

3rd JOHN

ADDRESS AND GREETING (VSS.1-4)

EXEGESIS VERSE 1:

GNT 3 John 1:1 -O presbuteroj Gaiw| tw| agaphtw| oh egw. agapw/ en al hqeia#

NAS 3 John 1:1 **The elder to the beloved Gaius, whom I love in truth.**

-O presbuteroj (d.a. + ap-nm-s; "The elder/presbyter"; same as 2Joh.1) tw| o' agaphtw| agaphtoj (d.a. + a--dm-s; "to the beloved/one worthy of love") Gaiw| Gai#j (n-dm-s; "Gaius"; used 5x; Act.19:29; 20:4; Rom.16:23; 1Cor.1:14) oh oj (rel. pro./am2s; "whom") egw, (npr-1s; emphatic; "I myself") agapw/ agapaw (vipa--1s; "keep on loving"; ref. Divine love) en (pL) al hqeia# al hqeia (n-df-s; "truth"; ref. BD)

ANALYSIS VERSE 1:

1. John begins this epistle just as 2nd John by simply identifying himself as "**The elder**".
2. With the definite article, the noun in lieu of his proper name indicates his lone status at this time as the only remaining apostle of the original twelve.
3. He is "**the elder**" ne plus ultra (the most profound degree of state) in title and authority recognized among men in the church needing no further identification.
4. His letter is addressed "**to the beloved Gaius**" traditionally excepted as living within the region of Asia Minor, which is present day Turkey.
5. There is much speculation among commentaries as to the identity of this **Gaius**.
6. This proper name among the gentiles was as common then as John or James is today.
7. In addition to this epistle, this name is found in four other occurrences in the NT. Act.19:29; 20:4; Rom.16:23; 1Cor.1:14
8. There is a similarity between John's **Gaius** and the **Gaius** in Rom.16:23 in that both speak of one who is hospitable cp. 3Joh.5-8.
9. However, the **Gaius** in Roman's can be excluded since Paul wrote that epistle while in Corinth, where that **Gaius** lived, located in Achaia, present day Greece.
10. The **Gaius** in Roman's is probably the same **Gaius** Paul mentions in his epistle to the church at Corinth (1Cor.1:14), whom he baptized while evangelizing this area.
11. The **Gaius** involved with Paul in the riot at Ephesus recorded in Act.19:29 can also be excluded for the same reason i.e., he was from Macedonia, the upper region above the peninsula of Greece.
12. There is a distinct possibility that John's **Gaius** is the same **Gaius** that traveled with Paul in his missionary journey to Macedonia and Greece recorded in Act.20:4, as this man was from Derbe, located not far from Ephesus in Asia Minor.
13. It is no stretch of reality to think that some that traveled with Paul would still be alive at this time and functioning in properly adjusted local churches.
14. Another option comes from the external source of writing called the *Apostolical Constitutions* circa ~100-156AD that states in volume VII, 46, that John appointed a **Gaius** as Bishop over the church at Pergamum also located in Asia Minor. Ref. *International Standard Bible Encyclopedia*

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15. Of course, a final option is that the **Gaius** of 3rd John is none of these and is unknown other than John's mention in this epistle.
16. That this **Gaius** cannot be positively identified and left questionable states implicitly that his exact identity is not the issue of this epistle.
17. What is the issue of the epistle is the surrounding circumstance that this **Gaius** finds himself.
18. And that is predominately his associations with the apostle John and a man named Diotrephes about whom John writes. Cp.vss.9-10
19. It is clear that John knows **Gaius** (vss.1-8) and that both John and **Gaius** know Diotrephes (vss.9-10).
20. That **Gaius** would not be associated with Diotrephes in some fashion is not logical since John's mention of him in those verses would be tantamount to gossip.
21. The question is then, what is the association between these men that would make John's derogatory remarks and instructions of vss.9-10 non-sinful and legit?
22. There are two distinct possibilities:
 - A. **Gaius** is one that has authority in the church such as another Bishop/Pastor-Teacher, yet still under higher Apostolic authority. Act.20:4 *where that Gaius is mentioned with Timothy, a P-T; cp. "The Apostolical Constitution"*
 - B. It is totally logical that he might make appeal to John as to clarification and/or direction in view of another church/shepherd under John's authority that was functioning in a manner out of sync with current doctrinal positions.
 - C. **Gaius** is a member of the church that Diotrephes heads and directly affected by his actions.
 - D. He may be a lower functioning authority (deacon) or not.
23. In either case, again, there is no definitive answer.
24. The answer is found in both scenarios i.e., in application of and to spiritual authority(s).
25. To present this epistle under any other umbrella of relationships (ex.: **Gaius** is simply a good friend of John's and John is just giving him a "heads up") renders this epistle in part as non-edifying appearing vindictive in nature on John's part.
26. In addition, it is apparent that news regarding **Gaius** and his stand for **truth** in contrast to Diotrephes has been related to John. vs.3
27. The stark contrast between **Gaius** and Diotrephes in the letter begs the issue of doctrinal conflict between these two.
28. The side circumstance in this regard is brought out in the double genitive absolutes found in vs.3 in the phrase "*when brothers came and bore witness to your truth*".
29. The primary purpose of the letter is John responding to Gaius' concerns passed on to him by other "*brothers*" now giving instruction as to how this issue is to be resolved.
30. If this situation is really none of **Gaius** concern directly as another Pastor or sheep of Diotrephes, it renders his approach to John as one that appears to be a "tattle tale" or meddler. Cp. Pro.26:17; 1Pet.4:15
31. John is addressing the issue of spiritual authorities in the local church to include:
 - A. Higher authority dealing with subordinate authority.
 - B. Subordinates (with authority or without) dealing with a malfunctioning authority.
32. No matter whether Diotrephes has authority in the church (and he does), and **Gaius** is under his authority or not or an independent authority, the fact remains that both are under a higher Apostolic authority.
33. It addresses that fact that no matter what one's position of authority is in the church, all come under a higher authority.

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34. And it is the highest authority humanly established by God (Apostolic being the top) that is responsible for dealing with those under their authority including other authorities in the church that may abuse it towards others under them.
35. In this case, it is moot whether **Gaius** holds office or not, since it is “**The elder**” that is to step in and deal with another “**elder**”, Diotrephes.
36. The issue for **Gaius** as an authoritative peer to Diotrephes or as a subordinate is to orient and acclimate to the fact that John makes clear that he himself will deal with the matter (vss.9-10) implying **Gaius** is not to further intercede (faith-rest) in this regard.
37. It is the principle of authority that is the “unspoken” underlying theme of purpose behind the writing of this epistle.
38. This follows John’s style of writing in the epistles just as the student sees the underlying theme of grace in 1st John and separation in 2nd John, though neither terms are specifically used.
39. His omission of the specific term “authority” further follows the obscure nature of 3rd John in omission of the specific role **Gaius** directly plays in operation Diotrephes.
40. Just as in 1st and 2nd John, he expects the student of God’s word to “dig deep” doctrinally to put these implicit pieces of the puzzle together for the full picture.
41. This epistle addresses any similar potential scenarios in any local church in which authority is involved.
42. And that is where there is an abuse of a spiritual authority in the RCC (royal chain of command), others have a right to appeal to a higher authority and they are to await his instructions and faith-rest the situation.
43. Furthermore, it is the responsibility of the higher authority to intercede on their behalf.
44. Accusations in this regard are to follow other doctrinal dictates, such as confirmation by two or more witnesses.
45. John’s description of **Gaius** as “**beloved**” indicates the affection that a spiritual authority has over his subordinates.
46. It harks to the grace that has been provided for **Gaius** to be in the rank of positive believers allowing the close relationship depicted in the epistle.
47. It denotes that he is loved by God and other positive believers.
48. John then specifically declares that he too considers **Gaius** a worthy object of fellowship closing his opening address with “**whom I love in truth**”.
49. This phrase denotes that it was because both men were positive to Bible doctrine that makes grounds for their relationship to be special.
50. It is Divine **love** (agapao) in view which must operate **in** the sphere of the **truth** of Bible doctrine.
51. John recognizes fully that it is based on the principle of grace that he has opportunity to embrace **Gaius** with an isolated STA in application of BD.
52. Divine **love** emphasizes application while in FHS.
53. And that application must follow the nature of the perfect veracity of the WOG, **truth**.
54. John denotes that there is not perfect **love** if the **truth** of God’s word is being violated.
55. Since both men adhere to these principles, a like-minded camaraderie essential for Christian fellowship is possible.
56. It is application of **BD** in FHS that is the great bond of affection between positive believers.

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57. That John omits any specific word of “hello” indicates that this letter was written as a direct response of concern for the primary situation with Diotrephes, rather than a mere cordiality.

