

3 John

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

Read: 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.

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

Are there any literary/structural observations?

Are there any repeated words?

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

What do the words mean?

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

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

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

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

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

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

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

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

Apply (What is the point?)

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

Personalize (What do we do with that?)

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

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

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

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

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

Homework

1. Ask the Holy Spirit for help
2. Read next week's text (multiple times in multiple ways) (**3 John 1:9-12**)
3. Talk to someone about the text ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool) or in person)
4. Share ([fb.com/OurSundaySchool](https://www.facebook.com/OurSundaySchool)) insights and questions by Thursday
5. Invite a member or non-member

Resources

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)