



Rice Memorial MBC

Pastor Jimmy L. Harper, Sr., President of State Convention
Apostle Walter Camp, 1st Vice President
Dr. Sidney L. Miller, 2nd Vice President
Minister Danny Current, Dean of Christian Education
Pastor Michael Hansberry, Southern District Moderator

Rice Memorial Missionary Baptist Church

Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-416-5894
www.RiceMemorialBaptistChurch.org

Co-workers with the Truth

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus - **May 3, 2015**

3 John 1:1-14

Introduction: ...to the second and third epistles of John, I.---The **authenticity** of the second and third epistles of John. THE authenticity of these two epistles was doubted by many in the early Christian church, and it was not before a considerable time had elapsed that their canonical authority was fully admitted. The **FIRST** of the three epistles was always received as the undoubted production of the **apostle John**; but, though not positively and absolutely rejected, there were many doubts entertained in regard to the authorship of the **second** and **third**.

...The *evidence* of their genuineness is of two kinds--**external** and **internal**. Though, from their **brevity**, the proof on these points must be less full and clear than it is in regard to the first epistle; yet it is such as to satisfy the mind, on the whole, that they are the production of the **apostle John**, and are entitled to a place in the **canon of Scripture**.
(Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

3 John 1:1, The **elder** unto the wellbeloved **Gaius**, whom I **LOVE** in the TRUTH.

NOTE: The elder is the writer of the epistle, the **Apostle John**, who so styles himself on account of his **age**, and office, as in the preceding epistle. The person to whom he writes is "the well beloved Gaius"; not that Gaius, who was the Apostle Paul's host, (Rom. 16:23), for though their **characters** agree, being both hospitable men, yet neither the place nor time in which they lived. The Apostle Paul's Gaius lived at Corinth, this is in some place near to **Ephesus**, for the apostle in his old age purposed to come and see him shortly; the other was contemporary with Paul, this with John; there were **thirty** or **forty years** difference between them: besides, the Corinthian Gaius was baptized by Paul, and was doubtless one of his spiritual children, or converts, whereas this Gaius was one of the Apostle John's spiritual children, (3 John 1:4); nor does he seem to be the same with Gaius of Macedonia, (Acts 19:29), or with Gaius of Derbe, (Acts 20:4), who seem to be two different persons by their country, though both companions in travel of the Apostle Paul; for which reason, as well as the time of their living, neither of them can be this Gaius, who was a settled housekeeper, and resided at some certain place. His **name** is a **Roman name**, and the same with **Caius**, though he seems to have been a **Jew**, as he might, it being usual with the Jews in other countries to take Gentile names.
(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

3 John 1:2, Beloved, I WISH above all things that thou mayest **PROSPER** and be in **health**, even as thy **SOUL** prospereth.

Prosper defined 2137, to help on the road, i.e. (passively) succeed in reaching; figuratively, to **SUCCEED** in business affairs: -- (have a prosperous journey).

Soul defined 5590, psuche Pronounced: psoo-khay'; breath, i.e. (by implication) spirit, abstractly or concretely (the ANIMAL SENTIENT principle (source) only; thus distinguished on the one hand from 4151, which is the rational and immortal soul; and on the other from 2222, which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew 5315, 7307 and 2416):-- HEART, life, **MIND.**

ANIMAL, pertaining to the merely SENTIENT (that perceives) part of a creature, as distinguished from the intellectual, rational, or spiritual part; as, the ANIMAL PASSIONS or APPETITES. (1913 Webs.)

Passion, The feeling of the MIND, or the sensible effect of impression; excitement, perturbation (disquiet) or agitation of mind; as **DESIRE**, fear, HOPE, joy, grief, LOVE, HATRED. The eloquence of the orator is employed to move the passions.

Appetite, n. **1.** The natural **DESIRE** of pleasure or GOOD; the desire of gratification, either of the body or of the **MIND**. Appetites are passions directed to general objects, as the appetite for fame, glory or riches; in distinction from passions directed to some particular objects, which retain their proper name, as the passion of love, envy or gratitude.

Passion does not exist without an object; natural appetites exist first, and are then directed to objects. **2.** A desire of food or drink; a painful sensation occasioned by hunger or thirst. **3.** Strong desire; eagerness or longing.

