

The Loft

Sunday, June 21, 2020

Today: 3 John

FORMAT = 1: Short Study... 2: Deeper Study... 3: Questions... 4: Bonus... 5: Personal Study

1: Short Study:

Truth, Walking in Truth is the foundation of a faithful life (Matt 7: 24-27) & abiding in it is wisdom & a witness.

... 64: 1: 4 – 2.0 = Overview, Truth = Q: Truth is an important theme in the writings of John – mentioned 52 times in his Gospel and 22 times in 1,2,3 John (2032, ASB).

Hospitality (Defin): The act/actions, practice, or quality of being hospitable. Hospitable: friendly and solicitous toward guests, new arrivals, etc. ... Thesaurus: n. good cheer, companionship, good fellowship (297, Webster's – NWDOT). There is a strong theme of hospitality in this short book (c: notes).

2: Overview of Study:

1: 1 – 14 = Hospitality in the Church/Home...

4: I have no greater joy than to hear that my children are walking in the truth.

64: 1: 4 – 1 = "I have no greater joy"...

64: 1: 4 – 1.1, CS = T: What could possibly bring greater joy to a person or to a parent/coach/teacher than to know the life they show love to by training them in the truth, is walking in the truth in faithful ways. God has given both teacher and student the joy of abiding in Him (John 15), as life's greatest joy – knowing the Father loves you, has forgiven you & lives through you.

3: Questions to Consider:

- 1: In what ways does walking in the truth/being faithful, bring joy to the person & to the people who have disciple them?
- 2: In what ways does hospitality influence our witness to faith in Jesus Christ? How can we show hospitality more in life?

4: Bonus:

Hospitality

5: Dear friend, you are faithful in what you are doing for the brothers and sisters, even though they are strangers to you.

64: 1: 5 – 0 = Overview, Hospitality...

64: 1: 5 – 0.1 = Overview, Hospitality = Q: Here we come to John's main objective in writing. A group of traveling missionaries is on its way to the church of which Gaius is a member, and John urges him to receive them, to give them every support and to send them on their way in a truly Christian manner.

... In the ancient world hospitality was a sacred duty... The ancient world had a system of *guest-friendships* whereby families in different parts of the country undertook to give each other's members hospitality when the occasion arose. This connection between families lasted throughout the generations and when it was claimed the claimant brought with him a *bumbolon*, or *token*, which identified him to his hosts. Some cities kept an official called the *Proxemos* in the larger cities to whom their citizens, when travelling, might appeal for shelter and for help.

6: They have told the church about your love. Please send them on their way in a manner that honors God.

8: We ought therefore to show hospitality to such people so that we may work together for the truth.

64: 1: 8 – 2 = "so that we may work together for the truth."

64: 1: 8 – 2.1, CS = T: When people partner with others in sharing the gospel in a cross-cultural setting or others, they are both making investments which need each other to bring the love of Christ to the world. Often, the older invest their resources in the younger who usually do not have a lot of resources of finance but have great resources of energy. When these two groups join their efforts, the Kingdom of God is increased in the lives of all who seek to be involved. The wealth of this investment will be revealed in the life that is to come, but until then we pray that many will help each other reach out to others in the name of Christ & for the glory of Christ.

5: Personal Study: LIFE-APPLICATIONS... Fill-in the Blanks/Diagrams...

1: _____

2: _____

3: _____

3 John

Chapter Summary...

1: 1 – 14 = Hospitality in the Church/Home...

64: 1: 0 – 0 = Scripture Connections...

... John 17: 17 = “Sanctify them by the truth, your word is truth.”

... 2 Timothy 2: 15 = Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.

... 2 Timothy 3: 15c-17 = the holy Scriptures which are able to make you wise for salvation through faith in Christ Jesus. 16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the man of God may be throughout equipped for every good work.

64: 1: 0 – 1 = Overview...

64: 1: 0 – 1.1 = Overview = Q: John wrote this letter to his friend Gaius to encourage him in a difficult situation in his local church. Again, he concentrated on making God’s truth a vital part of life.

... *Walking in truth* (1-4) = People could see the truth in Gaius because he loved it and walked in obedience to it, and that brought great joy to John. Every Christian parent can echo verse 4 and even make it a prayer.

... *Working for truth* (5-8) = When you assist and encourage God’s servants, you become a fellow worker with them in spreading the truth. Christian hospitality was important in those days and ought to be revived today.

