

3 John

1. The Elder, To the beloved Gaius, whom I love in truth:

A. The elder,

1. elder- Gr. **presbuteros**- *mature one, term of a rank or office*

a. John was the last remaining apostle of Jesus of the original twelve. He was quite advanced in age at this time. That is why he calls himself "the elder". He probably was residing in Ephesus. He was the bishop of Ephesus before Timothy took over the church there.

b. In the early church there were a plurality of elders/bishops and deacons. Deacons were the starting place of ministry. Deacons performed the menial tasks of the church. Elders/Bishops took oversight of the church. Elders and Bishops are interchangeable terms in the New Testament. [Titus 1:5, 7](#), [1 Pet. 5:1-2](#) There was one chief elder/bishop in each church. This office was the Pastor, which is one of the five equipping offices given to the church. [Eph. 4:11](#)

B. to the beloved Gaius,

1. beloved- Gr. **agapetos**

a. A cornerstone of revelation for the Christian is that they are beloved of God. This is a revelation that we need to be rooted and grounded in. [Eph. 3:17](#)

2. Gaius- *means lord*

a. There are a number of men named Gaius in the New Testament. [Rom. 16:23](#), [1 Cor. 1:14](#), [Acts 19:29](#), [Acts 20:4](#) It is unsure which of them this letter is written to, or even if it is written to someone else that is named Gaius.

C. whom I love in truth

1. love- Gr. **agapao**

a. It is a glorious thing to be a Christian. You are loved by God and by your brothers and sisters in Christ.

2. truth- Gr. **aletheia**

a. Truth is a name for Jesus in John's writings. Jesus is the Way, THE TRUTH, and the Life. [John 14:6](#)

2. Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.

A. Beloved- Gr. **agapetos**

1. This term is repeated! Oh, how we need to get this revelation rooted and grounded in us. Repeat often that you are God's beloved! John learned this secret and practiced it!

B. I pray that you may prosper in all things and be in health,

1. **pray-** Gr. **euchomai-** *to wish, to pray, to pray for*
 - a. This Greek word has the idea of a desire or wish for something that is not definite or of a given outcome.
 - b. Each person has a part to play for this wish or desire to come true. We must allow our souls to prosper!
2. **prosper-** Gr. **euodoo-** *to grant a prosperous and expeditious journey, to lead by a direct and easy way, to grant a successful issue, to cause to prosper, be successful.*
 - a. God wants us to have a successful and prosperous journey through life in all things! This is not the way religion has painted God over the years. Religion teaches that God wants us to just have the bare necessities in life and that anything beyond that is evil and wrong. That is so far from the case.
 - b. God has given us all things richly to enjoy! **1 Tim. 6:17** That is the true nature of God! Not only does God want us to have all things, but also to enjoy them! God just does not want us to be covetous or treat things as idols. To keep from doing this we need to always put relationships before money and things. If we keep our relationship with God and others first before possessions we will keep our heart free from covetousness and idolatry.
3. **in all things**
 - a. Here we see that prosperity is not just in finances. We can prosper in all things.
4. **health-** Gr. **huigiano-** *To be sound, to be well, to be in good health* We get our English word hygiene from this word.

C. just as your soul prospers

1. **just as-** Gr. **kathos-** *even as, in proportion as, in the degree that, after that*
 - a. Our prosperity and health are directly tied to, are in proportion to, are in the same degree as, and occurs after our soul prospers!
2. **soul-** Gr. **psyche-** *mind, will, and emotions*
3. **prosper-** Gr. **euodoo-** *to grant a prosperous and expeditious journey, to lead by a direct and easy way, to grant a successful issue, to cause to*

prosper, be successful.

- a. You can only have a prosperous and successful journey in life when you soul enjoys a prosperous and successful journey in life.
- b. Your soul can only prosper and be successful when it is aligned to the Word of God and your reborn spirit. We need to have our mind renewed by the Word of God and have our soul healed and restored by the ministry of the Holy Spirit. **Ps. 23:3** There are things that keep a soul from being prosperous and successful. An unhealthy soul will find manifestation in our health and finances.
- c. The condition of the heart determines the condition of our health and finances. **Prov. 14:30, Prov. 17:22**

3. For I rejoiced greatly when brethren came and testified of the truth *that is* in you, just as you walk in the truth.

A. For I rejoiced greatly when brethren came and testified of the truth that is in you,

1. rejoiced- Gr. **chairo**

- a. Parents rejoice when their children are walking in a right and good way.