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EXEGESIS VERSE 2:

GNT 3 John 1:2 Ἰαγαπήτε(peri. pantwn eucomai, se eudouḗsqai kai. ugiainein(kaqwj eudoutai, sou h̄ yuch̄h̄

NAS 3 John 1:2 **Beloved, I pray that in all respects** Ἰαγαπήτε(*agaptoj (ap-vm-s; "Beloved"; used 4x of Gaius in the epistle; vss.1,2,5,11; each use marks a separate emphasis backed by the concept of grace)* eucomai, eucomai (*vipd--1s; "I pray/make petitionary appeal/have a strong desire/wish for"; used 7x)* peri, (pg; *"concerning"; +)* pantwn paj (*ap-gn-p; "all things"; hence, "that in all respects"*) **you may prosper and be in good health,** se su, (*npa-2s; ref. Gaius)* eudouḗsqai eudow (*inf. purpose/p/p; "may prosper/succeed"; used 4x; looks at physical prosperity here)* kai, (*cc)* ugiainein(ugiainw (*inf. purpose/p/a; "healthy/be in good health/have sound health physically/wholesome"; "used 12x)* **just as your soul prospers.** kaqwj (*compara. conj.; "just as/to the degree that"*) sou su, (*npg-2s)* h̄ yuch̄h̄ (*d.a. + n-nf-s; "the soul/real you"*) eudoutai, eudow (*vipp--3s; "prosper/is being prosperous"; here of spiritual prosperity)*

ANALYSIS VERSE 2:

1. Omitting a formal greeting, John immediately inserts words for the purpose of encouragement for Gaius.
2. Vss.2-8 are very “upbeat” accolades placed upon him for his +V.
3. This would be a logical and proper approach for one that is encountering spiritual pressure due to the situation of Diotrephes.
4. That there is an authority messing up in this regard, which directly affects another believer (another P-T’s peer or the congregation), the soul pressure upon one can be fairly immense, since the other is a close associate.
5. John’s purpose for such ingratiating comments is not for self-serving purposes of flattery as a friend or authority with a hidden agenda.
6. Rather, they are designed to immediately orient and edify Gaius to the fact that no matter what else is going on, he is doing OK spiritually as assessed by BD and his right shepherd.
7. It is designed to help him to avoid becoming over indulged in the involvement of others or situations and stay focused on the real issue in the CWL, his own spiritual status.
8. It serves to help diffuse a potentially explosive confrontation by reinforcing Gaius’ spiritual stability as that necessary to continue making the correct applications in the situation.
9. John re-addresses **Gaius** as **‘Beloved’**.

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10. The force here is designed to remind him the grace God and other +V believers have bestowed upon him and instill the fact that both parties have his best spiritual interest at hand in the midst of the current test.
11. John will reuse this form of address two more times in this epistle to mark a difference of emphasis he wishes to express to **Gaius**. Cp. vss.5,11
12. In all occasions, its use is designed to remind **Gaius** overall to stay focused on the principle of grace, the underwriter of God's plan.
13. It is a grace reminder for him to continue in keeping his STA isolated over the matter.
14. His first encouraging remark is that **Gaius** is on John's prayer list as John continues, "**I pray in all respects you may prosper and be in good health**".
15. The prayer in view is an intercessory prayer of petition on Gaius' behalf.
16. For any believer that is under pressure in life, knowing that another, especially a +V adjusted believer and shepherd to boot, takes the time to include them in their prayers, can have a very calming effect being a stabilizing source of encouragement.
17. John states that specifically his prayer revolves around God blessing him materially and physically.
18. The verb "**prosper**" has a root meaning of "to lead along on a good path" or "to guide well".
19. It indicates that it is John's strongest desire for God to richly bless **Gaius in all** of his physical endeavors in life, financially and otherwise (to "grease" his skids).
20. He then singles out his **health**.
21. It is possible that **Gaius** was not in the best of **health** and continued to be tested with physical ailments.
22. Another possibility is that if this is the **Gaius** from Derbe that accompanied Paul in Act.20:4, then he would be advanced in years by now and prayer for continued **good health** would be apropos.
23. In either case, John's prayer overall serves to let **Gaius** know that it his wish, based on his +V, that God grant him every good thing in life that was appropriate to his niche and calling.
24. That John wishes him well should immediately put him at ease as to his own spiritual standing.
25. That Gaius +V is key to John's prayer is made clear in the remainder of vs.2, as John states that the prayer is directly commensurate to "**just as your soul prospers**".
26. John's desire for Gaius' prosperity and **good health** only comes in the same way as he is making spiritual progress.
27. John makes it clear the principle that "spiritual prosperity equates directly to our greatest material and physical prosperity". (Also true for nations.)
28. Our greatest prosperity in life will come after we have demonstrated ourselves to be faithful to our niche and calling, whether be you a P-T, deacon, businessman, laborer, wife, etc.
29. This does not mean that every +V will be wealthy and always in great **health**.
30. A believer can always be tested and may be ill and in poor material circumstances, but still be spiritually prosperous, as is the converse.
31. However, it is always the desire of one +V adjusted believer towards another +V adjusted believer that God grants them the best in life.
32. As a pastor, we observe those that consistently apply, but seem to be just getting by while experiencing chronic common human problems (CHP's).
33. In this experience, we are constantly compelled to **pray** for their physical prosperity, based on their fastidiousness to BD.

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34. Gaius' soulish prosperity was his tenacity with respect to MPR and solid application.
35. He, as John will make clear, was consistently faithful.
36. Proverbs, as does the Word of God in general, promises temporal blessing with faithfulness to BD. Pro.3:1-3,8-10,13-17; 4:8,9,10-22; 8:12-21; 10:6,22; 11:24-31; 12:4,7,10,11; 13:21,22; 14:24; 15:6; 16:3,7; 19:14,17; 21:20; 22:9; 23:4,5; 24:3,4
37. In retrospect, John's prayer is really for Gaius' spiritual wellbeing in order that he can experience maximum blessing from God in time.

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EXEGESIS VERSES 3 – 4:

GNT 3 John 1:3 ecarhn gar lian ercomenwn adel fwh kai. marturountwn sou th| al hqeia| kaqw| su. en al hqeia| peripatei|

NAS 3 John 1:3 **For I was very glad** gar (*explanatory conj.*) lian (*adv.; "very/exceedingly/extremely"; same as 2Joh.4 +*) ecarhn cai|rw (*viap--1s "I was glad/rejoiced/was delighted"*) **when brothers came and bore witness to your truth,** ercomenwn ercomai (*gen. absolute ptc./p/d/gm-p +*) adel fwh adel foj (*n-gm-p; "when brothers came"; the gen. abs. sets this phrase apart in emphasis from the main clause*) kai, (*cc*) marturountwn marturew (*gen. abs. ptc./p/a/gm-p; "bore witness/testified"*) sou su, (*npg-2s; "of your"*) th| h' al hqeia| al hqeia (*d.a. + n-df-s; "the truth"*) that is, **how you are walking in truth.** "that is" supplied kaqw| (*compara. conj; "to the degree that/in as much as/how much"*) su, (*npg-2s; emphatic*) peripatei| peripatew (*vipa--2s; "keep on walking"*) en (*pL*) al hqeia| al hqeia (*n-Lf-s; "truth"*)

GNT 3 John 1:4 meizoteran toutwn ouk ecw caran(i|ha akouw ta. ema. tekna en th| al hqeia| peripatouhta|

NAS 3 John 1:4 **I have no greater joy than this,** ouk ouw (*neg. +*) ecw (*vipa--1s; "I do not have/I have no"*) meizoteran megaj (*compara. adj./af-s; "greater than"*) caran(cara, (*n-af-s; "joy/happiness"*) toutwn outoj (*near dem. pro./gn-p; "these things"; note the plural; looks at what follows and combines the joy in view with all the children in view*) **to hear of my children walking in the truth.** i|ha (*conj. intro. indir. disc.; "that"; not translated in NAS*) akouw (*vspa--1s; "I may hear"*) ta. to, (*d.a./anp; +*) ema. emoj (*possess. adj./an1p; "my own"*) tekna teknon (*n-an-p; "children"; ref. to John's sheep/right congregation(s)*) peripatouhta| peripatew (*circ. ptc./p/a/an-p; "while walking"*) en (*pL*) th| h' al hqeia| al hqeia (*d.a. + n-Lf-s; "the truth"; passive truth ref. to Bible doctrine*)

1. Vs.3 serves a two-fold purpose of explanation with regards to the immediate context and the epistle overall:
 - A. It explains why John has such confidence in Gaius' spiritual progress supporting his prayers of vs.2.
 - B. It gives aside insight behind John's knowledge of the situation as it exists regarding Diotrophes and Gaius' doctrinal opposition to it.

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2. The main clause of this verse is “**For I was very glad...that is, how you are walking in truth**”.
3. Parenthetical to that is inserted a double genitive absolute phrase, “**when brothers came and bore witness to your truth**”.
4. It is the force of the genitive absolute to emphasize something different from the main clause.
5. It is the genitive absolute phrase that explains how John knew Gaius’ was doing well spiritually and also how he came to know of Gaius’ read on the Diotrephes conflict.
6. It was news brought to John by other unnamed believers regarding Gaius and the situation at hand.
7. The opening of the main clause “**For I was very glad**” expresses first and foremost exceeding happiness that John experienced upon arrival of news about Gaius.
8. It is the closing of the main clause that explicitly explains the why of John’s great joy, (literally) “**how much you are walking in truth**”.
9. John’s +H was first and foremost due to Gaius faithfulness in His Christian walk.
10. The noun “**truth**” in this clause is without the definite article and looks at the essence or nature of **truth**.
11. It indicates that Gaius was conducting his CWL under the correct intent of what **truth** is designed to produce i.e., isolation of the STA following the royal imperatives.
12. Only then can the believer actually be **walking in truth**. Cp. 1Joh.1:7-10
13. It is the genitive absolutes that give the background behind John’s exhilaration.
14. During some point, recent visitors **came** to John that had obviously previously been with Gaius.
15. The term “**brothers**” indicates fellow believers.
16. John uses this term 3x in this epistle. Vss.3,5,10
17. In our vs.3, there is no definite article with the noun, however John uses the definite article in vss.5,10.
18. In vss.5,10, the definite article indicates specific believers that have a missionary itinerary such as teachers and evangelists.
19. Vs.5 further indicates that some of these were familiar to Gaius and others were not.
20. Without the definite article in vs.3 looks at believers in a more general way and is not specific.
21. Therefore, whether they were a delegation of believers sent by Gaius or simply visitors to his home that went to John on behalf of Gaius in the course of their own itinerary, is not specifically known.
22. Again, this omission of information demands the student to focus on the real issue at hand and that is whoever they were and their personal itineraries, one primary reason they went to John was so that they **bore witness to Gaius’ truth**.
23. The noun “**truth**” in this phrase has the definite article and emphasizes the attribute of **truth** as applied to Gaius.
24. Its emphasis is on Gaius “doctrinal read” regarding **truth**, since it is “his/your” **truth**.
25. The news that these men imparted to John centers on Gaius doctrinal assessment regarding his own doctrinal applications in contrast to Diotrephes’ stand.
26. It indicates that Gaius had assessed and fully understood the doctrinal situation at hand and has appealed to John as the highest authority for remedy and confirmation of assessment.
27. A general outline of the doctrinal issues at hand are found in John’s addressing of Diotrephes in vss.9-10:

