly, well) beloved, dear; used in **1:1, 2, 5, 11**], **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; used in **1:5, 6, 10**] **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); used in **1:1, 5**, twice in **6, 10**] [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); used in **1:5, 10**] **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** [a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used twice in **1:5**] **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; used in **1:3, 5, 10** **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14** **for** [a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used twice in **1:5**] **strangers** [**xenos**: foreign (literally, **alien**, or figuratively, novel); by implication, a guest or (vice-versa) entertainer: host, strange(-r)], **6** **who** [one, (an-, the) other, some, that, what, which, who(-m, -se); used in **1:1, 5**, twice in **6, 10**] **have borne witness** [*martyreo*; present active participle (repeatedly); 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; used in **1:3, 6**, twice in **12**] **of your** [thee, thine (own), thou, thy; used in **1:2, 3, 6**] **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; used in **1:6, 9, 10**]. [not translated here in the NKJV; one, (an-, the) other, some, that, what, which, who(-m, -se); used in **1:1, 5**, twice in **6, 10**] **If you send them forward on their journey** [first aorist active participle; **Robertson: Simultaneous action**⁸; to send forward, i.e., escort or **aid** 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); used in **1:6**, twice in **11**], **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; used in **1:5, 6, 10**; **Stott: 'The**

⁸ *Word Pictures in the New Testament*, A. T. Robertson (1982)

elder' now turns from the past to the future, from 'what you are doing' (5) to what you will do (6).^{9]} 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. This means that he is regular and systematic 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.¹⁰ Guzik: Hospitality . . . is a practical outworking of the essential command to love one another; it is love in action.^{11]} 7 because [and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet; used in 1:3, 7] 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 [as a missionary]—that was true in the early church as it is today. There were some, such as Gaius, who were to stay to help support these men.^{12]} for ["over," i.e., (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than: (exceeding, abundantly) above, in (on) behalf of, beyond, by, very chiefest, concerning, exceeding (above, -ly), for, very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very] His [the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, (him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, - in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in 1:7, 9, twice in 10, 12] name's [onoma; a "name" (literally or figuratively) (authority, character): called, (sur-)name(-d); used in 1:7, 14] sake, taking [present active participle (repeatedly); 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 ["off," i.e., away (from something near), in various senses (of place, time, or relation; literal or figurative): (X here-)after, ago, at, because of, before, by (the space of), for(-th),

⁹ *The Letters of John*, John R. W. Stott (1988), page 229

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

¹¹ *The Enduring Word Bible Commentary*, David Guzik (2013)

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

from, in, (out) of, off, (up-)on(-ce), since, with] **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, **heathen**, 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)!¹³** **8 We** [we (only used when **emphatic**): us, we (ourselves); used in **1:8, 12** **therefore** [(adverbially) certainly, or (conjunctively) accordingly: and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore] **ought** [present active indicative; to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty: behave, be bound, (be) **debt**(-or), (be) due(-ty), be guilty (indebted), (must) need(-s), ought, owe, should] **to receive** [present active infinitive; **Robertson: habit of welcoming¹⁴**; to receive (specially, in full, or as a host); also to take **aside**: receive, take] **such** [truly this, i.e., of this sort (to denote character or individuality): like, such (an one)], **that** [in order that (denoting the purpose or the result): albeit, because, to the intent (that), lest, so as, (so) that, (for) to; used in **1:4, 8** **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* (uh-LAY-thay-uh); true, truth, verity; used in **1:1**, twice in **3, 4, 8, 12**]. [**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**

¹³ *The Wiersbe Bible Commentary: New Testament*, Warren W. Wiersbe (2007), page 1,017

¹⁴ *Word Pictures in the New Testament*, A. T. Robertson (1982)

more also.¹⁵ McGee: In 2 John the apostle warns against receiving false teachers, but in 3 John eh encourages the believers to receive the true brethren.¹⁶]

Apply (What is the point?)

1. Faithfulness involves doing for other believers (both those we know and those we do not know)
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. **Support** believers (in general)
2. Support believers spreading the **gospel** (specifically)
3. Support believers **resting** from spreading the gospel (even while on furlough)

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
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

¹⁵ *The Enduring Word Bible Commentary*, David Guzik (2013)

¹⁶ *Thru the Bible with J. Vernon McGee (Volume V)*, J. Vernon McGee (1983), page 839

Resources

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

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

The Enduring Word Bible Commentary, David Guzik (2013)

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

Word Pictures in the New Testament, A. T. Robertson (1982)

Thru the Bible with J. Vernon McGee (Volume V), J. Vernon McGee (1983)

3 John

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

Our approach each week will be REAP (read, explain, apply, personalize).

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

Greeting to Gaius

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.

Gaius Commended for Generosity

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.

Diotrephes and Demetrius

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.

Farewell Greeting

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.

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

Bible study is asking and answering questions about the text. Let's ask some.

Are there any literary/structural observations?

I have thought, on occasion, that it must have been great to be in the early church—to have the apostles as your teachers, to experience first century *koinonia*, to meet daily in each other's homes, to be in the exciting environment of a new thing taking off—being among the first to explain Christianity to the world. Perhaps all of us have thought something like that when reading the first few chapters of **Acts**. Fortunately, God also has a way of reminding us that not everything was perfect early on in Christianity (exhibit A would be all of the epistles describing gross sin in the early church).