NOTE: Beloved ..."Three of the first eleven words with which the Epistle opens refer to LOVE." **That thou mayest prosper ...** Here the apostle prayed for the **prosperity** of Gaius, and from this it is clearly not wrong for Christians to pray for prosperity; however, the qualifier should be carefully noted, "**as thy SOUL prospereth!**" The prosperity of the soul is paramount (superior to all others). Truly Christian people need prosperity that they may be able, as Gaius was, to dispense hospitality, aid good causes, and prevent themselves from becoming burdens upon the backs of other people. Beza translated the verse here as a prayer "for things temporal as well as for things spiritual." "Prosper literally means to have a good journey." **And be in health ...** Good health is likewise a blessing which Christians are privileged to pray for; because, without good health, Christian service must necessarily be curtailed or abandoned, The apostles were, in no sense, **health fadists**, Paul even saying that "bodily exercise profiteth little (or for a little while)"; but, having due regard for the transitory nature of all earthly endowments, the child of God should nevertheless strive mightily for the **maintenance** and **preservation** of **good health**, the greatest of all physical blessings. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. Now, let's see how the SOUL prospers and dictates what happens in the body, and more importantly in our **spirit**, which is where we UNDERSTAND and THINK. I don't know whether you're aware of it, or not, but our DESIRE and LOVE for the TRUTH is what led to our salvation, and afterwards controls our growth.

2 Thessalonians 2:10, And with all deceivableness of unrighteousness in them that perish; because they received not the **LOVE** of the **truth**, that they might **be SAVED**.

1 Peter 2:2, As (like) newborn **BABES**, **DESIRE** (**intensely crave**) the **sincere** (**unadulterated** [PURE]) milk of the WORD, that ye may GROW thereby...

2 Timothy 4:3-4 ...the time will come when they will not endure **sound doctrine**; but after their own **lusts** (**DESIRE**) shall they heap to themselves teachers,

having itching ears; and they shall turn away *their ears* **FROM** the **TRUTH**, and shall be turned unto **fables (fiction)**.

Mark 4:19, And these are they which are **sown** among **thorns**; such as hear the WORD, And the cares of this world, and the deceitfulness of riches, and the **lusts (DESIRE)** of other things entering in, **CHOK**E the **WORD**, and it becometh **unfruitful**.

Proverbs 8:13, The **FEAR** of the Lord is to **HATE** evil: PRIDE, and arrogancy, and the evil way, and the froward mouth, do I **HATE**.

3 John 1:3, For I rejoiced greatly, when the brethren came and **testified** of the **truth** that is **IN** thee, even as thou **walkest (LIVE)** **IN** the truth.

NOTE: "The present tense indicates that not on one occasion, but on several, report came." Wilder also agreed that, "The Greek participles here indicate that **numerous** such reports had come in." **Their witness unto thy truth ...** This refers to the enthusiastic reports of travelling missionaries in their appearances in various congregations where they were privileged to speak (3 John 1:6). "Witnessing" of this kind was done by the apostles themselves when they reported to "sponsoring" congregations that sent them out.

That thou walkest in truth ... Truth in the apostolic age was almost a technical term meaning "the FAITH," "the doctrine of Christ," or "the true religion."

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Ephesians 5:8, For ye **WERE** sometimes darkness, but now are ye light **IN** the Lord: **walk (LIVE)** as children of light...

Thought 1. The word "walk" in 3 John 1:3-4 & Eph. 5:8 are the same Greek word.

3 John 1:4, I have no greater **JOY** than to **HEAR** that **my children** **walk (LIVE)** in truth.

NOTE: The word "greater" here, in the Greek is, "a double comparative as **betterer** would be in English." Paul frequently used such expressions, as in Eph. 3:8; and Shakespeare has, "How much more elder art thou than thy looks!" **My children ...** Some have surmised from this that John had **converted Gaius**, but "this is not certain." After all, John's writing as "the elder" to congregations and persons over whom he had spiritual oversight was fully justified in this usage, whether or not he had converted all of his charges.

Walking in truth ... What does this mean? See under 3 John 1:3. Bruce gave the following definition of it: "The truth" is Christianity to its fullness; when one who professes allegiance to Christianity **LIVES** a life in **conformity** with his profession, then he does not merely pay lip-service to the truth but "walks in the truth." In effect, walking in the truth is the same things as walking in the light (1 John 1:7). (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

3 John 1:5, Beloved, thou **DOEST** faithfully whatsoever thou **DOEST** to the brethren, and to strangers...

Doest defined 4160. poieo pronounced *poy-eh'-o*, to **DO**: -- **DEAL**, execute.

Doest defined 2038. ergazomai pronounced *er-gad'-zom-ah-ee* middle voice from 2041; to **TOIL** (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc.:-- **LABOR** for, minister about, **WORK**.