2. greatly- Gr. **lian**

3. brethren- Gr. **adelphos-** *sharing the same womb*

4. testified- Gr. **martureo**

5. truth- Gr. **aletheia**

- a. Another name for Jesus.

6. in you

B. just as you walk in the truth

1. just as- Gr. **kathos**

2. walk- Gr. **peripateo**

3. the truth

- a. The truth must be in you before you can walk in truth. You must be born again and have Christ in you before you can walk in truth.
- b. God is truth. God is love. God is light. God is life. All of these terms can by mathematical rule be interchangeable with one another. If God is truth and God is love, then it must be that truth is love and love is truth.

4. I have no greater joy than to hear that my children walk in truth.

A. greater joy- Gr. **chara**

1. Parents and grandparents can attest to this.

B. hear- Gr. **akouo**

1. Your children may not be with you, but God is with them!

C. children- Gr. **teknon**

1. These were not the natural children of John. They were spiritual children. He was a father in the faith to them. There are many teachers in the body of Christ, but not many fathers. [1 Cor. 4:15](#)
2. When I went to Rhema, the students called Kenneth Hagin- "Dad Hagin".
3. A spiritual father provides an example of Christian living, discipline, and most of all love and encouragement.

D. walk- Gr. **peripateo**

1. All Christians are in the truth, but not all are walking in the truth- Christ.

E. truth- Gr. **aletheia**

1. Again, another name for Christ.

5. Beloved, you do faithfully whatever you do for the brethren and for strangers,

A. Beloved- Gr. **agapetos**

1. John repeats this for the third time to Gaius. What a wonderful thing to hear over and over and over from your spiritual father!

B. you do faithfully whatever you do for the brethren and for strangers

1. do- Gr. **poieo**

- a. For those who are in the middle of the grace movement, do forget to do faithfully whatever you do for the brethren and strangers. Grace is empowerment to serve others. [1 Pet. 4:10](#)

2. faithfully- Gr. **pistos**

- a. Faithfulness comes from being full of faith. The most faithful are those who are full of faith.
- b. We need consistency in the Christian life. This is a hallmark of maturity. We need to maintain good works. [Titus 3:8, 14](#)

3. whatever you do- Gr. **hos ean ergazomai**

- a. Whatever you do in word or deed, do all in the name of Jesus, giving thanks to God by Him. [Col. 3:17](#)

4. brethren- Gr. **adelphos- *Sharing the same womb***

- a. Those in the church congregation.

5. **strangers-** Gr. **xenos**

- a. This is speaking in context more of those from other Christian churches traveling to them, than those off the streets.

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,***

A. who have borne witness of your love before the church.

1. **borne witness-** Gr. **martureo**

2. **love-** Gr. **agape**

3. **before the church-** Gr. **enopion ekklesia**

- a. It is important to do good works to others for their benefit, but it also is an example for the church to see. This will spur them to good works. [Heb. 10:24](#)

B. *If you send them forward on their journey in a manner worthy of God,*

1. **send forward journey-** Gr. **propempo**

- a. These are the traveling Christian travelers and ministers mentioned in the previous verse.
- b. This implies with finances and material goods for their provisions.

2. **manner worthy of God-** Gr. **theos axios**

- a. This means that we ought to treat guest ministers and Christians as we would God if he visited. Every traveling minister says AMEN! However, some churches don't even treat God very well, so that would not help!
- b. If any receives someone Jesus sends, they receive Christ, and those who receive Christ, receives God. [John 13:20](#)

C. *you will do well*

1. **do well-** **poieo kalos**

- a. It is a beautiful thing to God to take care of his ministers.

7. **because they went forth for His name's sake, taking nothing from the Gentiles.**

A. because they went forth for His name's sake,

1. **went forth-** Gr. **exerchomai-** *to go out*

- a. They went out of their local church into the world to minister. That is our call!

2. **His name's sake-** Gr. **huper autos onoma**

- a. To go in someone's name, is as that person goes himself. When we

go out and share or minister in Jesus' name, it is Jesus going. His presence and power is found in His name. Speak the name of Jesus and He is there to be Jesus in that moment!