The little letter that we call **3 John** gives us a glimpse into early church life. In fourteen verses, we see good people, a not-so-good person, politics, relationships, pride, commendations, warnings and so on. We also see ourselves.

3 John is the shortest letter in the New Testament (219 Greek words) and is about three men:

1. Gaius (highly regarded, delightful, charitable, and prosperous) (we looked at him last week)
2. Diotrephes (highly resentful, deceiving, carnal, and prominent) (we meet him this week)
3. Demetrius (highly respected, dependable, consistent, and pleasant) (we meet him this week as well)

Are there any repeated words?

As a reminder, the following words show up more than three times in **3 John**: **You**/your (14), do/does (10), I (10), beloved/**love**/loves (7), not (6), **truth** (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); used in **1:9**, twice in **13** **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; used in **1:6, 9, 10**; note: every single commentator I read all agreed the contents of this letter mentioned by John are lost

as they must have referred to accepting traveling missionaries—and since **1 John** and **2 John** do not deal with this topic, we must not have the letter John refers to here; **Jamieson, Fausset, Brown Commentary: That Epistle** [the one John mentions in **3 John 1:9**] **was not designed by the Spirit for the universal Church, or else it would have been preserved.**¹⁷, **but** [other things, i.e., (adverbially) contrariwise (in many relations): and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet; used in **1:9, 11, 13**] **Diotrephes** [Jove-nourished (a Greek god also named Jupiter, similar to the Roman Zeus)], **who** [the definite article; the (sometimes to be supplied, at others omitted, in English idiom): the, this, that, one, he, she, it, etc.] **loves to have the preeminence** [*philoproteuon*; present active participle (i.e., repeatedly loves); from a compound of G5384 and G4413; to be fond of being **first**, 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).**¹⁸] **among them** [the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, (him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 9**, twice in **10, 12**], **does not** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:4, 9, 11, 13**] **receive** [present active or middle or passive deponent indicative; to admit (as a guest or (figuratively) teacher): receive; used in **1:9, 10**] **us** [accusative case plural; us: our, us, we; used in **1:9, 10**]; **Robertson: Some forty years ago I wrote an article on Diotrephes for a denominational paper. The editor told me that twenty-five deacons stopped the paper to show their resentment against being personally attacked in the paper.**¹⁹ **Marshall: Diotrephes is a standing warning against the danger of confusing personal ambition with zeal for the cause of the gospel.**²⁰ **InterVarsity Press Commentary: The author's words about Diotrephes may seem harsh, especially when it is not clear that Diotrephes has done anything other than oppose [John] and his messengers. . . . Diotrephes' failure to**

¹⁷ *Commentary Practical and Explanatory on the Whole Bible*, Jamieson, Fausset, Brown (1973), page 1,515

¹⁸ *The Letters of John*, John R. W. Stott (1988), page 234

¹⁹ *Word Pictures in the New Testament*, A. T. Robertson (1982)

²⁰ *The Epistles of John*, I. Howard Marshall (1978), page 90

support [John] **is not just a personal affront; it is an assault against the unity of Christian fellowship.**²¹. **10 Therefore** [*dia*; a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional): after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, through(-out), to, wherefore, with (-in); used in **1:10, 12**] [that thing: here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore)], **if** [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); used in **1:5, 10**] **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; used in **1:3, 10**], **I will call to mind** [future active indicative; to remind **quietly**, i.e., suggest to the (middle voice, one's own) memory: put in mind, remember, bring to (put in) remembrance] **his** [the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, (him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 9**, twice in **10, 12**] **deeds** [*ergon*; toil (as an effort or occupation); by implication, an act: deed, doing, labor, work] **which** [one, (an-, the) other, some, that, what, which, who(-m, -se); used in **1:1, 5**, twice in **6, 10**] **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.**²²], **prating against** [present active participle (i.e., **repeatedly** prates against); to be a babbler or trifler, i.e., (by implication) to berate idly or mischievously: prate against] **us** [accusative case plural; us: our, us, we; used in **1:9, 10**] **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,

²¹ *The IVP New Testament Commentary Series, 1-3 John*, Marianne Meye Thompson (2011)

²² *The Enduring Word Bible Commentary*, David Guzik (2013)

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** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **not** [(adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no (X wise in), none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:10, 11**] **content** [present passive participle (i.e., **repeatedly** is not content); properly, to ward off, i.e., (by implication) to avail (figuratively, be satisfactory): be content, be **enough**, suffice, be sufficient] **with that** [superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e., over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.: about (the times), above, after, against, among, as long as (touching), at, beside, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with] [to (for, in, with or by) these (persons or things): such, them, there(-in, -with), these, this, those], **he himself** [the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the same, (him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 9**, twice in **10, 12**] **does not** [not too, i.e., neither or nor; by analogy, not even: neither, none, nor (yet), (no, yet) not, nothing] **receive** [present middle or passive deponent indicative; to admit (as a guest or (figuratively) teacher): receive; used in **1:9, 10**] **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; used in **1:3, 5, 10**], **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **forbids** [present active indicative; to estop, i.e., prevent (by word or act): forbid, hinder, keep from, let, not suffer, withstand] **those who wish to** [present middle or passive deponent participle (i.e., repeatedly wish to); to "will," i.e., (reflexively) be willing: be disposed, minded, intend, list, (be, of own) will (-ing)], [not translated here in the NKJV; and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **putting** [present active indicative; to