NOTE: Note the transition to the section **praising** Gaius for his hospitality. "The second of these **verbs** is different from the first in the Greek, and implies more of **toilful labor**." What is in view here is the marvelous hospitality of Gaius extended to

travelling brethren who were spreading the gospel; and the words "strangers withal" show that he did not merely entertain those with whom he was **personally acquainted**. There were good solid reasons why **traveling preachers** of that day depended upon **faithful brethren** such as Gaius for their maintenance. The scarcity of inns, the disreputable character of such inns as were available, and the general poverty of many Christians contributed to this necessity. (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

1 Corinthians 15:58, Therefore, my beloved brethren, be ye **stedfast**, unmoveable, always abounding in the work of the Lord, forasmuch as ye KNOW that your labour is not in vain in the Lord.

Hebrews 13:2, Be not forgetful to **entertain strangers**: for thereby some have entertained angels unawares.

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

NOTE: This is a description of the "witnessing" mentioned in 3 John 1:3, which see. One may glimpse the enthusiasm and excitement of 1st century **evangelism** in the thoughts here. **Set forward on their journey ...** "The Greek works used here imply not only good wishes, but material support." The New Testament custom of congregations **accompanying** such travelers a part of the way upon their departure is glimpsed again, and again, in the account of Paul's travels in Acts. **Worthily of God ...** indicates that Gaius was to go the whole way in his hospitality. It meant, "to help on one's journey with **food, money**, by **arranging** for companions, and providing means of travel." Dodd went so far as to declare that "set forward on their journey" was somewhat of "a technical term of early Christian missions, implying the assumption of financial responsibility for departing missionaries." This would seem to be true. Certainly, Paul seems to have had in mind the financial support of brethren in Rome for his projected trip to Spain. (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Romans 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 (aid in travel)** on my way thitherward **by you**, if first I be somewhat filled with your company.

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

NOTE: In this and the following verse, there are three clear reasons why such missionaries should be **supported**: (1) What they are doing is for the **glory** of the precious Name (the name of Christ, of course). (2) They were not taking up collection among the heathen populations where they preached. (3) When such people are aided, their **helpers** become fellow-workers with them, thus **sharing in the rewards** of their **labors** (3 John 1:8). (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

NOTE: The term **Gentile** embraced all who were not Jews, and it is evident that these persons went forth particularly to labour among the heathen. When they went, they resolved, it seems, to receive no part of their support from them, but to **depend** on the **aid** of their Christian brethren, and hence they were at first commended to the church of which Gains and Diotrephes were members, and on this second excursion were commended particularly to Gains.

Why they resolved to take nothing of the Gentiles is not stated, but it was doubtless from **prudential** (proceeding from prudence [caution, forethought]) considerations, lest it should hinder their success among them, and expose them to the charge of being **actuated** by a **mercenary** (moved by the love of MONEY) **spirit**. There were circumstances in the early propagation of Christianity which made it proper, in order to avoid this reproach, to **preach**

the gospel "**without charge,**" though the doctrine is everywhere laid down in the Bible that it is the *DUTY* of those to whom it is preached to contribute to its maintenance, and that it is the *right* of those who preach to expect and receive a support.
(Source: *Barnes' Notes on the New Testament classic.studylight.org/com/bnn/*)

1 Corinthians 9:14-15, 18, Even so hath the Lord **ordained** that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.
... What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ **without charge,** that **I abuse not** my power in the gospel.

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

NOTE: There are those who are not called to preach the gospel themselves who may yet contribute to the **progress** of it. The gospel should be made without charge to those to whom it is first preached. Those who know it not cannot be expected to value it; churches and Christian patriots ought to concur to support the propagation of holy religion in the pagan countries; public spirits should concur according to their several capacities; those who are freely communicative of Christ's gospel should be assisted by those who are communicative of their purses. 2. We OUGHT therefore to receive such, that we may be **fellow-helpers** to the truth, to **true religion.** The institution of Christ is the true religion; it has been attested by God. Those that are true in it and true to it will earnestly desire, and pray for, and contribute to, its propagation in the world. In many ways may the truth be befriended and assisted; those who cannot themselves proclaim it may yet receive, accompany, help, and countenance those who do.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

3 John 1:9, I wrote unto the church: but **Diotrephes,** who **loveth** to have the **preeminence (be fond of being FIRST)** among them, *receiveth us not.*

NOTE: ...John wrote to Gaius, a person totally independent of the evil influence of Diotrephes, and also promised a visit with the evident purpose of **counteracting** the work of Diotrephes. **But Diotrephes ...** Nothing is known of this character except what is stated in these two verses. "The name Diotrephes is very rare, meaning Zeus-reared nurseling of Zeus, and was only to be found in noble and ancient families." This suggests that he might have been wealthy or of high social standing. With it, however, he was **proud, arrogant** and **insensitive.** **Receiveth not us ...** Some have thought these words mean that he rejected both the missionaries and John who associated himself with the travelling preachers in these words; but it is more likely that John here used "US" in the sense of the apostles; for it was **apostolic authority** that Diotrephes rejected. **loveth to have the preeminence among them ...** This prideful and arrogant attitude of Diotrephes was the sin which disturbed the church to which the apostle wrote...