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- A. It evolves around a spiritual authority that has a power and arrogance trend rejecting apostolic authority and directives given to the church. Vs.9
 - B. He is maligning John and constituents with respect to the directives imposed. Vs.10a
 - C. His rejection is to such a degree, he has closed doors to giving an ear to other authorized communicators that otherwise would articulate the **truth** pointing out his STA driven failures. Vs.10b
 - D. The result is abuse of his authority to those under his charge. Vs.10c cp.1Pet.5:3
28. The bottom line of the conflict is that Gaius is at odds with a spiritual authority that rejects doctrine insisting upon a faulty application by others.
 29. Whether as a peer or under Diotrephes authority, in his appeal to John regarding the matter it denotes Gaius' orientation to the RCC in dealing with the conflict.
 30. Rather than becoming involved where he has no direct doctrinal jurisdiction, he makes the right application seeking advice and counsel of his right P-T.
 31. Gaius was not willing to go off "half-cocked" under the guise of righteous indignation when he fully understood he had no doctrinal right to personally try and straighten Diotrephes out.
 32. Again, it must remain clear that contextually we are dealing with a "misfiring" authority in the local church.
 33. Gaius' "the **truth**" is his accurate insight to human viewpoint/false teaching and how to deal with this conflict situation doctrinally.
 34. He has kept his own STA out of the picture sufficiently and has made the right application.
 35. Believers that deal with conflicts with others, especially dealing with abusive authorities, that maintain the presence of proper application in humility instead of personal retaliation present a believer that has a lot on the ball spiritually.
 36. Gaius was not willing to engage in verbal arguments or wars with Diotrephes or slander, gossip, etc., but simply put the matter in God's hands by appealing to a higher authority for direction, guidance and relief in the situation.
 37. Those that can refrain from "sins of the tongue" in this regard have the mark of one that is advancing in the POG keeping the STA adequately isolated. Cp.Jam.3:2
 38. This is why John **was** so **very glad** to hear **how much** Gaius was **walking in** the sphere of **truth**.
 39. In vs.4, John goes on to reiterate the degree of pleasure this kind of news gives him and states, "**I have no greater joy than this, to hear of my children walking in the truth**".
 40. The term '**children**' refers to the relationship of members of right congregation to right shepherd. Cp.1Cor.4:14; Gal.4:19; Phi.2:19-22 ref. Timothy to Paul
 41. John now uses the definite article with the noun "**truth**" with the believer's "**walking**" pointing to the **truth** of BD particularly the royal imperatives.
 42. When believers are willing to isolate the STA and apply BD in its stead, they are then conducting their lives according to the WOG.
 43. Those that can evaluate situations, relationships, etc., in life and put the doctrine together for application are believers that are leading their lives **in the** sphere of BD.
 44. John dogmatically states that as a congregation's right shepherd he experiences no **greater joy** experientially than **to hear** of believers aligning their lives up with **truth**.
 45. Right congregation is right P-T's **joy** and crown both now and in Ph₃. 1The.2:19,20

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46. It is a very real motivation behind the P-T's persistence and drive to study and teach in that he has hope that those of his congregation will hear it, embrace it and do it in accordance to his very teaching of **truth**. Cp.1Joh.1:4
47. +V adjusted sheep are part of the pastor's blessing in time and help keep a smile on his face.
48. Apostolic authority is preserved today through the writings of the NT.
49. All P-T's remain under this authority with respect to their teaching and the NT is the guide for these authorities with respect to the church.
50. A similar situation today might be when a P-T departs from the faith and insists his congregation separate from other known +V believers of other adjusted local churches by promoting a fear of judicial retribution.
51. Or that the P-T insists upon other faulty applications by his sheep in contradiction of sound teaching with the same fear of judicial reprisal.
52. That there are no Apostles physically remaining today to deal with an abuse of authority such as this, the congregation has the right to appeal to God and the directives/royal imperatives of the NT for direction, guidance and relief.
53. That P-T's do not have authority over other P-T's, they are to evaluate one another according to BD and defer any abuses of another peer to God and let Him resolve the conflict(s).
54. Principle: The P-T (or any other spiritual authority) has no right to play "God" over their subordinates in contradiction to sound apostolic teaching.
55. While there is a place for judicial judgment within the local church (1Cor.5:12), this judgment must fall within the dictates of sound BD.
56. The highest office extant today (P-T) remains under Apostolic authority.

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GAIUS PRAISED FOR HIS CONTRIBUTION TO THE CAUSE OF GRACE (VSS.5-8)

EXEGESIS VERSES 5 – 6:

GNT 3 John 1:5 \backslash Agaphte(piston poieij o] ean ergash| eij touj adel fouj kai. touto xenouj(

NAS 3 John 1:5 **Beloved, you are acting faithfully in whatever you accomplish for the brothers,** \backslash Agaphte(*agaphtoj (ap-vm-s; "Beloved") poieij poiew (vipa--2s; "you keep on acting/doing/performing") piston pistoj (ap-an-s; "faithfully"; denotes a "faithful doer") o] o]j (rel. pro./an-s +) ean (part.; "in whatever/which faithful thing if it might be") ergash| ergazomai (vsad--2s; "you might accomplish/work/apply") eij (pa; "for/unto") touj o` adel fouj adel foj (d.a. + n-am-p; "the brothers"; ref. fellow believers) **and especially when they are strangers;** kai, (cc) touto outoj (near dem. pro./an-s; emphatic use; "especially this thing"; looks at what follows) "when they" supplied xenouj(*xenouj (ap-am-p; "strangers/foreigners/one of which there is no previous acquaintance or familiarity"; used 14x)**

GNT 3 John 1:6 oi] emarturhsan sou th| agaph| enwpion ekklhsiaj(ouj kalwj poihselij propemyaj akiwj tou/ qeoul

NAS 3 John 1:6 **(CORRECTED) These have borne witness to your love before the church;** *oi] o]j (rel. pro./nm-p; "These"; ref. "strangers") emarturhsan marturew (viaa--3p; "have borne witness/testified") sou su, (npg-2s; ref. Gaius) th| h` agaph| agaph (d.a. + n-df-s; "the love"; looks to application of Divine love) enwpion (pg; "in sight of/in front of/before") ekklhsiaj(*ekklhsia (n-gf-s; "church") and you will do well to send them on their way in a manner worthy of God.* "and" supplied *poihselij poiew (vifa--2s; "you will do") kalwj (adv.; "well/beautifully/fitly/honorably/rightly"; used 36x) propemyaj propempw (circ. ptc./a/a/nm2s; "to send on one's way/sending forward with help"; used 9x) ouj o]j (rel. pro./am-p; "them/these men") akiwj (adv.; "in a manner proper to/worthily/suitable") tou/ o` qeoul qeoj (d.a.+n-gm-s; "of the God"; gen. of reference; it defines the limits that confirms doing what is suitable i.e., according to the POG)**

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ANALYSIS VERSES 5 – 6:

1. After immediately encouraging Gaius with an expression of pastoral pleasure regarding him, John now continues to place accolades upon his application of BD.
2. Praise bestowed on fellow believers under the right circumstances is sanctified exalting/boasting.
3. It is contextually designed to be a means of edifying encouragement for the recipient, not to feed their approbation or promote a hidden agenda via flattery.
4. Here, it is designed to validate Gaius' stand for the truth in contrast to an authority depreciating and bad mouthing the very applications he adheres to.
5. His praise for Gaius centers on his applications of hospitality towards those in the ministry.
6. He re-addresses Gaius as **'Beloved'** grammatically to denote a change of emphasis in the epistle, while maintaining the flow of encouraging context.
7. That these verses look at Gaius' applications of hospitality, they are to be understood in contrast to Diotrephes acts of hostility in the same vein in vs.10.
8. That Diotrephes is trying to squelch this very application that Gaius has been faithful in, John deems it appropriate to reinforce Gaius as to his application.
9. Again, whether Gaius is another P-T or simply a subordinate under Diotrephes is not the issue, but the correct application is the issue.
10. The more personal use of **'Beloved'** with regards to Gaius, is further designed to reemphasize grace with respect to him.
11. That it follows with a high praise of his application to the saints, it emphasizes the application of grace by Gaius towards others as another reason that he is loved by God and John.
12. That Gaius has reciprocated with Divine **love** towards others in response to being loved by God, his status as **'Beloved'** is seen in its fullest measure.
13. John then highlights one outstanding application that deems Gaius experientially worthy of this title while confirming that **'you are acting faithfully in whatever you accomplish for the brothers'**.
14. The noun **'brothers'** is with the definite article and looks specifically to those men with communicative gifts and missionary itineraries. Cp. vs.7-8
15. The term "missionary" is not found in the NT, either in the NAS or KJV.
16. Neither is it a spiritual gift or office. *See Doctrine of Spiritual Gifts.*
17. A close equivalent Greek word synonymous to the meaning of missionary is diakonia – diakonia that literally means to render service, ministering especially under authority and found 34x in the NT translated mission, ministry, service, support and preparations.
18. The term missionary has been coined by early Christians to describe those in the ministry that traveled geographically in support of the propagation of the gospel.
19. The examples of those engaged in missionary activities in the NT are not presented as men acting on their own authority, but always under a higher authority.
20. Even the 12 Apostles acted under the authority of Jesus Christ (Mat.28:19) and others that were legitimate were operating under apostolic authority.
21. A close scrutiny of the NT reveals that unlike most of the "missionaries" today that run rampant declaring the whole world their canon as sovereign authorities, these men aligned themselves under apostolic authority and were lead by the H.S.