eject (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** [a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): after, among, at, betwixt(-yond), by (the means of), exceedingly, for(-th), from (among, forth, up), grudgingly, heartily, heavenly, hereby, very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, through, with(-out); used in **1:10, 11**] **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; used in **1:6, 9, 10**]. [**Wiersbe: The New Testament does teach church discipline, and these instructions ought to be obeyed. But church discipline is not a weapon for a dictator to use to protect himself. It is a tool for a congregation to use to promote purity and glorify God.**²³ **Matthew Henry: Ambition will breed malice against those who oppose it.**²⁴ **Stott: Self-love vitiates all relationships. Diotrephes slandered John, cold-shouldered the missionaries and excommunicated the loyal believers—all because he loved himself and wanted to have the preeminence. Personal vanity still lies at the root of most dissensions in every local church today.**²⁵ **Albert Barnes: From any thing that can be shown to the contrary, if it had been a private and personal affair merely, the matter might have been dropped, and never referred to again. But what had been done was public. It pertained to the authority of the apostle, the duty of the church, and the character of the brethren who had been commended to them.**²⁶ **Stedman: [Diotrephes] also puts people out of the church who would have taken these men in. He indulges in what we would call today “secondary separation.” He not only objected to the men who came, but he objected to those who would have received them. . . . Because of this tendency to refuse fellowship to someone who likes someone you do not like, a wide divisiveness has come into the church, doing injury and harm beyond recall. Now let us see what John’s counsel is in this situation. Notice that he does not advise Gaius to organize a split away from the church. Rather, he says, **Beloved, do not imitate evil but imitate good. He who does good is of God; he who does evil has not seen God. . . . If you see somebody****

²³ *The Wiersbe Bible Commentary: New Testament*, Warren W. Wiersbe (2007), page 1,018

²⁴ *Matthew Henry’s Commentary on the Whole Bible*, Matthew Henry (1998), page 2,459

²⁵ *The Letters of John*, John R. W. Stott (1988), page 235

²⁶ *Notes, Explanatory and Practical on the General Epistles of James, Peter, John and Jude*, Albert Barnes (1852), page 426

who is always jockeying for position in Christian relationships . . . do not follow him. He is following his own way and not that of God.^{27]}

11 Beloved [*agapetos*; (dearly, well) beloved, dear; used in **1:1, 2, 5, 11**], **do not** [(adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no (X wise in), none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:10, 11**] **imitate** [present middle or passive deponent **imperative**; to imitate: follow; **Stott: Everybody is an imitator.^{28]}** **what is evil** [worthless (intrinsically, such), i.e., (subjectively) depraved, or (objectively) injurious: bad, evil, harm, ill, noisome, wicked], **but** [other things, i.e., (adverbially) contrariwise (in many relations): and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet; used in **1:9, 11, 13**] **what is good** ["good" (in any sense, often as noun): benefit, good(-s, things), well]. **He who does good** [present active participle (i.e., **repeatedly** 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; used in **1:11, 12**] **of** [a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): after, among, at, betwixt(-yond), by (the means of), exceedingly, for(-th), from (among, forth, up), grudgingly, heartily, heavenly, hereby, very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, through, with(-out); used in **1:10, 11**] **God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:6**, twice in **11**], **but** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:11, 12, 14**] **he who does evil** [present active participle (i.e., **repeatedly** does evil); to be a bad-doer, i.e., (objectively) to injure, or (genitive) to sin: do(ing) evil] **has not** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:4, 9, 11, 13**] **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); used in **1:6**, twice in **11**].

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

²⁸ *The Letters of John*, John R. W. Stott (1988), page 236

12 Demetrius [his name means belonging to **Demeter** (the goddess of agriculture), so certainly he was not named by a Christian parent—he was likely a convert (possibly the same type of background as Diotrophes, but he has a better outcome relative to the gospel)] **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; used in **1:3, 6**, twice in **12**] **from** [under, i.e., (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at)): among, by, from, in, of, under, with; used twice in **1:12**] **all** [all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:2, 12**, **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **from** [under, i.e., (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at)): among, by, from, in, of, under, with; used twice in **1:12**] **the truth** [*aletheia* (uh-LAY-thay-uh); true, truth, verity; used in **1:1**, twice in **3, 4, 8, 12**] **itself** [the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the same, (him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 9**, twice in **10, 12**]. [not translated here in the NKJV; but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:11, 12, 14**; **Henry: Some have a good report, but not of the truth itself. Happy are those whose spirit and conduct commend them before God and men.**²⁹ John referred to truth when he wrote about Gaius and Demetrius, but not about Diotrophes. This commendation of Demetrius is not based on feelings but based on **'the truth itself.'**] **And** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **we** [we (only used when emphatic): us, we (ourselves); used in **1:8, 12**] **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; used in **1:3, 6**, twice in **12**], **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **you know** [perfect active indicative; to see (literally or figuratively); by implication, (in the perfect tense

²⁹ *Matthew Henry's Commentary on the Whole Bible*, Matthew Henry (1998), page 2,459

only) to know: be aware, behold, consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot; used in **1:12, 14** **that** [demonstrative, that (sometimes redundant); causative, because: as concerning that, as though, because (that), for (that), how (that), (in) that, though, why] **our** [of (or from) us: our (company), us, we] **testimony** [*martyria*; evidence given (judicially or genitive case): 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; used in **1:11, 12**] **true** [*alethes*; true (as not concealing): true, truly, truth].

