

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)