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22. In fact the NT is replete with warnings against those operating outside of apostolic authority branding them as false teachers. 1st & 2nd Cor.; Gal. 1st & 2nd Joh.; 2Pet.
23. The early church was dependent on the work of traveling prophets, evangelists and pastor-teachers (P-T's might travel in an evangelistic mode before being permanently established with their right congregation i.e., ex. Timothy cp.Act.20:4; 2Tim.4:5). Eph.4:11
24. These men operated under apostolic authority sent to assist them preaching and teaching in their absence and answered directly to them.
25. Gaius, whether another shepherd or a layman opened his doors to them in hospitality.
26. He was fastidious in ensuring that these men were treated with all due respect **acting faithfully in** making provision for them to help meet their physical and logistical needs.
27. Gaius was faithful in fulfilling the royal imperative of applying double honor to spiritual authorities, especially those that work hard at preaching and teaching. 1Tim.5:17
28. John's commendation is not meaning that Gaius opened his doors to any "willy nilly" missionary teacher or evangelist as that would violate John's injunction in 2Joh.10.
29. He is commending Gaius for proper application towards other communicators that were adjusted, positive and teaching sound doctrine operating under apostolic authority.
30. While obviously many of these would be familiar to Gaius, the noteworthy peak of his application was regarding those unknown to him as John continues, "**and especially when they are strangers**".
31. Men who did not know others on their travels would have especially difficult times finding decent accommodations, except with friends.
32. Gaius essentially "befriended" these showing no partiality to others with respect to providing hospitality to them.
33. That he exuded such attitude towards faithful men in the ministry denotes that Gaius based his applications on the WOG, not just because he knew or especially like them.
34. It was his love for the truth that motivated his applications and the camaraderie or bond that was formed was based on mutual love between he and these men for the truth.
35. Furthermore, that Gaius literally went out of his way in application in this regard points to the level of appreciation he had regarding BD (vs.3).
36. It denotes that he fully understood the sacrifice that those in the ministry make in order to ensure sound teaching is available to those that are positive.
37. He regarded the work of these men to be held in highest esteem reflecting his very attitude of thankfulness to **God** for their applications.
38. That these men would forsake family, homes, businesses, friends and other relationships in order to fulfill their authoritative functions and gifts, Gaius in turn was totally compelled to provide any need he could to fill the void and ensure them at least the creature comforts of home.
39. Principle: One's very attitude towards faithful communicators is a direct reflection of their attitude towards the truth and **God**.
40. There is no place for believers to look down with disdain towards adjusted P-T's whether you personally know them or not.
41. Our assessment and reactions to other adjusted P-T's is not to be based on their looks, familiarities, personalities or other superficial reasoning, but based on our very

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attitude towards the truth that they so graciously and without compunction/hesitation are faithfully presenting.

42. Believers that are truly adjusted will go out of their way to ensure any visiting P-T is treated with the utmost respect and is physically taken care of during their stay.
43. To have apostolic accolades placed upon us in this way, it is not enough simply to mentally or verbally acknowledge men in this regard.
44. The example as set forth by Gaius demands that when opportunity arises we do what we can in application to them that reflects their authoritative positions and the true gifts of **God** given to men they are. Eph.4:8,11 *that denotes some of these “gifts to men” in vs.7 come in the form of communicators that hold office.*
45. While the immediate purpose for writing and the unwritten theme of this letter deals with an abusive authority in the RCC, John now makes clear the written explicit theme of the epistle.
46. And that is the believer’s responsibility before **God** to hold in highest regard in thought and application those men picked by **God** functioning in a communicative office.
47. It denotes the proper attitude the adjusted believer is to have for their spiritual authorities.
48. Hence, why it is so important that when an authority in the RCC malfunctions, it is imperative to follow God’s directives on the matter and not take the affair into our own hands under energy of the flesh via personal vendettas, arguing, etc.
49. For those believers such as Gaius that adhere to the explicit theme of honoring authorities in application, the result will provide opportunity for the **witness** of the life **before** other believers.
50. This is the force of vs.6a, **“These have borne witness to your love before the church”**.
51. The relative pronoun **“These”** grammatically looks to the **strangers** that Gaius has opened his home to.
52. It is one thing to embrace another +V communicator you already know and like; it’s another step above to embrace those in a similar fashion that you’ve never previously met.
53. The result is that when **these men** are in the presence of another **church** or at their own, they will obviously be able to give an excellent report as to the type of +V and applications of which they were recipients.
54. Men that had never met Gaius before and experienced his level of application towards them were obviously compelled to spread the news to others within **the church**.
55. This in turn will obviously encourage other believers standing firm in the faith recognizing there is another +V adjusted believer or church that respects and honors the truth as disseminated through the RCC, as they do.
56. Gaius’ applications in and of themselves became a verbal epistle of Divine love **before the church**.
57. His very application to those in the ministry reflected the highest of orientation to the POG and **love** for the truth in acclimation to the authority structure as designed by **God**.
58. It does not mean he set these men up on any pedestal of STA favoritism over other adjusted believers, only that he realized the supreme importance of their office and function in the POG.
59. John then encourages Gaius to continue with this particular sphere of service stating, **“and you will do well to send them on their way in a manner worthy of God”**.

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60. The future indicative of “**you will do**” coupled with the participle “**to send on their way**” denotes a certainty behind his continuous action and a more clear translation would be “**you will** always continue to **do well** sending **them on their way**”.
61. It is not an order but a confirming declaration.
62. The adverb “**well**/kal wj-kalos” indicates something that is good, fair, right or correct.
63. It looks at his applications as that which is doctrinally correct and pleasing before **God**.
64. John is confirming that Gaius is on the mark doctrinally in all respects to applications to these men.
65. The phrase “**in a manner worthy of God**” emphasizes the due respect **God** expects from believers regarding men in the ministry.
66. Gaius not only provided accommodations, etc., while they were in the area, he also ensured that they were not wanting in need when they departed.
67. He went over and beyond in application and that fact declares that there is no place for stinginess when it comes to application towards visiting P-T’s.
68. To not provide assistance to those that are in the ministry is to bring reproach on God’s name.
69. Our attitudes and applications at Lake Erie Bible Church to visiting adjusted P-T’s and/or other believers from other churches directly reflects upon our **witness** of the life to these churches.

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EXEGESIS VERSES 7 – 8:

GNT 3 John 1:7 upe^r ga^r tou/ onomatoj exh^l qon mhden lambanontej apo. twh eqnikwh^l

NAS 3 John 1:7 **For they went out for the sake of the Name,** ga^r (explan. conj.) exh^l qon exercomai (viaa--3p; "they went out") upe^r (pAbl; "for the sake of/on behalf of/instead of") tou/ to, onomatoj onoma (d.a. + n-Abln-s; "the Name") **accepting nothing from the Gentiles.** lambanontej lambanw (circ. ptc./p/a/nm-p; "accepting/receiving") mhden mhdeij (neg. card. adj./an-s; "not one thing/nothing") apo, (pAbl) twh o' eqnikwh^l eqnikoj (d.a. + ap-Ablm-p; "the nationals/foreigners/Gentiles"; used 4x; its use in the NT looks at anyone not a Jew)

GNT 3 John 1:8 hmeij ouⁿ ofei,|omen upolambanein touj toioutouj(iha sunergoi. ginwmeqa th^l al hqeia^l

NAS 3 John 1:8 **Therefore we ought to support such men,** ouⁿ (infer. conj.; "Therefore/consequently/as a logical result based on what precedes") hmeij egw, (emphatic; npn-1p; "we ourselves"; looks to John, Gaius and other oriented believers) ofei,|omen ofei,|w (vipa--1p; "ought/are under obligation/indebted to") upolambanein upolambanw (supple. inf./pa; "support/help/lit. lift up someone to a higher state"; used 5x) touj o' toioutouj(toioutoj (d.a. + dem. pro./am-p; "such men/men of this sort") **that we may be fellow workers with the truth.** iha (cs; purpose) ginwmeqa ginomai (vspd--1p; "we may become") sunergoi. sunergoj (ap-nm-p; "fellow workers/workers together with" used 13x) th^l o' al hqeia^l al hqeia (d.a. + n-If-s; "the truth")

ANALYSIS VERSES 7 – 8:

1. In vs.7, John now explicitly makes clear that is due to sacrifice by those in the ministry as to justification for Gaius applications explaining, **“For they went out for the sake of the Name, accepting nothing from the Gentiles”**.
2. **“The Name”** in view looks to the reputation of Jesus Christ in Person and message. Cp. Act.2:21; 2:38; 3:6; et al
3. These communicators of BD labored in Jesus’ **name** as appropriate to their gifts and offices on behalf of evangelizing the unsaved world.
4. It points to their own motivations to comply and apply with respect to their functions.
5. First and foremost they were motivated based on the grace given to them for their own salvation and their love for the One in truth that provided it.