General disclaimer: it's usually inferred by readers of **3 John** that Diotrephes, Demetrius, and Gaius were in the same church, but the text does not explicitly state (nor explicitly imply) that.

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 **reveals**

Personalize (What do we do with that?)

1. **Rebuke** the ambitious (note: I am not referring to general ambition in work or in life where the results of which are to be offered to God—e.g., “I want more so I can give more for the cause of Christ” (as the apostle himself prayed for Gaius’ prosperity early in the letter)—but rather I am specifically referring to ambition that is to be consumed via our personal desires—e.g., “I want more so I can have more”—whether it be power in the church or material possessions to consume)
2. **Listen** to the marginalized
3. **Encourage** the faithful
4. Compare behavior with the **truth**

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
5. Invite a member or non-member

Resources

Commentary Practical and Explanatory on the Whole Bible, Jamieson, Fausset, Brown (1973)

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

Word Pictures in the New Testament, A. T. Robertson (1982)

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

The IVP New Testament Commentary Series, 1-3 John, Marianne Meye Thompson (2011)

The Enduring Word Bible Commentary, David Guzik (2013)

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

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

Notes, Explanatory and Practical on the General Epistles of James, Peter, John and Jude, Albert Barnes (1852)

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

3 John

Farewell Greeting (3 John 1:13-14)

Our approach each week will be REAP (read, explain, apply, personalize).

Read: Farewell Greeting (1:13-14)

Greeting to Gaius

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.

Gaius Commended for Generosity

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.*

Diotrephes and Demetrius

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.

Farewell Greeting

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.

Explain: Farewell Greeting (1:13-14)

Bible study is asking and answering questions about the text. Let's ask some.

Are there any literary/structural observations?

As we finish this letter this week and look at the final farewells, let's not overlook how much time the apostle spends encouraging his friends.

From Gaius' perspective, virtually every verse could be considered an encouragement (1:9 is likely the largest challenge to that statement, but even it can be seen as setting up John's correction in 1:10—which undoubtedly would have been seen as an encouragement to Gaius).

From Diotrephes' perspective—especially if he repented—this letter (and John's possible personal engagement afterwards) could have been a turning point in his life towards a future filled with following Jesus. If, however, Diotrephes had not repented, this letter would have served as an encouragement to all of the believers who knew him that the God of Christianity is not a bully and cannot be represented by such.

From Demetrius' perspective (and there are as many views on who and/or what he did as there are commentators—much of which would benefit from simply staying close to the text and not guessing), 1:12 would undoubtedly have been an encouragement during hard times.

From the perspective of the friends mentioned in 1:14/15, to have thusly been greeted by name by Gaius would have been a sweet encouragement.

So, as we have seen—and as we will see today—this little letter with its 219 Greek words is just full of encouragement. Perhaps this is a great lesson for us to spend a bit more time encouraging each other and talking plainly.

Are there any repeated words?

As a reminder, the following words show up more than three times in 3 John: **You**/your (14), do/does (10), I (10), beloved/**love**/loves (7), not (6), **truth** (6), 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; used in **1:4, 13** **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); used in **1:9**, twice in **13**], **but** [other things, i.e., (adverbially) contrariwise (in many relations): and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet; used in **1:9, 11, 13**] **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** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:4, 9, 11, 13**] **wish to write** [aorist active infinitive; to “grave”, especially to write; figuratively, to describe: describe, write(-ing, -ten); used in **1:9**, twice in **13**] **to you** [to thee: thee, thine own, thou, thy; used in **1:13, 14**] **with** [*dia*; a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional): after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, through(-out), to, wherefore, with (-in); used in **1:10, 12**] **pen** [*kalamos*; a reed (the plant or its stem, or that of a similar plant); by implication, a pen: pen, reed] **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **ink** [*melan*; ink]; **14 but** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:11, 12, 14**] **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; used in **1:12, 14**] **you** [singular; thee, thou; used in **1:2, 12** (twice)] **shortly** [*eutheos*; directly, i.e., at once or soon: anon, as soon as, forthwith, immediately, shortly, straightway; whether the apostle meant in this life or the next we cannot be sure, but the expectation was present either way], **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **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; used twice in **1:14**] **to** [a preposition of direction; forward to, i.e., toward (with the genitive case, the side of, i.e., pertaining to; with the dative case, by the side of, i.e., near to; usually with the accusative case, the place, time, occasion, or respect, which is the destination of the relation, i.e., whither or for which it is predicated): about, according to, against, among, at, because of, before, between, (where-)by, for, in, for intent, nigh unto, of, which pertain to, that, to (the end that), to (you) -ward, unto, with(-in)] **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; used twice in **1:14**].

