



3 John "Showing Hospitality" By Mike Clark

3 John

¹ The elder to the beloved Gaius, whom I love in truth. ² Beloved, I pray that all may go well with you and that you may be in good health, as it goes well with your soul. ³ For I rejoiced greatly when the brothers came and testified to your truth, as indeed you are walking in the truth. ⁴ I have no greater joy than to hear that my children are walking in the truth. ⁵ Beloved, it is a faithful thing you do in all your efforts for these brothers, strangers as they are, ⁶ who testified to your love before the church. You will do well to send them on their journey in a manner worthy of God. ⁷ For they have gone out for the sake of the name, accepting nothing from the Gentiles. ⁸ Therefore we ought to support people like these, that we may be fellow workers for the truth. ⁹ I have written something to the church, but Diotrephes, who likes to put himself first, does not acknowledge our authority. ¹⁰ So if I come, I will bring up what he is doing, talking wicked nonsense against us. And not content with that, he refuses to welcome the brothers, and also stops those who want to and puts them out of the church. ¹¹ Beloved, do not imitate evil but imitate good. Whoever does good is from God; whoever does evil has not seen God. ¹² Demetrius has received a good testimony from everyone, and from the truth itself. We also add our testimony, and you know that our testimony is true. ¹³ I had much to write to you, but I would rather not write with pen and ink. ¹⁴ I hope to see you soon, and we will talk face to face. ¹⁵ Peace be to you. The friends greet you. Greet the friends, each by name.

INTRODUCTION –

Last week, Pastor Jody took us through the book of 2 John. 2 John emphasizes the need to refuse hospitality to false teachers. 3 John is the opposite – it emphasizes showing hospitality to those who teach the truth.

Truth is a major theme of this letter, especially in the opening section where the word appears five times. This passage is a call to give hospitality, but especially to those who were faithful traveling teachers of the gospel truth.

Traveling back in the time of the early church was far different from the comfort and safety of the kind of travel we know today.

Travelers seeking safety back then were largely dependent on people opening their homes to them. Hospitality was therefore both a necessity and a duty.

Psalm 146:9 says the Lord protects the sojourners or strangers or travelers.

Exodus 23:9 – “You shall not oppress a sojourner. You know the heart of a sojourner, for you were sojourners in the land of Egypt.”



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Deuteronomy 10:18-19 talks about the Lord's care of sojourners – "He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore."

The OT provides many examples of hospitality.

Melchizedek provided Abraham with bread and wine after he returned from rescuing Lot. Abraham provided food for the Lord and two angels.

Lot took the two angels into his house. Laban offered hospitality to Abraham's servant. Jethro showed hospitality to Moses.

Samson's parents showed hospitality to the angel of the Lord. The Shunammite woman showed hospitality to Elisha.

Hospitality is also shown in the New Testament.

Zaccheus extended hospitality to Jesus as did the Samaritan village of Sychar. Mary, Martha, and Lazarus showed hospitality to Jesus.

Simon the leper and the two disciples on the road to Emmaus showed Jesus hospitality.

The apostles also enjoyed hospitality of both Jews and Gentiles. Peter stayed in the home of Simon the tanner and Cornelius.

Paul and his companions received hospitality from Lydia, the jailer at Philippi, Jason, and Priscilla and Aquila to mention a few.

Romans 12:13 – "Contribute to the needs of the saints and seek to show hospitality."

1 Peter 4:9 – "Show hospitality to one another without grumbling."

Hebrews 13:2 – "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."

Hospitality was also a significant responsibility because the home was central to the life of the early church.



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The believers met in homes for worship, prayer, fellowship, teaching, preaching, and discipleship.

And so, it was common for Christians to open their doors to travelers visiting the church, especially faithful teachers of the truth.

Hospitality wasn't just a cultural obligation, but a Christian duty. And it's a very necessary and practical expression of the love that should mark the fellowship of believers.