B. take nothing from the Gentiles

1. take nothing- Gr. **lambano medeis-** *to receive not one thing*

- a. The gospel should be free for those to whom we are ministering to. However, getting the gospel to people is not free. Christians should be giving and supporting the proclamation of the gospel.
- b. Billy Graham made it a rule that he would never take up an offering at his crusades. He wanted the gospel to be free to those who he preached to. However, he had many Christian partners that helped fund the crusades.
- c. Paul did not take money from the churches he ministered to. He received finances from partners that funded his ministry endeavors. **1Co 9:18; 2Co 11:7-9** This was Paul's own decision. It was not mandated in scripture. Paul did not want to be blamed for being covetous. If Paul went to so great lengths, I think we can do a better job of this. We are perfectly right to have many possessions and live in grandeur, but I choose not to take this right if it causes an unbeliever to be offended. I am not going to live in poverty, but I am not going to live in opulence because it gives much occasion for the accusation of covetousness and improper motives. I have an eternity to live in opulence! I have a job to do down here however. I want to take away as many obstacles from others receiving the gospel as possible.
- d. It is not wrong to take up an offering at a church you are ministering at, but it is best not to take up offerings from unbelievers you are sharing the gospel with.

2. Gentiles- Gr. **ethnos-** *ethnic people; unbelievers*

- a. We are not to take from unbelievers. We are to freely give to them.

8. We therefore ought to receive such, that we may become fellow workers for the truth.

A. We therefore ought to receive such,

1. ought- Gr. **opheilo**

- a. We need to receive ministers in a godly way. We ought to do this.

Some grace teachers say we should never do anything that we "ought" to do and that grace removes the "oughts" out of the Christian life. However, the scriptures teach that we ought to do many things. Rom. 8:26, Rom. 15:1, 1 Cor. 8:2, 2 Cor. 2:7, Eph. 5:28, Eph. 6:20, Col. 4:4, Col. 4:6, 1 Thess. 4:1, 2 Thess. 3:7, 1 Tim. 5:13, Heb. 2:1, Heb. 5:12 Some don't let the Bible stand in the way of what the preach!

2. **receive**- Gr. **apolambano**

B. **that we may become fellow workers for the truth.**

1. **become**- Gr. **ginomai**

2. **fellow workers**- Gr. **sunergos**

a. We partner with those who we give finances to. We are not called to **support** ministers. We are called to **partner** with them.

b. Fellow workers is a term used in the NT. 1Co 3:5-9, 1Co 16:10-11; 2Co 6:1, 2Co 8:23; Phi 4:3; Col 4:11; 1Th 3:2; Phm 1:2, Phm 1:24

Grace teachers listen up! There is to be work done in the kingdom. It is not all rest!

3. **truth**

a. A name for Jesus.

9. **I wrote to the church, but Diotrephes, who loves to have the preeminence among them, does not receive us.**

A. **I wrote to the church,**

1. **wrote**- Gr. **grapho**

2. **church**- Gr. **ekklesia**

B. **but Diotrephes,**

1. **Diotrephes**- *nourished by Jupiter*

a. We do not know if this was the pastor of the church, or an elder in the church. He might have been the head of the demon board!

C. **who loves to have the preeminence among them,**

1. **loves to have the preeminence**- Gr. **philoproteuo**

a. This is opposite of the injunction Paul laid out in **Philippians 2:3**- Esteem others better [holding a higher position] than you.

b. This was borne out of insecurity and a lack of the understanding of his identity through gospel.

2. **among them**

D. **does not receive us**

1. **receive-** Gr. **epidechomai**

- a. Pride always produces separation and rejection of others.
- b. We are to embrace and receive all the saints. **Heb. 13:24, Rom. 15:7**

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.**

A. **Therefore,**

B. **if I come,**

C. **I will call to mind this deeds which he does,**

1. **call to mind-** Gr. **hupomimnesko-** *to recall to mind something that was buried*

- a. This is a great leadership secret. John is saying that if he came he would unbury the memory of what Diotrophes has done. Until then, he chose not to dwell on the offense or let it take root into bitterness.

- b. John would bring it back up in order to deal with it for the good of all, not to nurse an old wound or get back at him.

2. **deeds-** Gr. **ergon**

3. **does-** Gr. **poieo**

D. **prating against us with malicious words,**

1. **prating against-** Gr. **phluareo-** *to utter nonsense, talk idly, prate, to bring forward idle accusations, make empty charges, to accuse one falsely with malicious words*

2. **malicious-** Gr. **poneros-** *evil that is hurtful*

- a. Speaking lies about people is a hurtful evil.

3. **words-** Gr. **logos**

E. **And not being content with that,**

1. **content-** Gr. **arkeo**

- a. Satan is not content with being evil. He wants to hurt as many people as he can and lead as many people as possible into evil.