Peace [peace (literally or figuratively); by implication, **prosperity**: one, peace, quietness, rest, set at one again] **to you** [to thee: thee, thine own, thou, thy; used in **1:13, 14**; **Stott: Peace to you . . . is an appropriate prayer for Gaius if he had to exercise leadership in a church where Diotrephes was stirring up strife.**³⁰ And if this was not the case, then *again* the apostle John prays for Gaius' prosperity because Gaius will use such for the glory of God. Note: this is godly ambition that stands opposed to Diotrephes' ungodly ambition we looked at last week where he wanted what he wanted for himself and his desires.]. **Our friends** [*philos*; properly, dear, i.e., a friend; actively, fond, i.e., friendly (still as a noun, an associate, neighbor, etc.): friend; used twice in **1:14**] **greet** [present middle or passive deponent indicative; to **enfold** in the arms, i.e., (by implication) to salute, (figuratively) to welcome: embrace, greet, salute, take leave; used twice in **1:14**] **you** [singular; thee, thou; used in **1:2, 12** (twice)]. **Greet** [present middle or passive deponent **imperative**; to **enfold** in the arms, i.e., (by implication) to salute, (figuratively) to welcome: embrace, greet, salute, take leave; used twice in **1:14**] **the friends** [*philos*; properly, dear, i.e., a friend; actively, fond, i.e., friendly (still as a noun, an associate, neighbor, etc.): friend; used twice in **1:14**] **by** [(prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): about, according as (to), after, against, among, and, (even, like) as (concerning, pertaining to touching), at, before, beyond, by, to the charge of, (charita-)bly, concerning, covered, (dai-)ly, down, every, (far more) exceeding, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, by any means, beyond (out of) measure, mightily, more, of (up-)on (X part), out (of every), over against, particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), where(-by), with] **name** [*onoma*; a "name" (literally or figuratively) (authority, character): called, (sur-)name(-d); used in **1:7, 14**; In order to

³⁰ *The Letters of John*, John R. W. Stott (1988), page 239

do this, we have to know each other's names. I fear we do not spend enough time together to actually do this biblically.]. [**Wiersbe: John was not concerned about a church only, but also the individuals within that church.**³¹ **Guzik: This is a letter about contention and conflict; yet John appropriately ends the letter with a desire and expectation for peace.**³² **Gill: This and the epistle of James are the only epistles which are concluded without the word, 'Amen.'**³³]

Note: some translations break **3 John 1:14** into two separate verses, but the words themselves are the same—only the verse divisions are different.

Apply (What is the point?)

1. Some messages are better delivered in **person**
2. Christians should pray for peace and prosperity for one another
3. Greeting and knowing are important to (church) **life**

Personalize (What do we do with that?)

1. Get **eye** to **eye**
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. **Greet the friends by name**

Final thought: You love truth

Resources

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

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

The Enduring Word Bible Commentary, David Guzik (2013)

John Gill's Exposition of the Bible, John Gill (1746-48)

³¹ *The Wiersbe Bible Commentary: New Testament*, Warren W. Wiersbe (2007), page 1,019

³² *The Enduring Word Bible Commentary*, David Guzik (2013)

³³ *John Gill's Exposition of the Bible*, John Gill (1746-48)

Appendix

This appendix is provided as a collection of the Strong's definitions (and applicable repetitions) of the words of **3 John**. It was created using the interlinear at blb.org.

What do the words mean?

Greeting to Gaius

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

To the beloved [*agapetos*; (dearly, well) beloved, dear; used in **1:1, 2, 5, 11**] **Gaius** [GUY-os; of Latin origin; lord], **whom** [one, (an-, the) other, some, that, what, which, who(-m, -se); used in **1:1, 5**, twice in **6, 10**] **I** [I, me] **love** [*agapao*; present active indicative; (be-)love(-ed)] **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 3, 4**] **truth** [*aletheia* (uh-LAY-thay-uh); true, truth, verity; used in **1:1, 3, 4, 8, 12**]:

2 Beloved [*agapetos*; (dearly, well) beloved, dear; used in **1:1, 2, 5, 11**], **I pray** [present middle or passive deponent indicative; to wish; by implication, to pray to God: pray, will, wish] **that you** [singular; thee, thou; used in **1:2, 12** (twice)] **may prosper** [present passive infinitive; from a compound of G2095 and G3598; to help on the road, i.e., (passively) succeed in reaching; figuratively, to succeed in business affairs: (have a) prosper(-ous journey); used twice in **1:2**] **in** [(there-)about, above, against, at, on behalf of, which concern, (as) concerning, for, (there-, where-) of, on, over, pertaining (to), for sake, (as) touching, (where-)by (in), with] **all things** [all (manner of, means), alway(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:2, 12**] **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **be in health** [*hygiaino*; who-ghee-EYE-no; 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** [according to, (according, even) as, how, when; used in **1:2, 3**] **your** [thee, thine (own), thou, thy; used in **1:2, 3, 6**] **soul** [*psyche*; sue-HEY (guttural Hebrew 'h'); 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; from a compound of G2095 and G3598; to help on the road, i.e.,