While the theme of showing love by hospitality is clearly commanded in both 2 and 3 John, the foundational reality below that duty is love for and obedience to the truth.

In this final epistle, the apostle John affirms the inclusive approach that all who are in the truth are to be loved and cared for.

Now this letter revolves around three individuals and their relationship to truth and love.

The first is Gaius, who walked in the truth and loved sacrificially. In contrast Diotrophes rejected the truth and hindered sacrificial love. Lastly, Demetrius was to receive sacrificial love for his faithfulness to the truth.

And so, John is going to open his letter by expressing to Gaius his concern, commendation, and counsel.

Point 1 – Believers must know the truth and obey it.

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

The apostle calls himself the elder and this points to his position of spiritual oversight. John was not just an elder, but "The elder" and the most revered and respected figure in the church at that time.

John addresses his letter to Gaius. Now we know very little about Gaius. The name Gaius appears in Acts 19 and 20 as well as Romans 16 and 1 Corinthians 1.

His name was one of the most common names in the Roman society like John or James and so there is no way to decisively identify him with any of the other Scripture references of that name.



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More than likely he was a prominent member of a local church who exercised some oversight somewhere in Asia Minor and was known personally by the apostle John.

Notice that John calls him beloved Gaius which may include not only the thought that Gaius was loved by the Christian community but also by the Lord.

In Colossians 3:12, Paul referred to Christians as those who have been chosen of God, holy and beloved.

And so, John also loved this man and confessed that by saying that Gaius was a man whom he loved in truth. This is the kind of love that is not only genuine and heartfelt, but it is the kind of love shown by God himself.

Truth, as always, is the common sphere in which genuine biblical love is shared by believers. You need to understand that love and truth are inseparably linked.

There is a sense in which Christians are to love all people just as God loves the world. But the love John spoke of here is the unique love that believers have for those who are in Christ and faithful to the truth.

We understand this don't we? You love your spouse or your children more than a neighbor for example. It's not that you don't love your neighbor, but you have a special love for those closest to you, and especially for believers.

3 John 2 - *Beloved, I pray that all may go well with you and that you may be in good health, as it goes well with your soul.*

John follows the conventional practice in expressing good wishes to his friend.

He would have learned this from Jesus himself, who had concern for people's physical troubles as we well see in all 4 gospels.

Yes Jesus came to save people from their sins primarily, but he healed many of their physical illnesses and had pity on their condition.

In Christian letters this often took the form of a prayer of thanksgiving to God and sometimes at considerable length.

The phrase "all may go well with you" is translated as "prosper" in the NASB and has the sense of to succeed, to have things go well, or to enjoy favorable circumstances.



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John wishes good physical health for Gaius. The apostle's wish was that Gaius's physical health would be as good as his spiritual health.

John's concern for Gaius is a pastoral desire that he be free from the turmoil, pain, and debilitation of illness so he is unrestricted in his service to the Lord and His church.

Even though a person may be ill or not have much material goods, he may still be spiritually prosperous.

And in contrast material success is not necessarily a guide to spiritual progress.

God is concerned for both your body and your soul. And while Paul says bodily exercise is of some value but godliness is of value in every way, he still says there is some value in caring for our bodies.

We should neither neglect our bodies or indulge them, but care for our physical needs and discipline our bodies so that we can serve the Lord to the best of our ability.

And so we are not only to care for our own bodies but also pray for others who may suffer physically in their bodies and help them with whatever needs they may have.

But Gaius's healthy soul brought far more delight to John than his health. He knew he was sound in the faith and growing in the grace and knowledge of our Lord and Savior Jesus Christ.

He was walking in a manner worthy of the Lord, pleasing Him and bearing fruit in every good work and increasing in the knowledge of God.

John knew this because of the testimony of those who had personal knowledge of Gaius as he tells us in the next verse.

***3 John 3** - For I rejoiced greatly when the brothers came and testified to your truth, as indeed you are walking in the truth.*

John now gives the reason for his confidence in Gaius' spiritual success.