... *Welcoming the truth* (9-10) = Can you imagine Diotrephes rejecting a message from the apostle John! He was so “separated” that he did not even receive John’s friends. When we welcome God’s people, we welcome God’s truth.

... *Witnessing for the truth* (11-14) = Not all church members are like Diotrephes; there are people like Demetrius who love the truth and live it. They are the ones who make the local church healthy (v. 2) (842, Wiersbe – CCB).

64: 1: 0 – 2 = Traveling Teachers & Hospitality...(ca: 64: 1: 5 – 0 = Overview, Hospitality)

64: 1: 0 – 2.1 = Traveling Teachers & Hospitality = Q: In 3 John 5-8 we see John commending Gaius for showing hospitality to the visiting teachers. John’s words in verses 5-8 stand in sharp contrast to what he wrote in 2 John 10-11 where he warned against offering hospitality to certain teachers. The difference is that in 2 John he was concerned about false teachers and here he discusses “brothers” and who went out “for the sake of the name” and who are “co-workers with the truth.” Second and Third John must be read together to get a balanced picture of the situation in the early church related to itinerant teachers (1249, FCA).

64: 1: 0 – 2.2 = Q: In the church’s early days, traveling prophets, evangelists, and teachers (“the brothers”) were helped on their way by people like Gaius who housed and fed them. Hospitality is a lost art in many churches today. We would do well to invite more people for meals – fellow church members, young people, traveling missionaries, those in need, visitors. This is an active and much appreciated way to show your love. In fact it is probably more important today. Because of our individualistic, self-centered society, there are many lonely people who wonder if anyone cares whether they live or die. If you find such a lonely person, show him or her that you care! (2290, LAB).

64: 1: 0 – 2.3 = Q: *Hospitality...* Whereas 2 John emphasizes the need to refuse hospitality to false teachers, 3 John continued hospitality to those who teach the truth. Hospitality is a strong sign of support for people and their work. It means giving them of your resources so their stay will be comfortable and their work and travel easier. Actively look for creative ways to show hospitality to God’s workers. It may be in the form of a letter of encouragement, a gift, financial support, an open home, or prayer (2290, LAB).

64: 1: 0 – 3 = House Churches & Early Church Buildings...

64: 1: 0 – 3.1 = House Churches & Early Church Buildings = Q: The earliest Christians gathered for worship and fellowship in private homes. Affluent Christians with more spacious homes generally opened them to their brothers and sisters in Christ. In a context in which Christians frequently faced persecution, there were obvious advantages to meeting in a private setting. This practice is also consistent with kinship language found in the Bible. The New Testament letters mentioned several of the house churches in which believers congregated:

... Romans 16: 5 speaks of several house churches in Rome, and the households mentioned in Romans 16: 10-11, as well as the groups in 16: 14-15, might indicate the identities of the various homeowners.

... 1 Corinthians 16: 19 tells of a church that met in the house of Aquila and Priscilla.

... Colossians 4: 15 reveals that a church gathered in Nympha’s home.

... Philemon 2 contains Paul’s greetings to the church that met in the home of Philemon, Apphia or Archippus.

... 2 John 10-11 warned its readers against bringing false teachers into their houses. This warning may have been a more comprehensive admonition to be cautious not to accept false teachers into the church (2033, ASB).

1: The elder,

To my dear friend Gaius, whom I love in the truth.

64: 1: 1 – 1 = “The elder.”...

64: 1: 1 – 1.1 = Q: Both 2 and 3 John were written by the same person, identified only as “the Elder” – the Apostle John (1248, FCA).

64: 1: 1 – 2 = “To my dear friend Gaius, whom I love in the truth.”

64: 1: 1 – 2.1 = Q: This is one of only two personal letters in the New Testament (the other is Philemon). While other letters do bear the name of an individual recipient – Timothy and Titus, for example – they are, in fact, letters meant to be read publicly (1249, FCA).

64: 1: 1 – 2.2 = Q: *Gaius*... There are several men by this name mentioned in the New Testament (Acts 19: 29; 20: 4; Rom 16: 23; 1 Cor 1: 14). “Gaius” was one of the most common names in the Roman Empire. As a result, it is not possible to identify with certainty the Gaius to whom John writes with any other Gaius in the New Testament (1249, FCA).

64: 1: 1 – 2.3 = Q: *Gaius*... In the world of the New Testament Gaius was the commonest of all names. In the New Testament there are three men with that name.