(passively) succeed in reaching; figuratively, to succeed in business affairs: (have a prosper(-ous journey); used twice in **1:2**. **3 For** [and, as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet; used in **1:3, 7**] **I rejoiced** [*chairo*; second aorist, passive deponent, indicative; to be "cheer"ful, i.e., calmly happy 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*; from G1 (as a connective particle) and *delphys* (the womb); a brother (literally or figuratively) near or remote (much like G1): brother; used in **1:3, 5, 10**] **came** [present middle or passive deponent participle (i.e., repeatedly came); 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; used in **1:3, 10**] **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **testified** [*martyreo*; present active participle (i.e., repeatedly 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; used in **1:3, 6**, twice in **12**] **of the truth** [*aletheia* (uh-LAY-thay-uh); true, truth, verity; used in **1:1**, twice in **3, 4, 8, 12**] **that is in you** [thee, thine (own), thou, thy; used in **1:2, 3, 6**], **just as** [according to, (according, even) as, how, when; used in **1:2, 3**] **you** [second person singular; thou] **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); used in **1:3, 4**] **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (... sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 3, 4**] **the truth** [*aletheia* (uh-LAY-thay-uh); true, truth, verity; used in **1:1**, twice in **3, 4, 8, 12**]. **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; used in **1:4, 13**] **no** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:4, 9, 11, 13**] **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 delight: gladness, joy(-ful, -fully, -fulness, -ous)] **than to** [in order that (denoting the purpose or the result): albeit, because, to the intent (that), lest, so as, (so) that, (for) to; used in **1:4, 8**] **hear** [*akouo*; present active indicative; 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** [my: of me, mine (own), my] **children** [a child (as produced): child, daughter, son] **walk** [*peripateo*; present active participle (i.e., repeatedly 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); used in **1:3, 4**] **in** [a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e., a relation of rest; "in," at, (up-)on, by, etc.: about, after, against, almost, among, at, before, between, (here-)by (all means), for (. . . sake of), give self wholly to, (here-)in(-to, -wardly), (because) of, (up-)on, (open-)ly, one, (speedi-)ly, through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in); used in **1:1, 3, 4**] **truth** [*aletheia* (uh-LAY-thay-uh); true, truth, verity; used in **1:1**, twice in **3, 4, 8, 12**].

Gaius Commended for Generosity

5 Beloved [*agapetos*; (dearly, well) beloved, dear; used in **1:1, 2, 5, 11**], **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, 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; used in **1:5, 6, 10**] **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); used in **1:1, 5**, twice in **6, 10**] [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); used in **1:5, 10**] **you do** [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** [a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of

one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used twice in **1:5** **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; used in **1:3, 5, 10** **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14** **for** [a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases: (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, continual, far more exceeding, for (intent, purpose), fore, forth, in (among, at, unto, -so much that, -to), to the intent that, of one mind, never, of, (up-)on, perish, set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with; used twice in **1:5** **strangers** [*xenos*; foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer: host, strange(-r)], **6 who** [one, (an-, the) other, some, that, what, which, who(-m, -se); used in **1:1, 5**, twice in **6, 10** **have borne witness** [*martyreo*; present active participle (repeatedly); 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; used in **1:3, 6**, twice in **12** **of your** [thee, thine (own), thou, thy; used in **1:2, 3, 6** **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; used in **1:6, 9, 10**]. [not translated here in the NKJV; one, (an-, the) other, some, that, what, which, who(-m, -se); used in **1:1, 5**, twice in **6, 10** **if you send them forward on their journey** [aorist active participle; to send forward, i.e., escort or aid 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); used in **1:6**, twice in **11**], **you will 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; used in **1:5, 6, 10** **well** [well (usually morally): (in a) good (place), honestly, recover, (full) well], **7 because** [and,

as, because (that), but, even, for, indeed, no doubt, seeing, then, therefore, verily, what, why, yet; used in **1:3, 7** **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] **for** ["over," i.e., (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than: (exceeding, abundantly) above, in (on) behalf of, beyond, by, very chiefest, concerning, exceeding (above, -ly), for, very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very] **His** [the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, (him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 9**, twice in **10, 12** **name's** [*onoma*; a "name" (literally or figuratively) (authority, character): called, (sur-)name(-d); used in **1:7, 14** **sake, taking** [present active participle (repeatedly); 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** ["off," i.e., away (from something near), in various senses (of place, time, or relation; literal or figurative): (X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with] **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, heathen, nation, people]. **8 We** [we (only used when emphatic): us, we (ourselves); used in **1:8, 12** **therefore** [(adverbially) certainly, or (conjunctionally) accordingly: and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore] **ought** [present active indicative; to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty: behave, be bound, (be) debt(-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 aside: receive, take] **such** [truly this, i.e., of this sort (to denote character or individuality): like, such (an one)], **that** [in order that (denoting the purpose or the result): albeit, because, to the intent (that), lest, so as, (so) that, (for) to; used in **1:4, 8** **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* (uh-LAY-thay-uh); true, truth, verity; used in **1:1**, twice in **3, 4, 8, 12**].