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6. They were compelled to reciprocate in love to others in service to Christ offering them the same grace they themselves have received.
7. The epitome of the grace orientation is seen in the fact that they accepted not one thing **from the Gentiles** of whom they were evangelizing.
8. It is important to realize that this grace was offered to the Jew first, then to the Greeks/**gentiles**. Rom.1:16
9. While the Church is the result of rejection of God's plan by the Jewish nation, Christianity started with the Jews and was propagated by them as seen in the 12 Apostles, all Jewish. Cp.Rom.11:17-24
10. That Israel corporately rejected the truth, the gospel was then spread to the gentile world.
11. It was the policy of those evangelizing in this regard not to receive any remuneration from new converts or the unsaved.
12. It was deemed inappropriate and undermined the grace of salvation as being the free gift of God. Rom.6:23
13. Paul refused aid from new converts and rather supported himself as necessary to function in this regard. 1The.2:7-9
14. It points to the principle that the dissemination of the WOG is to remain aloof from monetary motivation and gain by communicators of it. Tit.1:7 cp.vs.11; 1Pet.5:2 cp. 2Cor.2:17
15. Evangelists and missionaries today that disregard this principle are not operating under apostolic authority.
16. Other philosophers and religious types fall into the same category by charging for their lectures, teachings, tapes, books, evangelization camps, outings, etc.
17. There is no place to evangelize the unsaved or even ph₂ evangelizing of new converts and to be passing the offering plate.
18. While there is an obvious place for support to those in the ministry, it is to come from established believers (local churches) that understand the true principle of giving and giving priorities. Cp.1Cor.9:1-14 *in Paul defending himself against his critics as having the right of monetary and logistical support from churches he established.*
19. There is nothing wrong with a new P-T that may fill vacated shoes of office in an established local church to expect financial maintenance.
20. However, even then the adjusted communicator will not make money a primary issue to begin with and will respond solely on guidance of the H.S. and his desire to function and teach in accordance to God's will.
21. And for the congregation, it must always be remembered that whatever level of maintenance they may provide for their P-T, it will be hard pressed to compare to the real sacrifice these men truly make on your behalf.
22. Many have left semi-affluent niches with increasing financial possibilities and retirement or at the minimum guaranteed checks each week in order to teach others the truth.
23. Motivated by grace and **the truth** they opt to rely totally on a system of grace giving by the churches in application for their livelihood. *(This does not mean they don't look to God first and foremost to supply their needs, as it is obvious that they do since they are willing to embrace a system of free will giving for their support.)*
24. And again, this does not take into account other sacrifices such as friends, homes, familiar surroundings and a total disruption of their niche in general.
25. For the truly adjusted communicator, this is all from motivation **for the sake of the Name**.

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26. That the gospel is designed to be disseminated based on grace and adjusted communicators are willing to comply, John makes clear **therefore** in vs.8 that **we ought to support such men**.
27. The “**we**” in view looks to John, Gaius and all other established believers.
28. He explicitly declares our responsibility to provide **support** for those men that rely on the church to carry out their evangelistic and pastoral duties.
29. Today, the same scenario may occur for P-T candidates that God opens the doors to evangelize in some form of missionary work seeking other +V with the gospel ph₁ and/or potential +V sufficient to establish a new church.
30. Men that go out in this regard should not have to rely upon their own resources as sole **support** for themselves and their families.
31. Obviously, once a church is established, they are free to teach the appropriate doctrines for the application of their own churches towards their maintenance.
32. Lake Erie Bible Church’s **support** given to Maranatha Seminary reflected the very principle at hand.
33. We have supported another local church that has trained men and were willing to do so with no financial burden upon any of these men or other potential churches that may reap the benefit of this grace.
34. We have supported a ministry that has maintained the apostolic tradition of the early church.
35. When we individually and corporately **support** men and other ministries that adhere to this principle, we fulfill a higher principle as John concludes, “**that we may be fellow workers with the truth**”.
36. The churches applications towards their own P-T and other grace communicators makes them direct instruments in God’s plan in providing **the truth** of BD.
37. Gaius perfectly illustrates the believer that recognizes the value of an adjusted ministry.
38. Such a believer will experience prosperity in time and SG₃ in Ph₃.
39. It is **the truth** and our love for it that is to be the dominant motivation behind the application of giving.
40. The giving is to be without “strings” attached just as our own salvation is so unfettered.

3rd JOHN THE PRIMARY PURPOSE FOR WRITING AND INSTRUCTIONS (VSS. 9-12)

EXEGESIS VERSES 9 – 10:

GNT 3 John 1:9 :Egraya, ti th| ekkhhsia| all| o| filoprwteuwn autwh Diotrefhj ouk epidecetai hma|

NAS 3 John 1:9 **I wrote something to the church;** :Egraya, grafw (viaa--1s; "I wrote/penned"; John is the subject) ti tij (indef. pro./an-s; "something") th| h| ekkhhsia| ekkhhsia (d.a. + n-df-s; "to the church"; emphasizes the assembled church, hence the local church as representative of the church universal) **but Diotrefhes, who loves to be first among them,** all| alla, (strong advers.) Diotrefhj (n-nm-s; hapax) o| filoprwteuwn filoprwteuwn (d.a. + adj. ptc./p/a/nm-s; "who loves to be first/strives to be first/desires top rank"; hapax) autwh autoj (npgm3p; "among men"; note the masculine gender; is not ref. to "the church", which is feminine gender; looks at his rank among the communicators previously mentioned) **does not accept what we say.** ouk ouw (neg. +) epidecetai epidecomai (vipd--3s; "does not accept/ acknowledge/receive"; used 2x cp. vs.10) hma| egw, (npa-1p; lit. "us"; contextually via the letter "what we say"; the "we/us" looks at all that align themselves to the apostolic authority of instruction in the letter)

GNT 3 John 1:10 dia. touto(ean el qw(upomnhsw autou/ ta. erga a| poiei/ logoij ponhroi| fluarwh hma|(kai. mh. arkoumenoj epi. toutoij oute autoj epidecetai touj adel fouj kai. touj boulomenouj kwlupei kai. ek thj ekkhhsiaj ekballei|

NAS 3 John 1:10 **For this reason, if I come, I will call attention to his deeds which he does,** dia, (pa +) touto(outoj (near dem. pro./an-s; "For this reason/because of this") ean (cs; intro. 3rd class cond.; "if") el qw(ercomai (vsaa--1s; "I might come"; 3rd class cond. = maybe yes or maybe no) upomnhsw upomimnh|skw (vifa--1s; "I will remind/recall/call to mind/call attention to"; used 7x) autou/ autoj (npgm3s; ref. Diotrefhes) ta. to, erga ergon (d.a. + n-an-p; "deeds/works/actions") a| oj (rel. pro./an-p; "which"; ref. to his works) poiei/ poiew (vipa--3s; "he keeps on doing/he does") **unjustly accusing us with wicked words;** fluarwh fluarew (circ. ptc./p/a/nm-s; from fluw (phluo) meaning to bubble up; " while unjustly accusing/inflating or empty talk/making exaggerated charges against someone"; hapax)

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h μ aj(egw, (npa-1p; ref. John and other adjusted communicators) p ν nhroi ν p ν nhroj (a--Im-p; "with wicked/evil/malicious"; without the d.a. that which is inherently evil) logoi ν logoj (n-Im-p; "words") **and not satisfied with this, neither does he himself receive the brothers,** kai, (cc) mh, (neg. +) arkoumeno ν arkew (circ. ptc./p/p/nm-s; in the passive; "not satisfied/content"; used 8x) epi, (pL; "with/at") toutoi ν outoj (near dem. pro./Ln-p; "these things"; ref. verbal attacks) oute (neg. conj.; "not even/neither") auto ν auto ν (n ν nm3s; emphatic; "he himself") epidecetai epidecomai (vipd--3s; "receives/accepts/welcomes"; same as vs.9; here emphasizes inhospitable behavior) touj o ν adel fouj adel foj (d.a. + n-am-p; "the brothers"; looks back to vs.5 indicating traveling communicators) **and he forbids those who desire to do so, and puts them out of the church.** kai, (cc) kwl u ν ei kwl u ν w (vipa--3s; "he forbids/retrains/prevents/hinders"; used 25x) touj o ν boulomeno ν boulo ν mai (d.a. + subs. ptc./p/d/am-p; "those desiring/wanting/wishing/ intending to do something") "to do so" supplied kai, (cc) ekba ν lei ν ekba ν lw (vipa--3s; "he casts out from/puts them out/excommunicates them") ek (pAbl; "out from") th ν h ν ekk ν hsia ν ekk ν hsia (n-Ablf-s; "the church"; the local church representing the church universal)

ANALYSIS VERSES 9 – 10:

1. John now brings the letter to a climax introducing that which more than anything else precipitated its penning.
2. John does not ease his way into his words, but bluntly and straightforwardly dives into the situation and problem at hand.
3. This further implies that Gaius has appealed to John in this matter and needs no further introduction into the situation and why John is writing.
4. Otherwise we would expect John to more fully develop the situation at hand setting the stage for Gaius and explanation as to why he is broaching this subject.
5. He introduces one named **Diotrephes**, a name mentioned only here in our verse in the NT.
6. That there is no further information regarding this man, the issue isn't who he is per say, but what he is as applied to **the church** in rank and office.
7. John begins with that which sparked the problem and explains, '**I wrote something to the church**'.
8. "**The church**" here emphasizes the local **church** responsible for the dissemination of the truth of BD as it is to be taught and applied as representative of the **Church** universal.
9. John, following his style of omission in this letter, does not give any indication as to what he **wrote**, only that it was **something** that obviously had to do with doctrinal teaching and/or instructions that **the church** was to adhere to and apply.