John was joyful when certain brothers came and testified to him of the truth that was evident in Gaius's life.



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These brothers might have been ordinary Christians whose business had brought them to that area, or they may have been traveling preachers or missionaries that had been shown hospitality from Gaius.

The basic point is that Gaius' life of loving hospitality for other Christians indicated his faithfulness to the truth.

John's joy overflowed because of this testimony and because he knew Gaius was walking in the truth.

Now what does it mean to walk in the truth?

Well, the Scripture often uses the image of walking to refer metaphorically to daily conduct.

Romans 6:4 - *We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.*

Galatians 5:16 - *¹⁶ But I say, walk by the Spirit, and you will not gratify the desires of the flesh.*

Ephesians 2:10 - *For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.*

So, walking in the truth is living according to biblical principles.

Now Gaius showing hospitality was a manifestation of love. But notice that John didn't commend Gaius for his love but more fundamentally for his commitment to the truth.

Gaius's genuine love flowed from his obedience to the truth and John commended him because he not only knew the truth but lived in it.

In other words, he not only knew the truth revealed by God, but also lived in conformity to it.

3 John 4 - *I have no greater joy than to hear that my children are walking in the truth.*

This is, as I'm sure Pastor Jody and Pastor Bill can attest to, the ultimate goal of every true minister of the gospel.



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That goal is not just to teach the truth or even to know that his people understand it, but to know that his people believe, love, and obey the truth!

1 Thessalonians 2:19-20 - *For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? ²⁰ For you are our glory and joy.*

Hebrews 13:17 - *Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.*

The great grief of ministry is people who are indifferent or rebellious toward the Word of God.

With Gaius there was no contradiction between creed and conduct, between profession and practice.

John uses the word children here and it's also used especially by the apostle Paul to refer to his own converts.

With John's use of my, it is very possible that Gaius was converted under John's ministry and was his child in the faith just as Timothy was to Paul.

Point 2 – Believers are to be hospitable to other faithful believers who preach the truth.

3 John 5-6 - *Beloved, it is a faithful thing you do in all your efforts for these brothers, strangers as they are, ⁶ who testified to your love before the church. You will do well to send them on their journey in a manner worthy of God.*

2 John really gave us a picture of how much of the evangelistic and teaching ministry of the church was dependent on the work of traveling missionaries.....

.....who served the various churches and who were dependent on the hospitality and the gifts which they received from the members of the churches they visited.

John describes Gaius hospitality as a faithful thing. This demonstrated his faithfulness to the truth.

Gaius more than likely gave the gospel preachers shelter, food, and perhaps money, meeting their needs, even though they were strangers to him.



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In the ancient world it was difficult for travelers to find decent accommodation except with their friends.

Gaius was prepared to extend hospitality to people who were otherwise unknown to him and had no claims on him except that they formed part of the company of those who like him had come to know the truth.

Some of you may have experienced this. You've shown hospitality to someone you may not know very well, but because of your shared faith, you love them and want to do good for them.

Some of you may have been on the receiving end of hospitality shown to you by someone you didn't know very well or didn't know at all.

And most of us have experienced meeting another brother or sister in Christ for the first time.

We don't know anything about them, but as soon as we start talking about our shared faith, there is a warming of both of our hearts Amen?

But showing hospitality is an active and much appreciated way to show your love.

Well, the brothers were so impressed with Gaius's humble service to them that after returning they testified to his love before the church.

Gaius was a model of one who contributed to the needs of the saints by practicing hospitality.

John tells Gaius that he will do well to send them on their journey in a manner worthy of God. We would say please, I ask of you to do this.

Now what does it mean to say in a manner worthy of God?

Well, negatively, it means that churches are not to treat missionaries, preachers, or pastors like beggars and discredit the name of God to whom they look for their support.

For the most part, missionaries and ministers are wholly dependent on God's people for their support.