F. **he himself does not receive the brethren,**

1. **receive-** Gr. **epidechomai**

2. **brethren-** Gr. **adelphos**

G. **and forbids those who wish to,**

1. **forbids**- Gr. **koluo**- *hinder, prevent, deny*

H. **putting them out of the church**

1. **putting them out**- Gr. **ekballo**- *to throw or cast out*

- a. Getting the left foot of fellowship for doing and believing right isn't anything new. It started early on in church history!
- b. Don't worry about getting kicked out of a church for right doing and believing because you are getting kicked out where Jesus is!

2. **church**- Gr. **ekklesia**- *called out ones*

- a. Sometimes the called out ones are called out of their local church where Jesus is, because He has been trying to get in the church for years!

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.** A. **Beloved**- Gr. **agapetos**

- 1. This is the fourth time John calls Gaius beloved. We need to have this become the fabric of our heart.

B. **do not imitate what is evil,**

1. **imitate**- Gr. **mimeomai**- *to mimic, copy, imitate*

- a. Children learn my imitation. It is important who they imitate however. John did not want them to imitate Diotrophes. He wanted them to imitate him and his love.

2. **evil**- Gr. **kakos**- *moral bad*

C. **but what is good.**

1. **good**- Gr. **agathos**- *divine good*

D. **He who does good is of God,**

1. **does good**- Gr. **agathopoieo**

- a. The fountain head of doing good is believing upon Christ and His sacrifice. Abel is the example John uses in 1 John of one that practiced righteousness. [1 John 3:12](#) Righteousness is always connected with faith.
- b. Abel is an example of one that practiced righteousness. All we see that Abel did was offer up the first of the flocks and their fat to God. He offered a blood sacrifice. This is seen as practicing righteousness.
- c. Some asked Jesus what they must do to work the works of God. He told them that the work of God is to believe upon Him who He sent. [John 6:29](#)

E. but he who does evil has not seen God

1. evil- Gr. **kakopoieo**

- a. The fountain head of doing evil is not believing upon Christ or His sacrifice. Cain is the example John uses in 1 John of one that practiced evil. [1 John 3:12](#)
- b. Besides murdering his brother, all that it is said of Cain is that he brought the best of his fruits to God. In doing this he refused to bring a blood sacrifice. This is seen as evil and wickedness to God.

2. seen- Gr. **horao**

- a. To see God is to become like him. [1 John 3:2](#), [2 Cor. 3:18](#)

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.

A. Demetrius has a good testimony from all,

- 1. **Demetrius-** means *belonging to corn [harvest]*
- 2. **good testimony-** Gr. **martureo**
- 3. **from all**

- a. This is from all Christians in the congregation, not all unbelievers. Jesus said woe unto you when all [believers and unbelievers] speak well of you. Living godly will produce persecution from sinners.

B. and from the truth itself

- 1. **truth-** Gr. **aletheia**
 - a. This is Jesus Himself.

C. And we also bear witness,

- 1. **bear witness-** Gr. **martureo**

D. and you know that our testimony is true

- 1. **know-** Gr. **eido**
- 2. **testimony-** Gr. **marturia**
- 3. **true-** Gr. **alethes**

- a. Jesus said if a person bears witness to themselves their testimony will be no good. [John 5:31](#) John did not have his own agenda or spoke in his own behalf, but God's. Therefore his testimony was true.

13. I had many things to write, but I do not wish to write to you with pen and ink;

A. I had many things to write,

B. but I do not wish to write to you with pen and ink

1. Love always seeks intimacy. That is why John did not like to write with pen and ink. **2 John 1:12, 3 John 1:13** He desired one on one contact.

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.

A. but I hope to see you shortly,

1. **hope-** Gr. **elpizo-** *confident expectation*
2. **shortly-** Gr. **eutheos-** *quickly*

B. and we shall speak face to face.

1. **speak-** Gr. **laleo**
2. **face to face-** Gr. **stoma pros stoma-** *mouth to mouth*

- a. Again John wanted one on one contact. I don't think John would like cell phones, texting, facebook, and other social media if he lived in our day. He would want face to face interaction with people.

C. Peace to you

1. **peace-** Gr. **eirene-** *to join in harmony, tranquility, prosperity*

D. Our friends greet you.

1. **friends-** Gr. **philos**
2. **greet-** Gr. **aspazomai-** *to embrace*

E. Greet the friends by name

1. **by name-** Gr. **kata onoma**
 - a. This is a great challenge. We are to greet our friends by name. Trust in the love of God to remind you of people's name. There are few things more sweet to someone's ear is their own name spoken.