... There is Gaius, the Macedonian who, along with Aristarchus, was with Paul at the riot in Ephesus (Acts 19: 29).

... There is Gaius of Derbe, who was the delegate of his church to convey the collection for the poor of Jerusalem (Acts 20: 4).

... There is Gaius of Corinth who had been Paul’s host, and who was such a hospitable soul that he could be called the host of the whole church (Romans 16: 23), and who was one of the very few people whom Paul had personally baptized (1 Corinthians 1: 14), and who, according to tradition, became the first Bishop of Thessalonica.

... Gaius was the commonest of all names; and there is no reason to identify our Gaius with any of these three.

According to tradition he was made the Bishop of Pergamum by John himself. Here he stands before us as a man with an open house and an open heart (148, Barclay – J&J).

2: Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well.

64: 1: 2 – 1 = “Dear friend, I pray that you may enjoy good health and that all may go well with you.”...

64: 1: 2 – 1.1 = Q: *Dear friend... / Beloved...* Twice in the first two verses of this little letter John uses the word *beloved*.

This is the Greek word *agapetos*... In this group of letters John uses *agapetos* no fewer than ten times. This is a very notable fact. These letters are letters of warning and rebuke; and yet their accent is accent of love. It was the advice of a great scholar and preacher: “Never scold your congregation.” Even if he has to rebuke, John never speaks with irritation. The whole atmosphere of his writing is that of love (149, Barclay – J&J).

64: 1: 2 – 2 = “even as your soul is getting along well.”

3: It gave me great joy when some believers came and testified about your faithfulness to the truth, telling how you continue to walk in it.

64: 1: 3 – 1 = “It gave me great joy when some believers came and testified about your faithfulness to the truth.”

64: 1: 3 – 1.1, CS = T: *testified about your faithfulness to the truth*... One of the greatest, if not the greatest, way to be remembered by others is simply this statement John writes about Gaius – *testified about your faithfulness to the truth*. With this legacy comes a variety of other key characteristics about your character: you lived by the truth, you told the truth, you were someone others could trust, etc., etc. It is interesting, how many seek to be remembered for very foolish things, where it would seem to be far better to be known for being wise, truth-centered and living a life that honors the Lord in every way.

64: 1: 3 – 1.1 = Q: This was one of several characteristics of Gaius that John singled out for commendation (1249, FCA).

4: I have no greater joy than to hear that my children are walking in the truth.

64: 1: 4 – 1 = “I have no greater joy”...

64: 1: 4 – 1.1, CS = T: What could possibly bring greater joy to a person or to a parent/coach/teacher than to know the life they show love to by training them in the truth, is walking in the truth in faithful ways. God has given both teacher and student the joy of abiding in Him (John 15), as life’s greatest joy – knowing the Father loves you, has forgiven you & lives through you.

64: 1: 4 – 1.2, CS = E/T: After serving in ministry for almost three decades thus far, it is a great blessing to see many people God has called me to love, disciple and train in the truth – now living to training others in Jesus amazing love. It is both humbling and encouraging to see, whether they are a pastor, missionary / in full-time ministry or faithfully serving the Lord as a discipleship leader in a church, a teacher, medical professional, serving in police, fire, military, etc... All believers are called to be a light of Jesus in wherever He has called you to serve Him... and when you do, know that those who played a role in training you/loving you in Christ are greatly encouraged – PTL!

64: 1: 4 – 2 = “than to hear that my children are walking in the truth.”

64: 1: 4 – 2.0 = Overview, Truth = Q: Truth is an important theme in the writings of John – mentioned 52 times in his Gospel and 22 times in 1,2,3 John (2032, ASB).

64: 1: 4 – 2.1 = Q: Paul used this phrase *my children* to describe those he assisted in converting to Christ. Perhaps therefore, Gaius was John’s spiritual son (1249, FCA).

64: 1: 4 – 2.2 = Q: Gaius did not just know the truth; he lived what he believed. He let his theological convictions guide his moral behavior (1249, FCA).

64: 1: 4 – 2.3 = Q: In verse 4 John tells us of the teacher's greatest joy. It is to see his pupils walking in the truth. The truth is not simply something to be intellectually assimilated; it is the knowledge which fills a man's mind and the charity which clothes his life. The truth is what makes a man think and act like God (149, Barclay – J&J).