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Christian ministers and missionaries live in the faith that God will encourage his people to provide for their needs and it's always better that provision for them errs on the side of generosity rather than stinginess.

Positively, it means that churches are to give generously as God would give.

In ancient times, it meant providing for their journey, supplying them with food and money to pay for their expenses, perhaps washing their clothes, and generally helping them to travel as comfortably as possible.

God gives generously to all, the just and the unjust. That is the kind of love and hospitality that was to be shown to them.

3 John 7-8 - For they have gone out for the sake of the name, accepting nothing from the Gentiles. ⁸ Therefore we ought to support people like these, that we may be fellow workers for the truth.

These brothers or strangers had gone out for the sake of the name, that is, the name of Jesus Christ.

Acts 5:41 - Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name.

God's name represents all that He is. Their work is the work of God Himself for His own glory and the motive that underlies the church's evangelistic efforts.

These brothers were entitled to expect support from the One whom they served as ambassadors.

It's a serious sin when people don't believe in the name of God's only Son, who is worthy to be praised, honored, and confessed as Lord.

When believers proclaim the good news of the gospel of Jesus Christ, people are saved and as a result causes the giving of thanks to abound to the glory of God.

These brothers accepted nothing from the Gentiles as they knew they could expect nothing from them.

Listen, unbelievers aren't going to support those who preach the gospel. If Christians don't support them, no one will.



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All Christians are called to support faithful ministers and missionaries of the gospel. When we support them, we are fellow workers with them because of our partnership in the truth.

Paul tells us that those who faithfully proclaim the Word of God are worthy of financial compensation.

And listen beloved, while it is right and good for faithful ministers to be paid for their labors, true ministers of the gospel are never in the ministry for the sake of money.

The issue of money is what separates true preachers from false ones. Just turn on so called Christian television today and you'll see false preachers who are in the ministry only for money.

False preachers have no honest commitment to truth. They teach things they shouldn't teach for the sake of sordid gain Paul says in 1 Timothy 1.

Jude 11 - Woe to them! For they walked in the way of Cain and abandoned themselves for the sake of gain to Balaam's error and perished in Korah's rebellion.

In verse 8 John encouraged Gaius to continue his generous love when other preachers of the truth arrived in the future.

By supporting those who present the truth, Christians partner with them.

Matthew 10:41 - The one who receives a prophet because he is a prophet will receive a prophet's reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person's reward.

Receiving a prophet refers to embracing his ministry and affirming his call and supporting his work

Jesus promised eternal reward as if the one caring for a prophet was himself a prophet.

In God's limitless grace, he not only rewards the true prophet, preacher, or missionary for his faithfulness, but also rewards anyone else who receives him.

Point 3 - Believers are to confront sin in the church.

3 John 9 - I have written something to the church, but Diotrephes, who likes to put himself first, does not acknowledge our authority.



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Diotrephes is a picture of pride. The story of human pride began in the Garden of Eden.

Eve ate the forbidden fruit because she believed it would make her wise. Lamech, a descendant of Cain boasted of his revengeful killing.

Abimelech, the son of Gideon, murdered seventy of his brothers in his prideful attempt to be king.

Absalom's quest for power and prominence let him to stage a coup against his own father, King David.

Another of David's sons, Adonijah also sought to usurp the throne and towards the end of King David's life he exalted himself saying, "I will be king."

King Uzziah attempted to usurp the function of the priest, not being content to be king.

2 Chronicles 26:16-21 - ¹⁶ But when he was strong, he grew proud, to his destruction. For he was unfaithful to the LORD his God and entered the temple of the LORD to burn incense on the altar of incense. ¹⁷ But Azariah the priest went in after him, with eighty priests of the LORD who were men of valor, ¹⁸ and they withstood King Uzziah and said to him, "It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Go out of the sanctuary, for you have done wrong, and it will bring you no honor from the LORD God." ¹⁹ Then Uzziah was angry. Now he had a censer in his hand to burn incense, and when he became angry with the priests, leprosy broke out on his forehead in the presence of the priests in the house of the LORD, by the altar of incense. ²⁰ And Azariah the chief priest and all the priests looked at him, and behold, he was leprous in his forehead! And they rushed him out quickly, and he himself hurried to go out, because the LORD had struck him. ²¹ And King Uzziah was a leper to the day of his death, and being a leper lived in a separate house, for he was excluded from the house of the LORD. And Jotham his son was over the king's household, governing the people of the land.