Diotrephes and Demetrius

9 I wrote [aorist active indicative; to “grave”, especially to write; figuratively, to describe: describe, write(-ing, -ten); used in **1:9**, twice in **13**] **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; used in **1:6, 9, 10**], **but** [other things, i.e., (adverbially) contrariwise (in many relations): and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet; used in **1:9, 11, 13**] **Diotrephes** [Jove-nourished], **who** [the definite article; the (sometimes to be supplied, at others omitted, in English idiom): the, this, that, one, he, she, it, etc.] **loves to have the preeminence** [present active participle (i.e., repeatedly loves); from a compound of G5384 and G4413; to be fond of being first, i.e., ambitious of distinction: love to have the preeminence] **among them** [the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, (him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 9**, twice in **10, 12**], **does not** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:4, 9, 11, 13**] **receive** [present middle or passive deponent indicative; to admit (as a guest or (figuratively) teacher): receive; used in **1:9, 10**] **us** [accusative case plural; us: our, us, we; used in **1:9, 10**]. **10 Therefore** [*dia*; a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional): after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, through(-out), to, wherefore, with (-in); used in **1:10, 12**] [that thing: here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore)], **if** [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); used in **1:5, 10**] **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; used in **1:3, 10**, **I will call to mind** [future active indicative; to remind quietly, i.e., suggest to the (middle voice, one's own) memory: put in mind, remember, bring to (put in) remembrance] **his** [the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, (him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, - with), they, (these) things, this (man), those, together, very, which; used in **1:7, 9**, twice in **10, 12**] **deeds** [*ergon*; toil (as an effort or occupation); by implication, an act: deed, doing, labor, work] **which** [one, (an-, the) other, some, that, what, which, who(-m, -se); used in **1:1, 5**, twice in **6, 10**] **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, 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, 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], **prating against** [present active participle (i.e., repeatedly prates against); to be a babbler or trifler, i.e., (by implication) to berate idly or mischievously: prate against] **us** [accusative case plural; us: our, us, we; used in **1:9, 10**] **with** [*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] **malicious words** [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)]. **And** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **not** [(adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no (X wise in), none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:10, 11**] **content** [present passive participle (i.e., repeatedly is not content); properly, to ward off, i.e., (by implication) to avail (figuratively, be satisfactory): be content, be enough, suffice, be sufficient] **with that** [superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e., over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative

case) towards, upon, etc.: about (the times), above, after, against, among, as long as (touching), at, beside, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with] [to (for, in, with or by) these (persons or things): such, them, there(-in, -with), these, this, those], **he himself** [the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, (him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 9**, twice in **10, 12**] **does not** [not too, i.e., neither or nor; by analogy, not even: neither, none, nor (yet), (no, yet) not, nothing] **receive** [present middle or passive deponent indicative; to admit (as a guest or (figuratively) teacher): receive; used in **1:9, 10**] **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; used in **1:3, 5, 10**], **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **forbids** [present active indicative; to estop, i.e., prevent (by word or act): forbid, hinder, keep from, let, not suffer, withstand] **those who wish to** [present middle or passive deponent participle (i.e., repeatedly wish to); to "will," i.e., (reflexively) be willing: be disposed, minded, intend, list, (be, of own) will (-ing)], [not translated here in the NKJV; and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **putting** [present active indicative; to eject (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** [a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): after, among, at, betwixt(-yond), by (the means of), exceedingly, for(-th), from (among, forth, up), grudgingly, heartily, heavenly, hereby, very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, through, with(-out); used in **1:10, 11**] **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; used in **1:6, 9, 10**].

11 Beloved [*agapetos*; (dearly, well) beloved, dear; used in **1:1, 2, 5, 11**], **do not** [(adverb) not, (conjunction) lest; also (as an interrogative implying a negative answer) whether: any but (that), God forbid, lack, lest, neither, never, no (X wise in), none, nor, (can-)not, nothing, that not, un(-taken), without; used in **1:10, 11**] **imitate** [present middle or passive deponent imperative; to imitate: follow] **what is evil** [worthless (intrinsically, such), i.e., (subjectively) depraved, or (objectively) injurious:

bad, evil, harm, ill, noisome, wicked], **but** [other things, i.e., (adverbially) contrariwise (in many relations): and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet; used in **1:9, 11, 13**] **what is good** ["good" (in any sense, often as noun): benefit, good(-s, things), well]. **He who does good** [present active participle (i.e., repeatedly 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; used in **1:11, 12**] **of** [a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote): after, among, at, betwixt(-yond), by (the means of), exceedingly, for(-th), from (among, forth, up), grudgingly, heartily, heavenly, hereby, very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, through, with(-out); used in **1:10, 11**] **God** [a deity, especially the supreme Divinity; figuratively, a magistrate; by Hebraism, very: God, god(-ly, -ward); used in **1:6**, twice in **11**], **but** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:11, 12, 14**] **he who does evil** [present active participle (i.e., repeatedly does evil); to be a bad-doer, i.e., (objectively) to injure, or (genitive) to sin: do(ing) evil] **has not** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:4, 9, 11, 13**] **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); used in **1:6**, twice in **11**].