...May we take a closer look at: THE SIN OF DIOTREPHESES It was through **pride** that **Satan** fell. It leads the procession of the things God hates (Proverbs 6:16f). Fellowship within the sacred fold of the church itself cannot prevail where the poison ivy of pride is enthroned. The spirit of Diotrephes not only rejected the authority of an apostle, arrogantly turned away the Lord's missionaries from his gates, and **slandered** the apostle who sat next to Jesus and leaned upon his breast; but it in time placed a Diotrephes in the saddle of authority in every urban community on earth (in the rise of metropolitan bishops), and at last repudiated (rejected) the word of all the apostles, making a man to be the head on earth of the universal church! Yes indeed, as Paul put it, "**the mystery of iniquity**" was already at work; and this little gem of a letter gives a close-up of the very tap root of the spirit of **Lucifer.** (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

3 John 1:10, Wherefore, if I come, I will remember his deeds which he doeth, prating (talk much and without weight) against us with **malicious** (vicious) words: and not content therewith, **neither** doth he himself receive the brethren, and **forbiddeth them** that would, and **casteth them out** of the church.

NOTE: c. Diotrephes was not only not receiving John and the other apostles, but he was bad-mouthing them: prating against us with malicious words. His malicious gossip against the apostles showed what kind of man he really was. i. "The Greek verb which is here translated 'gossiping' comes from a root which was used of the action of water in boiling up and throwing off bubbles. Since bubbles are empty and useless, the verb eventually came to mean **indulgence in empty or useless talk**. This was the nature of Diotrephes' slander, though, of course, the words were no less evil in that they were groundless." (Boice) ii. "The word signifieth . . . to talk big bubbles of words . . . it is a metaphor taken from over-seething pots, that send forth a foam; or . . . from overcharged stomachs, that must needs belch." (Trapp)

d. Diotrephes even used his "power" to forbid others from showing hospitality to John or his associates; even to the point of **putting them out** of the **church** who tried to show such hospitality. i. Those who love to have the preeminence also love to use whatever power they think they have as a sword against others. e. Do not imitate what is evil, but what is good: John has given us two clear examples: **one good** (Gaius) and **one bad** (Diotrephes), and he now applies the point - follow the good, for we serve a good God and those who follow Him will do good. i. John **does not excommunicate** (put out of communion [fellowship]) Diotrephes, though **he could**. Instead, he simply exposes him - and trusts that discerning Christians will AVOID HIM as they should.

(Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz/)

3 John 1:11, Beloved, **follow (imitate)** not that which is evil, but that which is good. He that doeth good is **of (after [in IMITATION of])** God: but he that **doeth evil hath not seen (discern [see by the understanding] clearly)** God.

NOTE: There can be no doubt that in this exhortation the writer had Diotrephes particularly in his eye, and that he means to exhort Gaius not to imitate his example. He was a man of **influence** in the church, and though Gaius had shown that he was disposed to act in an independent manner, yet it was not improper to exhort him not to be influenced by the example of any one who did wrong. John wished to EXCITE him to acts of liberal and generous hospitality.

(Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

3 John 1:12, Demetrius hath **good report** of **all men**, and of the **truth** itself: yea, and we also bear record; and ye know that our record is true.

NOTE: This verse must take its place as a "church letter" similar to the one Paul wrote for Phoebe (Romans 16:1), this being another proof that more is intended by this letter than a mere communication to Gaius. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

3 John 1:13-14, I had many things to write, but I will not with ink and pen **write** unto thee: But I trust I shall shortly see thee, and we shall speak **face to face**. Peace be to thee. Our **friends** salute thee. **Greet the friends by name**.

NOTE: I had many things to write, etc. This epistle closes, as the second does, with a statement that he had many things to say, but that he preferred waiting till he should see him rather than put them on paper. Perhaps there were some things which he wished to say which he would not like to have exposed to the possibility of being seen by the public eye. (Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)