

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.

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: 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)