We also see examples of pride in the NT. Do you remember what happened to King Herod in the book of Acts?

Acts 12:21-23 - ²¹ On an appointed day Herod put on his royal robes, took his seat upon the throne, and delivered an oration to them. ²² And the people were shouting, "The voice of a god, and not of a man!" ²³ Immediately an angel of the Lord struck him down, because he did not give God the glory, and he was eaten by worms and breathed his last.



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Even the apostles James and John struggled with pride as they used their mother's presumed influence with Jesus to ask for preeminent places in the kingdom.

Pride drives people to want to exalt themselves. There have always been and always will be until the end of time, proud, egotistical, self-promoting people.

They will try to usurp authority or seize a place of preeminence or elevate themselves over others.

Now all that John has said so far has been in preparation for what he is now about to say, and John introduces Diotrephes who sought preeminence.

We have seen how Gaius was praised by the apostle John for showing sacrificial love to missionaries who came to his church.

But now in verse 9, the tone of the letter shifts, and the letter reaches its climax.

John rebukes Diotrephes for refusing to show hospitality to servants of the gospel and not only that, but also for refusing to even permit others to do so.

Notice the stark contrasts between Gaius and Diotrephes.

Gaius was gracious and hospitable. Diotrephes was ungraciously inhospitable. Gaius loved the truth and loved everyone humbly. Diotrephes refused the truth and loved himself.

Gaius submitted to the words of truth. Diotrephes uttered words of contempt.

The difference between these two men was not primarily doctrine, but behavior. John rebuked Diotrephes for pride and because he did not express his devotion to the truth **IN LOVE**.

John tells Gaius that he wrote something to the church. The letter John wrote to Gaius's church was more than likely lost and perhaps because Diotrephes intercepted it and destroyed it.

I don't think it was 2 John because that letter was not written to a church but to an individual and it couldn't have been 1 John because it does not address the issue of showing hospitality to missionaries.



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The letter more than likely had some commendation of the brothers and when the letter came into Diotrephes hands, he did his best to suppress it.

John first describes Diotrephes as one who "loves to be first." The Greek is a compound word of both philos (love) and protos (first).

It describes someone who is selfish, self-centered, and self-seeking.

And the word is in the present tense which indicates that this was the constant pattern of Diotrephes' life.

By rejecting those who were representing Christ, Diotrephes was in effect usurping Christ's role as head of the church.

We can see how far Diotrephes had gone in his pride because he did not accept what John said.

He appears to have resented John and his influence over the church.

His desire for power and self-glory had driven him to reject the authority of Christ mediated through the apostle John.

Today, I dare say, there are many churches ruled by Diotrephes-like personalities who claim to be Christians and claim to be spiritual leaders.....

....but in fact aren't even Christians at all because they do evil to the servants of God and they live to elevate themselves. I've seen it firsthand.

That is clearly defying what the Bible teaches about servant leadership.

1 Peter 5:3 says that elders are not to domineer over those in their charge, but to be examples to the flock. Elders are to shepherd, care for the flock, exercise oversight, willingly and eagerly and not for shameful gain.

Diotrephes was doing this for shameful gain.

3 John 10 - So if I come, I will bring up what he is doing, talking wicked nonsense against us. And not content with that, he refuses to welcome the brothers, and also stops those who want to and puts them out of the church.

Action was called for. John wasn't going to overlook this challenge to his apostolic authority and to Christ's rule in the church.



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He was going to take Diotrephes to task and expose him before the congregation and make his behavior a matter of church discipline.