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10. His omission in this regard in turn states that the real issue at hand is not the content of doctrine per say, but rather that he as an Apostle holding the highest authoritative position in **the church** has exercised his Apostolic authority regarding **the church** in connection with doctrine.
11. The only point John wants his readers to focus in on is the simple fact he issued doctrinal directives for **the church** and fully expected these things to be adhered to and applied in the local assembly and passed on to each of the churches.
12. It points to the crux of the unwritten theme of the epistle i.e., examples of proper and improper exercise of authority in the royal chain of command.
13. It is John as author and “the Elder” with highest authority in **the church** that is the standard presented as a proper functioning authority.
14. The RCC authoritative head begins with God the Father, whose authority is given to Jesus Christ (Joh.5:30 cp. vs.27; cp.3:35), who passed His authority to God the Holy Spirit (Joh.14:16,26 cp. 16:13), with this authority in turn passed down to the 12 Apostles (Mat.28:19-20).
15. All other subsequent communicative gifts and offices fall under Apostolic authority.
16. The instructions and doctrine handed down by these authorities are preserved for us today in the NT Scriptures.
17. The majority the NT was written by the apostles’ Matthew, Paul, John and Peter.
18. The other writers, Mark, Luke, James and Jude, were all close associates of the Apostles, eyewitnesses of the incarnation and functioned in **the church** under Apostolic authority.
19. The NT writings combined represent all of the doctrine and instruction necessary for **the church** to function properly according to the POG and as instituted by Apostolic authority.
20. It is the responsibility for all overseers/shepherds/P-T’s holding communicative offices in **the church** to adhere to the principles and guidelines of Apostolic authority in exercise of their own authority within **the church**.
21. For those men that strictly adhere to these guidelines , while not wavering, they too represent a properly functioning authority in the RCC.
22. Gaius in this epistle is representative of someone that has a conflict with another authority that is maladjusted to Apostolic authority, while in turn himself is adhering to sound doctrine.
23. Gaius’ appeal to John therefore centers on what if anything he is to do regarding the conflict.
24. It is the man **Diotrephes** that represents the maladjusted authority within **the church**, as John continues, **‘but Diotrephes, who loves to be first among them, does not accept what we say’**.
25. John makes it clear that **Diotrephes** has openly rejected Apostolic authority and those that adhere to it and will not embrace their dictates.
26. For application today in **the church**, this could be any P-T, deacon or other authority in **the church** that openly rejects the truth regarding doctrine and function of the local **church**.
27. John then inserts that the STA motivation behind authorities of this ilk looks to someone that has an arrogance and power trend as seen in the phrase, **“who loves to be first among them”**.
28. The personal pronoun **“them/autoj-autos”** is a masculine plural and looks back to the other men holding office in **the church** that Gaius so humbly respects.

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29. **Diotrephes** not only resented John's authority and influence over **the church**, but other peers operating under John's authority.
30. He was fired by STA ambition and would not rest until he had ultimate authority with puppet control of those under his authority.
31. He represents a spiritual authority driven by personal ambition for power and control rather than a zeal for the Word of God.
32. His arrogance and other STA perversions convinced him that as a spiritual authority he had the right to "play god" sovereignly claiming for himself all rule and power over his allotted domain.
33. Approbation, envy and monetary trends could also be players in this type of thinking.
34. Whatever STA combinations were in play, the end result looks to someone that rejects authority and BD in order to enhance their own positions of authority.
35. **Diotrephes** is in stark contrast to adjusted authorities that regard their positions to be of service in the sphere of grace, humility and truth. Cp.Mat.19:27-30; Mar.9:35; Cp.Mat.5:19; Luk.9:46-48
36. In vs.10, John gives the prescription as to be applied to the **Diotrephes** situation and states, "**For this reason, if I come, I will call attention to his deeds which he does**".
37. The phrase, "**for this reason**" looks back to the combination of arrogance and rejection of BD behind Diotrephes' gross maladjustment of office.
38. John makes clear that any intercession on his part is not due to simple misapplication (incidental sinning) in this man's life, but because he has turned his back to the truth using his authority for personal STA reasons and goal.
39. Furthermore, Diotrephes' actions have direct impact upon **the church** and other believers affiliated with it, as the remainder of vs.10 will point out.
40. The phrase "**if I come**" is a 3^d class condition and emphasizes John's volitional choice to intercede in the matter.
41. While it contextually carries a temporal force implying "when **I come**", it first and foremost points to the fact that it is John as the highest authority in the situation that will determine "**if and when**" he will confront and address the situation.
42. He lets Gaius (and others) know that it is his right and obligation to handle this matter, as he sees fit and in his own timing.
43. Furthermore, it denotes that John does not overreact to the news, but will place it on his list of priorities and handle it according to God's will and timing in his function of office.
44. In application, it implies that it is not Gaius' right to insist upon his own remedies and timing, but that right is to be left to the discretion of John as lead by the H.S.
45. Gaius is to faith-rest and put confidence in his authority for proper resolution.
46. In anticipation of the severity of the situation and probable arrival, John then proclaims with certainty his avenue of dealing with **Diotrephes**.
47. His methodology **will** be by confronting him and exposing his fallacious actions.
48. John issues no more threats in the epistle regarding **Diotrephes**.
49. He avoids imposing any further predetermined judicial sentences upon him.
50. This implies that John will not take further action until **Diotrephes** is appropriately confronted face to face, given opportunity for rebuttal, further opportunity to repent, pull in his horns and get his spiritual act together.
51. Obviously, if **Diotrephes** is unwilling to humble himself and reform in this regard, John has recourse to proclaim him unfit for office.
52. The same goes if **Diotrephes** refuses to grant audience to John.

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53. John would then sever fellowship and ties with **Diotrephes** as he would be labeled a false teacher. 2Joh.7-11
54. The issue in this epistle is not gross immoral reversionism, rather an abuse of office in rejection of the truth.
55. For those that engage in gross immorality, the commandment is to separate them from **the church** if there is no change of mind. 1Cor.5:2,13
56. For authorities in office explicitly, if there is no ceasing of their sin the charge is to rebuke them in the presence of the congregation. 1Tim.5:19-20
57. The logical balance between these two passages is that the sin of 1Timothy is less than gross immorality of 1 Corinthian's (incest, pedophilia, bestiality, murder, criminal activity i.e., those things that society in general condemns as totally unacceptable).
58. There are no explicit examples of Apostles removing men from office in the NT (at least not in my studies) and the indication is that separation based on the degree of sin is the key application, while the physical removal from office is put into God's hands for execution. (*Matthias in the book of Acts was appointed Apostle by the remaining 11 and obviously had to step down in lieu of Paul. However, technically speaking, Matthias never held office legitimately, as Jesus was the only authority permitted to appoint the 12.*)
59. **Diotrephes** is not guilty of a lascivious or criminal type of sin and therefore judicial action comes as a rebuke and any further action of removal from office will work itself out through the normal course of life under God's control
60. Otherwise, there is a distinct possibility that **Diotrephes** (and men like him) would remove himself from the picture when confronted.
61. In either case, the facts **will** come out and other +V involved in the situation would be free to seek another positive communicator without violating the principle of right pastor right congregation. Cp.Joh.10:1ff
62. John would make it clear to all concern that they are not under further obligation to adhere to the authority of **Diotrephes**.
63. As applied today in the RCC:
 - A. Concerning a deacon: The congregation (and board) are to defer to the pastor for direction and guidance in accordance to proper judicial proceedings concerning elders as outlined in the Bible and **church** constitution.
 - B. It is ultimately the pastor's responsibility to see that the issue is addressed and his prerogative as to how the proceedings are to take place.
 - C. For a deacon to be declared unworthy by the pastor to retain office at LEBC, these proceedings have been outlined in our constitution.
 - D. Concerning the P-T: The congregation and board are to defer to Apostolic authority i.e., the directives of BD looking to the power of God's word and His authority for proper resolution.
 - E. If it is clear that a P-T falls into a category of gross abuse of office or unrepentant sin, his works are to be exposed to the congregation who then can clearly and with a free conscience before God seek another communicator in accordance with our constitution.
64. John finishes vs.10 by outlining in general **deeds** of **Diotrephes** that would place one in his position in direct violation of abuse of authority:
 - A. **Unjustly accusing us with wicked words.**
 - B. **And not satisfied with this, neither does he himself receive the brothers.**
 - C. **And he forbids those who desire to do so, and puts them out of the church.**

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65. **Diotrephes** is first guilty of maliciously maligning John and associates to include anyone (such as Gaius) that adhered to Apostolic authority.
66. By application, this would be tantamount for a deacon to openly slander and take issue with sound teaching of a P-T.
67. It would be tantamount to a P-T to openly malign the truth of BD in contempt of the RCC and other peers that adhere to it.
68. Secondly, **Diotrephes** is seen not satisfied with just verbal attacks, but is also not willing to **receive** another visiting teacher that adheres to the truth.
69. This in essence declares that the abusive authority in view has made it clear he has closed doors to any further consideration and correction by others that otherwise would seek to address the issue doctrinally.
70. He has entered into an abuse of the doctrine of separation in order to perpetuate his agenda.
71. There are no Biblical grounds to separate from other adjusted positive believers, pastors or churches.
72. Thirdly, **Diotrephes** made unjust demands upon those under his authority to follow suit of misapplication with threats of excommunication from the assembly.
73. Obviously, if **Diotrephes** had the power to kick believers out of **the church**, he was a P-T or equivalent in authority.
74. Though he is an abusive shepherd, the charges of abuse and maladjustment can still be applied to all authorities in the RCC.
75. It could come in the person of a deacon that rebelliously takes issue with the teaching and not satisfied with that places threats upon others that will not support him.
76. For the highest extant office today of P-T, **Diotrephes** represents a “bully” pulpit.
77. His inordinate ambition and consequent disdain for all peers produced a spiritual dictator that in his blindness was seeking to force his own brand of doctrine down the sheep’s throats and consequently forcing misapplication of **the church**.
78. He in turn suppresses the truth as represented by the letter John previously issued.
79. John is not dealing with an authority’s personal failures in life, rather he is dealing with an authority that it has become very clear rejects instruction/doctrine for **the church**, rejects correction and insists upon others to follow his lead or fall under judicial condemnation.
80. A tell-tell sign for any office engaged in this type abuse are attempts to hinder those under authority in making the proper applications, pushing separation from other known adjusted believers/authorities and seeking a form of retribution upon those that do not comply.
81. Just as failure to apply separation from false teachers/-V is indication of maladjustment, so is failure to keep doors open and embrace adjusted teachers/+V a sign of maladjustment.
82. The commandment is to love one another and to spurn +V (inhospitable, verbal attacks, etc.) reflects disdain for the truth.
83. The only place for judicial condemnation of believers by authorities within **the church** is as outlined in the NT (such as gross reversionism that brings reproach upon **the church**).
84. This epistle serves as a warning for any pastor (and other authorities) that engage in abuse of power in office. Cp.Jam.3:13-16
85. In lieu of direct Apostolic intervention, the NT that is the recorded Apostolic handbook of **church** management instructs **the church** that they free to appeal to the

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higher authority of BD and are under no obligation to any human authority to violate or misapply the truth.