64: 1: 4 – 2.4 = Q: (Whole-Person Discipleship-making) Whole-person discipling can be defined as the process by which a Christian, enabled by the Holy Spirit, helps another person discover the strengths and limitations of the dimensions of his life and then helps to create and encourage an atmosphere in which the individual can develop strengths and minimize various limitations as he grows in an intimate abiding relationship with Christ (73, Sabo M.F. – The Life I Want In Christ).

5: Dear friend, you are faithful in what you are doing for the brothers and sisters, even though they are strangers to you.

64: 1: 5 – 0 = Overview, Hospitality...

64: 1: 5 – 0.1 = Overview, Hospitality = Q: Here we come to John's main objective in writing. A group of traveling missionaries is on its way to the church of which Gaius is a member, and John urges him to receive them, to give them every support and to send them on their way in a truly Christian manner.

... In the ancient world hospitality was a sacred duty... The ancient world had a system of *guest-friendships* whereby families in different parts of the country undertook to give each other's members hospitality when the occasion arose. This connection between families lasted throughout the generations and when it was claimed the claimant brought with him a *bumbolon*, or *token*, which identified him to his hosts. Some cities kept an official called the *Proxemos* in the larger cities to whom their citizens, when travelling, might appeal for shelter and for help.

... If the heathen world accepted the obligation of hospitality, it was only to be expected that the Christians would take it even more seriously. It is Peter's injunction:

+ "Practice hospitality ungrudgingly to one another" (1 Peter 4: 9).

+ "Do not neglect to show hospitality to strangers" says the writer of Hebrews, and adds: "for thereby some have entertained angels unawares" (Hebrews 13: 2).

+ In the Pastoral Epistles a widowed is to be honored if she has "shown hospitality" (1 Timothy 5: 9).

+ Paul bids the Romans to "practice hospitality" (Romans 12: 13) (149, Barclay – J&J).

64: 1: 5 – 0.2 = Overview, Hospitality = Q: *Hospitality* was to be specially the characteristic of the leaders of the church.

... A bishop must be a man given to hospitality (1 Timothy 3: 2).

... Titus is told to be "hospitable" (Titus 1: 8).

... In the early church the Christian home was the place of the open door and the loving welcome. There can be a few nobler works than to give a stranger the right of entry to a Christian home. The Christian family circle should always be wide enough to have a place for the stranger, no matter where he comes from or what his color (150, Barclay – J&J).

64: 1: 5 – 0.3 = Overview, Hospitality = Q: John praised Gaius for his hospitality and condemned Diotrephes for refusing to show hospitality to "the brothers." Diotrephes' behavior may, in fact, have been part of what John had in mind when he referred in 1 John 3: 15-17 to hating fellow Christians. Itinerant Christian preachers were dependent upon the hospitality of Christians among whom they ministered. This built up networks between the scattered churches and fostered a sense of solidarity. The local churches saw themselves as belonging to the one church, united around the foundational truth of the gospel (2035, ASB).

6: They have told the church about your love. Please send them on their way in a manner that honors God.

64: 1: 6 – 1 = "They have told the church about your love."

... Prov 22: 1 = A good name is more desirable than great riches; to be esteemed is better than silver or gold.

64: 1: 6 – 1.1, CS = T: Your legacy in life is your wealth and it is of utmost importance that your reputation in the church is something people are proud to share, because great is your love for the Savior and for His family – a life well-lived!

64: 1: 6 – 2 = "Please send them on their way in a manner that honors God."

64: 1: 6 – 2.1 = Q: Further, this passage tells us about the wandering missionaries who gave up home and comfort to carry afield the word of God (150, Barclay – J&J).

7: It was for the sake of the Name that they went out, receiving no help from the pagans.

64: 1: 7 – 1 = "It was for the sake of the Name that they went out."

64: 1: 7 – 1.1 = Q: *It was for the sake of the Name that they went out...* Modern Orthodox Jews often address God by the title *Ha-Shem*, meaning "The Name" (2035, ASB).

64: 1: 7 – 2 = "receiving no help from the pagans."

64: 1: 7 – 2.1 = Q: The traveling missionaries neither asked for nor accepted anything from non-believers because they didn't want anyone questioning their motives for preaching. God's true preachers do not preach to make money but to express their love for God. It is the church's responsibility to care for Christian workers; this should never be left to nonbelievers (2290, LAB).

64: 1: 7 – 2.2 = Q: In verse 7 John says that they have gone forth for the sake of the Name and take no assistance from pagans... John commends these adventurers of the faith to the hospitality and the generosity of Gaius. He says that it is a duty to help them so that we may show ourselves fellow workers in the truth (v. 8) (150, Barclay – J&J).