But Mike, that's unloving and mean and unkind.

Listen - It's NOT biblical to avoid or refrain from exercising legitimate authority when there's a need to do so.

Rarely do you see the church today exercising its authority in this way. Rarely do you see churches practicing church discipline.

The church is called to brotherly admonition and even discipline when it's required.

Paul gave a similar warning to certain people at Corinth who were rebelling against his authority.

1 Corinthians 4:19 - But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power.

2 Corinthians 13:1-2 - This is the third time I am coming to you. Every charge must be established by the evidence of two or three witnesses. ² I warned those who sinned before and all the others, and I warn them now while absent, as I did when present on my second visit, that if I come again I will not spare them.

Now John charged Diotrephes on four counts. And each of these charges are in the present tense, again indicating that these were things Diotrephes was continuing to do.

First, he was guilty of unjustly accusing John with wicked words.

This is character assassination and it's a common strategy used by those who want to elevate themselves. Just look at political debates. You see that all the time.

Attacking someone's character is a way to gain people's trust not positively by demonstrating godly character or example, but negatively by destroying people's trust in other leaders.

John says that Diotrephes is talking nonsense and the Greek word here is related to the word for gossips.

Scripture repeatedly condemns things like gossip and slander and malice.



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And John says what Diotrephes is saying is wicked nonsense. Wicked is used five times in 1 John to describe the Devil.

Diotrephes malicious accusations were evil, false, and slanderous. He saw the apostle as a threat to his power and prestige in the church and savagely attacked him.

Secondly, in addition to attacking John, Diotrephes defiantly refused to receive the brothers, the missionaries, the traveling preachers who were proclaiming the apostolic message of the gospel.

Diotrephes saw not only the apostle John as a threat to his power and prestige but also these brothers who were preaching the gospel.

Since Scripture commands hospitality, Diotrephes was guilty of rejecting the word of God.

Simon Kistemaker said this, “Not only are Diotrephes’ words vicious; his deeds are equally reprehensible. He willfully breaks the rules of Christian hospitality by refusing to receive missionaries sent out to proclaim the gospel. By denying them shelter and food, he hinders the progress of the Word of God. In brief, Diotrephes is thwarting God’s plans and purposes and consequently he faces divine wrath.”

Thirdly, Diotrephes further abused his power by obstructing or preventing others in the church from showing hospitality to the brothers.

And then lastly, those who tried to defy Diotrephes were put out of the church, they were excommunicated.

Tragically there have always been people like Diotrephes in the church.

What’s more tragic is that many churches refuse to deal with people like this either because they are fearful of them or want to be tolerant and not offend anyone.

And so the apostle John gives us the biblical example to follow and has no hesitation in confronting Diotrephes for the good of the church and the honor of Christ.

Point 4 - Believers are to pattern their lives after godly examples who live in the truth.



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3 John 11-12 - ***11 Beloved, do not imitate evil but imitate good. Whoever does good is from God; whoever does evil has not seen God. 12 Demetrius has received a good testimony from everyone, and from the truth itself. We also add our testimony, and you know that our testimony is true.***

Now as John continues it seems like verse 11 has nothing to do with what he has just been talking about.

But it's a necessary introduction to the following section where he commends a man named Demetrius.

John urged Gaius not to imitate Diotrephes' evil behavior by refusing to welcome Demetrius, but rather to pattern his life after what is good, like Demetrius did.

Did you notice the chiasm? – Evil, good, good, evil.

1 Peter 3:10-11 – ***Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; let him turn away from evil and do good; let him seek peace and pursue it.***

John reminds Gaius that the one who does good is of God, that is they are on the side of God and draw their will and strength to do good from God.

By contrast the one who does evil, such as Diotrephes, has not seen God. Diotrephes has no real Christian experience.

Evil, unloving conducts calls into question a person's profession to be a Christian.

Remember 1 John 4:20? – "For he who does not love his brother whom he has seen cannot love God whom he has not seen."