86. Even under the single Bishop system extant today, all P-T's remain under Apostolic authority in the RCC and those that react adversely to this authority release those under their authority from any obligations for the sheep to follow suit.
87. While believers remain under a pastor's authority as long as they assemble in any particular **church**, they are not obligated to obey commands in contradiction to BD.
88. It points to the principle that the highest authority in **the church** to which all are obligated to follow remains the truth of BD, as vss.11-12 make clear.
89. For suppressing the truth of a doctrinal letter, bucking authority and gross abuse of authority Diotrephes' rebuke of actions has been immortalized in a canonical epistle!
90. *Read article on Canonicity.*

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THE HIGHEST CHRISTIAN OBLIGATION TO
AUTHORITY EXPRESSED
AND PERSONAL EXAMPLE VALIDATED

EXEGESIS VERSES 11 – 12:

GNT 3 John 1:11 Ἰαγαπήτε(μη. μιμού/ το. κακόν ἀλλὰ. το. ἀγαθόν ὁ ἀγαποῖν ἕκ του/ θεου/ ἐστίν ὁ κακοῖν οὐκ εἰδρακεν τον θεόν

NAS 3 John 1:11 **Beloved, do not imitate what is evil, but what is good.** Ἰαγαπήτε(*agaphtoj* (*ap-vm-s*; "Beloved"; ref. Gaius) *μη*, (*neg. +*) *μιμού/μιμῶμαι* (*vImp./p/d--2s*; "do not imitate/follow the example of"; used 4x) *το*, *κακόν* *κακοῖν* (*d.a. + ap-an-s*; lit. "the evil thing" hence, "what is evil/morally wrong") *ἀλλὰ*, (*strong advers.*) *το*, *ἀγαθόν* *ἀγαθοῖν* (*d.a. + ap-an-s*; lit. "the good thing" hence, "what is good"; Divine good is in view) **The one who does good is of God; the one who does evil has not seen God.** ὁ ἀγαποῖν ἁγαποῖν (*subs. ptc./p/a/nm-s*; "The one who does good/doing right"; used 9x) *ἐστίν* *εἰμι*, (*vipa--3s*) *ἐκ* (*pAbl*) *του/οἱ* *θεου/θεοῖν* (*d.a. + n-AbIm-s*) ὁ κακοῖν κακοῖν (*d.a. + subs. Ptc./p/a/nm-s*; "the one who does evil/that which is in contrast to good or being right"; used 4x) *οὐκ* *οὐ* (*neg. +*) *εἰδρακεν* *οἶδρα* (*viPFa--3s*; "has not seen"; w/existing results) *τον* ὁ θεόν *θεοῖν* (*d.a. + n-am-s*)

GNT 3 John 1:12 Διητριῶν μαρτυροῦνται ὑπο. παντων και. ὑπο. αὐτῆς τῆς ἀληθείας και. ἡμεῖς δε. μαρτυροῦμεν(και. οἶδα ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴ ἐστίν

NAS 3 John 1:12 **Demetrius has received a good testimony from everyone, and from the truth itself;** *Διητριῶν* *Διητριῶν* (*n-dm-s*; "Demetrius"; used 3x; *Act.19:24,38*) *μαρτυροῦνται* *μαρτυροῦνται* (*viPFp--3s*; "a good witness/testimony/good report") *ὑπο*, (*pAbl*; emphasizes agency; hence the witness of Demetrius is through or by the agency of; this preposition is translated "has received from") *παντων* *παντων* (*ap-AbIm-p*; "everyone/all men") *και*, (*cc*) *ὑπο*, (*pAbl*; "from/by") *τῆς* *ἡ* *ἀληθείας* *ἀληθείας* (*d.a. + n-AbIf-s*; "the truth/BD") *αὐτῆς* *αὐτοῖν* (*npAbIf3s*; emphatic or intensive; "itself"; antec. the truth) **and we also bear witness, and you know that our witness is true.** *δε*, (*cc*; "and/now") *ἡμεῖς* *εἰμεν*, (*npn-1p*; emphatic; "we ourselves") *και*, (*adj.*; "also") *μαρτυροῦμεν* (*μαρτυροῦμεν* (*vipa--1p*; "bear witness") *και*, (*cc*) *οἶδα* *οἶδα* (*viPFa--2s*; "you know through experience"; emphasizes the acquired knowledge

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experientially) ofti (ch; intro. indir. disc.) hmwh egw, (npg-1p; "our"; ref. John and other communicators validated by Apostolic authority) h' marturia (d.a. + n-nf-s; "the witness") estin eimi, (vipa--3s) al hqhj (a--nf-s; "true/genuine")

ANALYSIS VERSES 11 – 12:

1. John now re-addresses Gaius with the term **‘Beloved’**.
2. Again, this term denotes a change of emphasis while maintaining the flow of context.
3. It reiterates the concept of grace as it is bestowed upon Gaius and in application of BD.
4. Contextually it now emphasizes the grace of the POG as it pertains to who and what the believer aligns themselves with under the RCC.
5. There is always a “Diotrephes” potential with any authority in the local church.
6. The POG is very clear that we are to obey to our authorities. Tit.3:1
7. However, God realizes the STA of men and through His grace has provided a higher authority above men that all believers can appeal to in lieu of an abusive or malfunctioning authority.
8. And that is **the truth** of God’s word as instituted and recorded under Apostolic authority.
9. It is BD as the infallible standard of righteousness given to us that reigns as the highest authority over all other human authorities.
10. Our allegiance to any human authority is never expected by **God** to substitute as a higher obligation in obedience to them over obedience to His word.
11. Through the RCC **God** provides the grace necessary for any believer to be released from obligation to any demands of a lesser authority than the WOG instituted by Apostolic authority that is in violation of BD.
12. Gaius, whether a peer to Diotrephes looking to him as an example or as a subordinate, is not obligated in any way to follow Diotrephes’ fallacious mandates.
13. His higher responsibility is to follow God’s directives, which is the force of the royal imperative imposed upon him as John exhorts him to **‘do not imitate what is evil, but what is good’**.
14. The word **“imitate”** means to follow the example of another or to copy them in thought, words or action.
15. All examples in life fall into one of two general categories, either **evil** or **good**, and all believers align and place themselves with one of the examples.
16. The **“good”** in view contextually looks at Divine **good** that demands isolation of the STA and application of sound BD functioning properly in the RCC.
17. The **evil** is anything in contradiction to that.
18. Diotrephes as an authority in the RCC represents the negative or **evil** example that is to be avoided.
19. John makes it very clear that Gaius is in fact under obligation to do otherwise.
20. Even if Gaius is under Diotrephes authority, he is to apply BD in spite of what Diotrephes might otherwise demand or teach.
21. This verse releases all believers from any obligation to sin or otherwise misapply BD, even under the demands of an authority in the RCC.
22. Around us are both the **good** and bad examples of the Christian way of life.
23. Those that consistently set an exemplary example are to be imitated.

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24. Those that fall into this category are those that first and foremost imitate **God** (Eph.5:1) to include those that properly lead us in the Lord, as well as others that apply generally.
25. A pastor and other authoritative offices, such as deacons, are especially responsible to set an example of Divine **good** to others. 2The.3:7-9; Heb.13:7
26. Questions we can ask ourselves to evaluate what kind of an example we are include:
- A. Am I a good example of what the Christian way of life is all about?
 - 1) Growing up spiritually.
 - 2) Adherence to MPR.
 - 3) Fastidious with R_B.
 - 4) Effective prayer life.
 - 5) Functioning under our spiritual gift.
 - 6) Application of Divine love towards one another in general.
 - 7) Applications to the church.
 - 8) Our social associations in life.
 - 9) Our personal conduct.
 - 10) Willingness to forgive when necessary.
 - 11) Acclimation to authority.
 - 12) Parents to children.
 - 13) Children to peers.
 - 14) Zeal for BD rejecting human viewpoint.
 - B. What can I do to change the negative impression that I leave on others?
 - C. What can I do to improve my spiritual image?
 - D. Who do I consider to be my example(s)?
 - E. Am I aware of the many ways I can set a **good** example?
27. John then makes it clear why Divine **good** as a result of orientation to BD is the highest authority and continues, “**The one who does good is of God; the one who does evil has not seen God**”.
28. John in his typical fashion uses a positive example and negative example to distinguish +V from -V.
29. The phrase, “**of God**” is literally in the Greek “from the source **of** (prep. ek) **God**”.
30. This phrase demands that the “**good**” in view is uncontaminated with the STA in line with the truth and hence, Divine **good**, since it gets its source from **God**.
31. The principle is that those that make Divine **good** as their standard for life are following the highest authority in the universe, **God!**
32. In contrast, those that reject His authority do **not** have a spiritual vision of **God** sufficient to produce experiential examples that have eternal consequences, i.e. Divine **good** that equates to SG₃ (the perfect tense of horaw).
33. They do not derive their authority from **God** and are walking their Christian lives blind to Him and hence, an example we are to shun and are free from following.
34. In vs.12, John introduces the fourth and final character of this epistle, a man named **Demetrius**.
35. The only other passage in which this name is used is in Act.19:24,38 of whom it is highly improbable is our **Demetrius**, as this man is highly antagonist to the truth (**Demetrius** the silversmith).
36. Once again, who this **Demetrius** is per say is not the issue, but what he represents contextually.
37. The answer to that is seen in a highest of commendation and validation of his person.