8: We ought therefore to show hospitality to such people so that we may work together for the truth.

64: 1: 8 – 1 = “We ought therefore to show hospitality to such people”...

64: 1: 8 – 1.1 = Q: *Hospitality*... (c: 64: 1: 5 – 0 = Overview, Hospitality).

64: 1: 8 – 2 = “so that we may work together for the truth.”

64: 1: 8 – 2.1, CS = T: When people partner with others in sharing the gospel in a cross-cultural setting or others, they are both making investments which need each other to bring the love of Christ to the world. Often, the older invest their resources in the younger who usually do not have a lot of resources of finance but have great resources of energy. When these two groups join their efforts, the Kingdom of God is increased in the lives of all who seek to be involved. The wealth of this investment will be revealed in the life that is to come, but until then we pray that many will help each other reach out to others in the name of Christ & for the glory of Christ.

64: 1: 8 – 2.1 = Q: When you help someone who is spreading the gospel, you are in a very real way a partner in ministry. This is the other side of the principle in 2 John 10 (see note there). Not everyone should go to the mission field, those who work for Christ at home are vital to the ministry of those who go and who need support. We can support missionaries by praying for them and by giving them our money, hospitality and time (2290, LAB).

64: 1: 8 – 2.2 = Q: *so that we may work together for the truth*... Not everyone can be, so to speak, in the front line; but by supporting those who are there, he can make himself an ally of the truth. When we remember that, all giving to the wider work of Christ and his church must become not an obligation but a privilege, not a duty but a delight. The church needs those who will go out with the truth, but it also needs those who will be allies of the truth at home (151, Barclay – J&J).

9: I wrote to the church, but Diotrephes, who loves to be first, will not welcome us.

64: 1: 9 – 1 = “I wrote to the church, but Diotrephes, who loves to be first.”

64: 1: 9 – 1.1, CS = T: It is human nature to want to be first, but Jesus says something that is quite the opposite when it comes to living in His view of success – which is to serve and in many ways be the last amongst the group. Here are a few verses:
... Mark 9: 35 = Sitting down, Jesus called the Twelve and said, “If anyone wants to be first, he must be the very last, and the servant of all.”

... Mark 10: 45 = “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

... Luke 9: 23-25 = Then he said to them all: “If anyone would come after me, he must deny himself and take up his cross daily and follow me. 25 For whoever wants to save his life will lose it, but whoever loses his life for me will save it. 25 What good is it for a man to gain the whole world, and yet lose or forfeit his very self?”

... John 3: 30 = “He must become greater; I must become less.”

64: 1: 9 – 1.1 = Q: He and Gaius may have been members of the same congregation or more likely, of neighboring congregations. In any case, they act in opposite ways, when it comes to hospitality. Gaius welcomes visiting teachers.

Diotrephes refuses to receive them. This may have to do with his desire “to be first” (1249, FCA).

64: 1: 9 – 1.2 = Q: This letter to which John refers was neither 1 or 2 John, but another letter that no longer exists (2290, LAB).

64: 1: 9 – 1.3 = Q: *Diotrephes*... All we know about Diotrephes is that he wanted to control the church. John denounced:

1: his refusal to have anything to do with other spiritual leaders;

2: his slander of the leaders;

3: his bad example in refusing to welcome any gospel teachers, and

4: his attempt to excommunicate those who opposed his leadership.

Sins such as pride, jealousy, and slander are still present in the church, and when a leader makes a habit of encouraging sin and discouraging right actions, he must be stopped. If no one speaks up, great harm can come to the church. We must confront sin in the church; if we try to avoid it, it will continue to grow. A true Christian leader is a servant not an autocrat! (2290, LAB).

64: 1: 9 – 1.4 = Q: Here we come to the reason why this letter was written and are introduced to two of the main characters in the story...

... *Diotrephes*: In this letter Diotrephes is the representative of the local congregation. He will not accept the authority of John, the apostolic man and he will not receive itinerant missionaries... What exactly Diotrephes is we cannot tell... He may be a very strong-minded elder.

... *Demetrius*: Is most likely the leader of the wandering preachers and probably the actual bearer of this letter. John goes out of his way to give him a testimonial as to character and ability, and it may well be that there are certain circumstances attaching to him which give Diotrophes a hand le for his opposition (153, Barclay – J&J).