This is another practical application of the moral test of genuine saving faith that John gave in his first letter.

Now just to remind you again, doing good doesn't automatically make a person a Christian. There are a lot of people in the world who do a lot of good, humanly speaking and are not Christians.

You have to have both faith in Jesus and good works.



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And just so I don't confuse you on that last statement, the Bible is clear that good works don't save – a man is not justified by the works of the law, but through faith in Jesus Christ...since by works of the law no flesh will be justified. – Galatians 2:16.

So, we are saved through faith in Christ alone, however, obedience is the external, visible proof of salvation. Diotrephes' refusal to obey God's commands reveal that more than likely he was not saved.

Now we don't know very much about Demetrius. He may have delivered this letter from John to Gaius and he may have been a traveling missionary.

But we do know based on what John says of him that he was a man of noble Christian character.

He had received a good testimony from everyone. His reputation was well known among the Christian community in that region.

Acts 10:22 – Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation.

Acts 22:12 – Ananias, a devout man according to the law, well spoken of by all the Jews who lived there.

And if the truth could speak, it too would testify that Demetrius's life was in agreement with its own standards.

Demetrius was committed to living the truth according to verse 3. And his behavior bore testimony to his uprightness of character.

John also added his own testimony which Gaius knew was true adding a full complement of three witnesses (Deut. 19:15, 1 John 5:8) to support Demetrius.

The example of Demetrius shows that a person's worth can be measured by their reputation in the community, their faithfulness to the Scriptures, and the opinion godly Christians leaders have of them.

3 John 13-15 - ¹³ I had much to write to you, but I would rather not write with pen and ink. ¹⁴ I hope to see you soon, and we will talk face to face. ¹⁵ Peace be to you. The friends greet you. Greet the friends, each by name.

John had much more to say to those to whom he wrote, but he preferred not to do so with pen and ink but face to face.



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John hopes that instead of writing further, he will be able to see his friend without delay.

The apostle's farewell wish was an appropriate one for that strife-torn congregation.

John wishes peace upon his friend Gaius. This was a well-known Jewish greeting which had already been filled with deeper significance for Christians by its use by Jesus.

In John 20, Jesus appears to the disciples after the resurrection and said what? – Peace be with you. He said that to them twice.

This is the peace that we have with God by being reconciled to him by the blood of Jesus and we also have peace with other believers because of our shared faith.

Gaius and John evidently had mutual friends who asked John to greet Gaius for them. John also asked Gaius to greet some other mutual friends who were with him by name adding a personal intimate touch.

Perhaps John hoped that although Diotrephes had suppressed his previous letter, Gaius would share this letter with the church and therefore it includes greetings to all who lived according to the truth and were in the fullest sense "friends" of the writer.

This is one final reminder to Gaius that Christians in every place are or should be a network of friends who are ready to help one another whenever a need arises.

And beloved – let me tell you the kind of hospitality that God showsGod showed the ultimate hospitality in the giving of His Son to die for sinners.

And he did this for people who were strangers, who were alienated from God. And he did this for you if you are a Christian.

But if you've never repented of your sins and trusted in what Jesus Christ did on the cross, you are a stranger to God and not just a stranger but an enemy.

Romans 5:10 says that by nature we are enemies of God and have the wrath of God abiding on us.

So I plead with you if you have not repented and believed on the name of Christ, turn from your sins and turn to Christ to receive the forgiveness of your sins....



3 John
"Showing Hospitality"
By Mike Clark

....And you will no longer be a stranger to God, no longer an enemy, but a friend, a child of God, and an heir with Christ.

Well, this has been a blessed time as we have studied the letters of the apostle John and seeing in depth his great themes of light and love. I hope it has encouraged your heart as much as it has mine.

And so, may we embrace with love all those faithful as ministers of the gospel as we support them and seek to show hospitality to our brothers and sisters in Christ whom we share faith in the truth, Amen?

Prayer