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38. It has been suggested that he is the bearer of this epistle and hence the reason for validation.
39. Contextually however, it makes more sense that this **Demetrius** is another communicator that holds office in a local church.
40. Whether Gaius is a peer or subordinate to Diotrephes, he has looked to him as an authoritative example in teaching and application of BD.
41. Following directly on the heels of John's exhortation that Gaius is freed from Diotrephes malfunctioned authority and is obligated to follow a proper example, it makes total sense that John is now recommending an alternative authority to follow.
42. This is seen in the 3 testimonies of validation given to **Demetrius** :
 - A. He **has received a good testimony from everyone** .
 - B. **And from the truth itself**.
 - C. **And we also bear witness, and you know that our witness is true** .
43. The first validation looks to Demetrius' reputation in general.
44. The **'everyone'** in view looks to all that know him and are familiar with him, and contextually especially those within the church.
45. It emphasizes the fact that he is a man with a reputation that is beyond reproach, a primary code of conduct incumbent upon adjusted P-T's. Cp.1Tim.3:2a,7; Tit.1:7
46. It further implies contextually that he is a solid believer and good manager of the household of God. 1Tim.3:4-6
47. The second validation looks at the **witness from the truth** of BD itself.
48. This looks at the fact that **Demetrius** maintained fidelity to the WOG in his hermeneutical and exegetical approach to its contents.
49. It denotes that **BD itself** validated his very interpretations of Scripture testifying that he was able to teach, exhort, reprove, etc., with sound doctrine and with the correct motivation and MA, other qualifications necessary for an adjusted communicator. 1Tim.4:1-2; Tit.1:9; 1Pet.5:1-3
50. The third and final **witness** begs the most emphasis, since it not only bears Apostolic **witness**, but John doubly emphasizes and reiterates that **our witness is true** .
51. The third validation declares the **Demetrius** falls under the total approval of Apostolic authority and those that adhere to it.
52. It denotes that he is totally adjusted to the RCC and is not off after his own STA power plays like Diotrephes.
53. It proclaims that **Demetrius** fully follows the rules under Apostolic authority is his management of the church.
54. That John equates his validation of **Demetrius** under Apostolic authority on the same level as a **witness** that keeps on being **true**, openly and unabashedly declares that the **truth** of BD is handed down in communication through the RCC as established and taught in the NT canon of Scripture.
55. John is giving Gaius an alternative to Diotrephes with **Demetrius** as an adjusted shepherd that he can attach himself too and follow as a Divine **good** example.
56. **Demetrius** is a communicator (authority) that falls within the correct parameters of one that is validated totally in **truth** and functioning properly in the RCC.
57. That Gaius too remained correctly oriented to **the truth** and has appealed properly through the RCC, he remained protected and now has found deliverance with an adjusted authority that he can adhere too, embrace and follow.
58. **God** is faithful to +V and will not leave them waning spiritually without a properly functioning authority to lead, direct and guide them as examples to **the truth** of BD.

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59. On the one hand this epistle addresses the believers obligation to loyal communicators; on the other hand it releases them from allegiance to those not faithful.

3rd JOHN FINAL WORDS AND GREETINGS

EXEGESIS VERSES 13 – 14:

GNT 3 John 1:13 Polla. eiεon grayai soi alll ouw qe,lw dia. melanoj kai. kalamou soi grafein\

NAS 3 John 1:13 **I had many things to write to you, but I am not willing to write them to you with pen and ink;** *eiεon ecw (viIPFa--1s; "I had") Polla. poluj (ap-an-p; "many things/numerous") grayai grafw (inf. purp./aa; "to write") soi su, (npd-2s; ref. Gaius) alll alll a, (strong advers.) ouw (neg. +) qe,lw (vipa--1s; "I do not wish/desire/am not willing") grafein\ grafw (compl. inf./pa; "to write") "them" supplied soi su, (npd-2s) dia, (pg; "through/with") kalamou kalamoj (n-gm-s; "reed/a reed pen"; used 12x) kai, (cc) melanoj melaj (ap-gn-s; "black/dark/ink"; same as 2Joh.12)*

GNT 3 John 1:14 elpizw de. euqewj se ideih(kai. stoma proj stoma lalhomena 15 eirhnh soi aspazontai, se oi filoi aspazou touj filouj katv onoma

NAS 3 John 1:14 **but I hope to see you shortly, and we shall speak face to face.** *de, (ch) elpizw (vipa--1s; "I hope/trust/await"; used 31x) ideih(oraw (inf. purp./aa; "to see") se su, (npa-2s) euqewj (adv; "shortly/soon") kai, (cc) lalhomena lalew (vifa-1p; "we shall speak/communicate") stoma (n-an-s; lit. "mouth"; idiomatically "face") proj (pa) stoma (n-an-s; "mouth/face") **Peace be to you. The friends greet you. Greet the friends by name.** eirhnh (n-nf-s; "Peace") soi su, (npd-2s) oi o filoi filoj (d.a. + ap-nm-p; "the friends/close companions"; used 29x) aspazontai, aspazomai (inf. purp./pd--3p; "greet/embrace/express good wishes/salute"; same as 2Joh.13) se su, (npa-2s) aspazou aspazomai (vImp./p/d--2s; "Greet") touj o filouj filoj (d.a. + ap-am-p; "the friends") katv kata, (pa; "by/according to") onoma (n-an-s; "name")*

ANALYSIS VERSES 13 – 14:

1. John, having addressed the primary concern for writing to Gaius, now closes this epistle.
2. His closing remarks are similar to 2nd John with obvious noted differences.
3. Both emphasize physical contact and communication and greetings from other +V.

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4. With the pertinent doctrine articulated to handle the immediate concerns, he avoids any further doctrinal subjects that could otherwise be gleaned from Bible classes.
5. This is the force behind vs.13, **“I had many things to write to you, but I am not willing to write them to you with pen and ink”**.
6. While the **“many things”** could include things of a more mundane nature, it hard to fathom an Apostle writing to +V and the content not be laced with BD.
7. Following the content of the letter, the **“many things”** presumably would focus on a variety of issues of mutual concern surrounding the church.
8. **But**, however one may “slice and dice” the **“many things”**, the primary emphasis is that John has fully determined that writing is not the proper forum to address the issues, as seen in the strong adversative $\text{all} \mid \text{a}_7\text{-alla}$ in the phrase **“but I am not willing”**.
9. Whether what he wants to communicate continues to center on a more pastoral function or it relates to specific doctrinal teaching, John avoids using this letter for that means.
10. Due to the seriousness and gravity of the situation with Diotrephes, John anticipates that he will be in this area soon.
11. It is when he is physically there with Gaius that John will address **these** concerns, which is the force of vs.14a, **“but I hope to see you shortly, and we shall speak face to face”**.
12. Even in a more pastoral role of advice and counsel John gives to his sheep, he declares that any other form of communication other than **face to face** is less than desirable.
13. This letter was sent for the simple reason of addressing an immediate problem and concern and once that was addressed, John pulls the plug for further communication via writing.
14. It is a declaration that the epistle is only a substitute form of communication due to the fact that his personal presence was prohibited.
15. Any student of God’s word with intellectual honest in evaluating all of the epistles written to churches or individuals will clearly see that they are simply designed to address issues and doctrine based on the fact that the writer wasn’t able to be with them.
16. When an adjusted local church and P-T are available, there is truly no substitute for a “hands on-physical presence approach” with **face to face** communication.
17. Letters, tapes, FX hook-ups, web sites, TV, etc., can suffice to provide doctrine to someone where a P-T is not available and serve to temporarily provide doctrine (new convert, military absence, foreign soil, etc) for immediate concerns.
18. However, systems such as these were never intended to take the place of assembling together under **face to face** teaching.
19. You can exhort “tape squatters” to no end regarding the importance of being in a local church and those that are incorrigible will say you are only part of a “social club”
20. However, you show them verses like this and John’s desire to be **face to face** and they hypocritically will claim he only desires to “socialize”.
21. Apart from the local church the P-T cannot fulfill his duties of office completely nor can the sheep be lead spiritually completely.
22. Tapers of this ilk, especially in the U.S., that have determined it is not necessary to seek an adjusted local church are without excuse.

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23. It is a far cry to have a P-T that is teaching or personally exhorting **face to face** with a presence of authority, dealing with your STA and demanding your attention, from a tape that you can ignore, turn off at any time and otherwise let your mind wander.
24. There is a spiritually healthy presence of a spiritual authority in front of you continuously and that gets to know you, with regard to having a fear of God, giving due respect to His word and maximizing in growth and application.
25. A tape don't give a "crap" whether your in Bible class or not, but your Pastor does.
26. John signs off to Gaius with a common greeting or closure and states, "**Peace be to you**". Joh.20:19,26; Eph.6:23; 1Pet.5:14
27. It is commensurate with the Jewish "Shalom".
28. The **Peace** in view harks to inner **peace** that comes to +V aligned with the truth.
29. In view of the letter's content, it serves as a promise and reality to Gaius for his fidelity to the truth and further proper applications.
30. Inner **peace** for him comes as a result of proper application, adherence to the RCC and faith-resting his situation promoting a clear conscience.
31. John further inserts additional greetings both from and to other +V in his final words, "**The friends greet you. Greet the friends by name**".
32. The first "**friends**" are fellow +V believers currently with John and share his sentiments doctrinally and are with him in his ministry.
33. They **greet** Gaius.
34. In turn, John requests Gaius to **greet** other like-minded believers in his area that haven't fallen in with Diotrephes.
35. He regards a corporate greeting as less desirable and requests that each believer be given individual attention.
36. It is obvious that John was close to his sheep, which only **face to face** can truly produce.
37. Who are +V's **friends**? Those that hear and apply BD adhering to the RCC.
38. It pays to establish friendships with other +V believers and adjusted churches when opportunity arises.
39. That there are no guarantees that every adjusted P-T will endure to the end and when a "Diotrephes" does occur, they can help with encouragement and even be a potential source for an alternate "Divine good" shepherd.
40. *Review Doctrine of Authority.*