64: 1: 9 – 1.4* = Q: *Dotrephes*... As C.H. Dodd has put it: There is no real religious experience which does not express itself in charity.” That is why, for all his powers of leadership and for all his dominance of character, Diotrephes was not a real Christian, as John saw it. The true Christian leader must always remember that strength and gentleness must go together and that leading and loving must go hand in hand (153, Barclay – J&J).

10: So when I come, I will call attention to what he is doing, spreading malicious nonsense about us.

Not satisfied with that, he even refuses to welcome other believers.

He also stops those who want to do so and puts them out of the church.

64: 1: 10 – 1 = “So when I come, I will call attention to what he is doing, spreading malicious nonsense about us.”

64: 1: 10 – 1.1, CS = T: John is showing leadership, in that, he *will call attention to what he is doing*. He will not merely observe the problem, but more importantly he will do something about it – he will address it in a Christ-honoring way.

64: 1: 10 – 2 = “Not satisfied with that, he even refuses to welcome other believers.”

64: 1: 10 – 2.1, CS = T: Diotrephes most likely doesn’t want other believers/truth-tellers to be around the lies he was seeking to spread within the church. He wanted to keep believers/truth-tellers out of his environment, because if other leaders were to show up and hold him accountable it would reveal his deception.

64: 1: 10 – 3 = “He also stops those who want to do so and puts them out of the church.”

11: Dear friend, do not imitate what is evil but what is good.

Anyone who does what is good is from God.

Anyone who does what is evil has not seen God.

64: 1: 11 – 1 = “Dear friends, do not imitate what is evil but what is good.”

64: 1: 11 – 1.1, CS = T: There are many other Scriptures that teach this truth as well, here are a few of them:

... Prov 5: 22-23 = The evil deeds of a wicked man ensnare him; the cords of his sin hold him fast. 23 He will die for lack of discipline, led astray by his own great folly.

... Prov 11: 19 = The truly righteous man attains life, but he who pursues evil goes to his death.

... Rom 12: 21 = Do not be overcome by evil, but overcome evil with good.

... Heb 5: 11-14 = We have much to say about this, but it is hard to explain because you are slow to learn. 12 In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God’s Word all over again. You need milk not solid food! 13 Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. 14 But solid food is for the mature, *who by constant use have trained themselves to distinguish good from evil.*

64: 1: 11 – 2 = “Anyone who does what is good is from God.”

64: 1: 11 – 3 = “Anyone who does what is evil has not seen God.”

12: Demetrius is well spoken of by everyone—and even by the truth itself.

We also speak well of him, and you know that our testimony is true.

64: 1: 12 – 1 = “Demetrius is well spoken of by everyone”...

64: 1: 12 – 1.1, CS = T: *Demetrius is well spoken of by everyone – and even by the truth itself*. Apparently, he has a great representation to represent Christ well, his church family well and this is the life-legacy everyone should seek to have for them and those around them.

64: 1: 12 – 1.1 = Q: Demetrius probably delivered this letter to Gaius. Since he was unknown to Gaius, John wrote this threefold recommendation: Demetrius my himself have been a wandering missionary whom John wished the house-church to receive (1249, FCA).

64: 1: 12 – 1.2 = Q: We know nothing about Demetrius except that he may have carried this letter from John to Gaius. The book of Acts mentions an Ephesian silversmith named Demetrius who opposed Paul (Acts 19: 24), but this is probably another man. In contrast to the corrupt Diotrephes, Demetrius had a high regard for truth. John personified trust as a witness to Demetrius’s character and teaching. In other words, if truth could speak, it would speak on Demetrius’s behalf. When Demetrius arrived Gaius certainly opened his home to him (2290, LAB).

13: I have much to write you, but I do not want to do so with pen and ink.

14: I hope to see you soon, and we will talk face to face.

Peace to you. The friends here send their greetings. Greet the friends there by name.

64: 1: 14 – 0 = Overview, Family of Faith...

64: 1: 14 – 0.1, CS = Overview, Family of Faith = T: There is a sense of belonging to Christ and His Church, that creates a supernatural bond between believers – people who have been redeemed by the blood of Christ’s finished work on the cross. This level of love, through the Holy Spirit’s leading, trains us and teaches us to love one another well and to show the peace of Christ in our relationships with one another. *Peace to you. The friends here send their greetings. Greet the friends there by name.* There is intentionality in the love they have for those who are near and those who are far away, seeking to serve the Savior as He has called them, equipped them and encourages them to love people in the church and into the church.