12 Demetrius 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; used in **1:3, 6**, twice in **12**] **from** [under, i.e., (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))): among, by, from, in, of, under, with; used twice in **1:12**] **all** [all (manner of, means), always(-s), any (one), ever, every (one, way), as many as, no(-thing), whatsoever, whole, whosoever; used in **1:2, 12**], **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **from** [under, i.e., (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time (when (at))): among, by, from, in, of, under, with; used twice in **1:12**] **the truth** [*aletheia* (uh-LAY-thay-uh);

true, truth, verity; used in **1:1**, twice in **3, 4, 8, 12** **itself** [the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons: her, it(-self), one, the other, (mine) own, said, (self-), the) same, (him-, my-, thy-)self, (your-)selves, she, that, their(-s), them(-selves), there(-at, - by, -in, -into, -of, -on, -with), they, (these) things, this (man), those, together, very, which; used in **1:7, 9**, twice in **10, 12**]. [not translated here in the NKJV; but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:11, 12, 14** **And** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14** **we** [we (only used when emphatic): us, we (ourselves); used in **1:8, 12** **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; used in **1:3, 6**, twice in **12**], **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14** **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; used in **1:12, 14** **that** [demonstrative, that (sometimes redundant); causative, because: as concerning that, as though, because (that), for (that), how (that), (in) that, though, why] **our** [of (or from) us: our (company), us, we] **testimony** [*martyria*; evidence given (judicially or genitive case): 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; used in **1:11, 12** **true** [*alethes*; true (as not concealing): true, truly, truth].

Farewell Greeting

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; used in **1:4, 13** **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 or aorist active infinitive; to "grave", especially to write; figuratively, to describe: describe, write(-ing, -ten); used in **1:9**, twice in **13**], **but** [other things, i.e., (adverbially) contrariwise (in many

relations): and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet; used in **1:9, 11, 13** **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** [the absolute negative adverb; no or not: long, nay, neither, never, no, none, (can-)not, nothing, special, un(-worthy), when, without, yet but; used in **1:4, 9, 11, 13** **wish to write** [aorist active infinitive; to “grave”, especially to write; figuratively, to describe: describe, write(-ing, -ten); used in **1:9**, twice in **13**] **to you** [to thee: thee, thine own, thou, thy; used in **1:13, 14** **with** [*dia*; a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional): after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, through(-out), to, wherefore, with (-in); used in **1:10, 12**] **pen** [*kalamos*; a reed (the plant or its stem, or that of a similar plant); by implication, a pen: pen, reed] **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **ink** [*melan*; ink]; **14 but** [but, and, etc.: also, and, but, moreover, now (often unexpressed in English); used in **1:11, 12, 14**] **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; used in **1:12, 14**] **you** [singular; thee, thou; used in **1:2, 12** (twice)] **shortly** [*eutheos*; directly, i.e., at once or soon: anon, as soon as, forthwith, immediately, shortly, straightway], **and** [and, also, both, but, even, for, if, or, so, that, then, therefore, when, yet; used in **1:2, 3, 5**, three times in **10**, three times in **12, 13, 14**] **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; used twice in **1:14**] **to** [a preposition of direction; forward to, i.e., toward (with the genitive case, the side of, i.e., pertaining to; with the dative case, by the side of, i.e., near to; usually with the accusative case, the place, time, occasion, or respect, which is the destination of the relation, i.e., whither or for which it is predicated): about, according to, against, among, at, because of, before, between, (where-)by, for, in, for intent, nigh unto, of, which pertain to, that, to (the end that), to (you) -ward, unto, with(-in)] **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; used twice in **1:14**].

Peace [peace (literally or figuratively); by implication, prosperity: one, peace, quietness, rest, set at one again] **to you** [to thee: thee, thine own, thou, thy; used in **1:13, 14**]. **Our friends** [*philos*; properly, dear, i.e., a friend; actively, fond, i.e., friendly (still as a noun, an associate, neighbor, etc.): friend; used twice in **1:14**] **greet** [present middle or passive deponent indicative; to enfold in the arms, i.e., (by implication) to salute, (figuratively) to welcome: embrace, greet, salute, take leave; used twice in **1:14**] **you** [singular; thee, thou; used in **1:2, 12** (twice)]. **Greet** [present middle or passive deponent imperative; to enfold in the arms, i.e., (by implication) to salute, (figuratively) to welcome: embrace, greet, salute, take leave; used twice in **1:14**] **the friends** [*philos*; properly, dear, i.e., a friend; actively, fond, i.e., friendly (still as a noun, an associate, neighbor, etc.): friend; used twice in **1:14**] **by** [(prepositionally) down (in place or time), in varied relations (according to the case (genitive, dative or accusative) with which it is joined): about, according as (to), after, against, among, and, (even, like) as (concerning, pertaining to touching), at, before, beyond, by, to the charge of, (charita-)bly, concerning, covered, (dai-)ly, down, every, (far more) exceeding, for, from ... to, godly, in(-asmuch, divers, every, -to, respect of), ... by, after the manner of, by any means, beyond (out of) measure, mightily, more, of (up-)on (X part), out (of every), over against, particularly, so, through(-oughout, -oughout every), thus, (un-)to(-gether, -ward), where(-by), with] **name** [*onoma*; a "name" (literally or figuratively) (authority, character): called, (sur-)name(-d); used in **1:7, 14**].