

# Third John

## 3 Jn. 1:1-8



Sonship



Fellowship



Fruitfulness



3 Jn. 1:1 The elder unto the wellbeloved Gaius, whom I love in the truth.

2 **Beloved**, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

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

5 **Beloved**, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.





## HISTORICAL BACKGROUND

Probably John wrote this epistle about the same time he wrote 1 and 2 John, A.D. 90-95, and from Ephesus.

## MESSAGE

The first example is *positive*, and involves Gaius' commendable behavior. Gaius put the needs of others before his own needs and desires.

Gaius provided hospitality and financial support for the gospel preachers who visited his town (v. 5).



John approved this practice for three reasons:

- First, such behavior is *worthy* of God (v. 6).
- Second, such behavior is *necessary*, because these men would not get help from unbelievers (v. 7).
- Third, such behavior makes the supporter *a partner* with the preacher (v. 8).

The second example of brotherly love is *negative*, and involves Diotrephes' contemptible behavior.

The *fruit product* of this attitude was threefold (v. 10):

- First, his words were *lies*.
- Second, his motives were *selfish*.
- Third, his actions toward others were *oppressive*.





John also gave an *exhortation to behave in harmony with the truth* (v. 11). He gave two reasons for obeying this exhortation:

- First, it is the nature of God's children to do *good works* ("not sin"; cf. 1 John 3:7, 9; 5:18).
- Second, the person who does evil gives evidence that he has "not seen God." He is "in darkness," either as an unbeliever, or as a believer (cf. 1 John 1:6).

Finally, John gave an *opportunity to behave in harmony with the truth* (v. 12).

- First, we are not really abiding in the truth if we fail to demonstrate love for our brethren in physical, financial ways.
- Second, our activities reveal our true attitudes.



# EXPOSITION

## I. THE VIRTUOUS PASTOR, 1:1-4

### A. John's devotion to him. 1:1

3 Jn. 1:1 The elder unto the wellbeloved Gaius, whom I love in the truth.

Original Word: ἀγαπητός

Transliteration: agapétos

Definition: loved, beloved, with two special applications: the Beloved, a title of the Messiah (Christ), as beloved beyond all others by the God who sent Him; of Christians, as beloved by God, Christ, and one another.

*agapētós* (a verbal adjective, derived from *agápē*, "love") – properly, *divinely-loved; beloved* ("loved by God"), i.e. personally experiencing God's "agapē-love."

K. Wuest helpfully translates (*agapētós*) as "*divinely-loved-ones*" (Jude 17). <http://biblehub.com/greek/27.htm>



## B. John's desire for him, 1:2

3 Jn. 1:2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

Original Word: εὐοδόω

Transliteration: euodoó

Definition: I cause to prosper, pass: I have a happy (successful) journey, hence: I prosper.

*euodóō* (from *eú*, "well, good" and *hodós*, "a journey on a particular road") – **properly, to go on a prosperous journey**; (figuratively) to be *on the right (profitable) path*, i.e. leading to real success (good fortune) where someone truly "*prosperes, is prospered*" (A-S). <http://biblehub.com/greek/2137.htm>



## C. John's delight in him, 1:3-4

Because of...

### 1. The reputation Gaius had, 1:3

3 Jn. 1:3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

Original Word: περιπατέω

Transliteration: peripateó

Definition: I walk, hence Hebraistically (in an ethical sense): I conduct my life, live.

*peripatéō* (from *perí*, "comprehensively *around*," which intensifies *patéō*, "walk") – properly, walk *around*, i.e. in a complete circuit (going "full circle").

<http://biblehub.com/greek/4043.htm>



## 2. The relationship Gaius had, 1:4

3 Jn. 1:4 I have no greater joy than to hear that my children walk in truth.

Original Word: χαρά

Transliteration: chara

Definition: joy, gladness, a source of joy.

*xará* (another feminine noun from the root *xar-*, "extend *favor*, lean towards, be favorably disposed") – properly, the awareness (of God's) *grace, favor, joy* ("grace recognized").

<http://biblehub.com/greek/5479.htm>





## II. THE VISITING PREACHER, 1:5-8

### A. Recognizing him, 1:5

3 Jn. 1:5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

### B. Refreshing him, 1:6-7

#### 1. A privilege extended, 1:6

3 Jn. 1:6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:





Acts 15:3 And **being brought on their way by the church**, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

Acts 21:5 And when we had accomplished those days, we departed and went our way; and **they all brought us on our way**, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

Rom. 15:24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and **to be brought on my way thitherward by you**, if first I be somewhat filled with your company.

1 Cor. 16:6 And it may be that I will abide, yea, and winter with you, **that ye may bring me on my journey** whithersoever I go.





## 2. A principle extolled, 1:7

3 Jn. 1:7 Because that **for his name's sake they went forth**, taking nothing of the Gentiles.

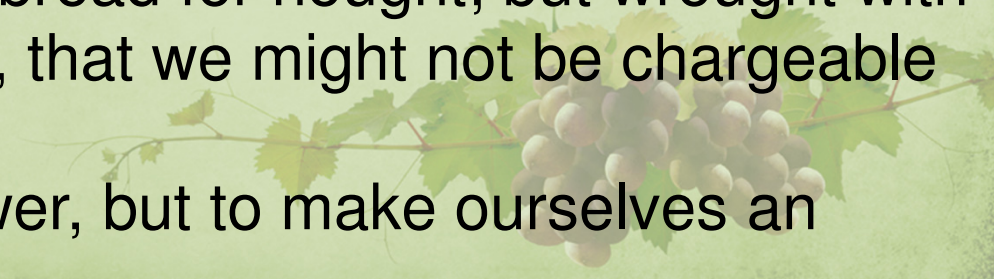
Acts 20:35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

1 Cor. 9:14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

2 Thess. 3:7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.





Acts 18:3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

Gen. 14:21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

23 That **I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:**

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.





## C. Receiving him, 1:8

3 Jn. 1:8 We therefore ought to receive such, that we might be **fellowhelpers** to the truth.

1 Cor. 3:9 For **we are labourers together with God**: ye are God's husbandry, ye are God's building.







Conclusion

Mark 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, **the Lord working with them**, and confirming the word with signs following. Amen.