

INTRODUCTION:

- 1) By whom written: John the apostle. Although the apostle does not identify himself by name, the evidence that John is the author is abundant. Consider the failure of the author of the gospel of John to call himself by name.
- 2) To whom written: Christians. This epistle is styled a general epistle because it is not addressed to a particular church or to a particular individual. Such terms as "brethren" (2:7), "your sins are forgiven you" (2:12), "sons of God" (3:1), etc., indicate that John was writing to Christians. "God hath given us eternal life, and this life is in his Son" (5:11) certainly has in view the baptized believer. (See Galatians 3:26-27; 1 Corinthians 12:13. See also James 2:28-29; 3:5,13; 5:19-20.)
- 3) When written: About A.D. 90.
- 4) Where written: Probably at Ephesus in Asia Minor. Ephesus is one of the "seven churches which are in Asia" addressed in the Revelation (1:4; 2:1). Paul also addressed an epistle "to the saints which are at Ephesus" (Ephesians 1:1).
- 5) Why written: This epistle is another declaration that Jesus of Nazareth was and is the Son of God. "...That which we have seen and heard declare we unto you...that your joy may be full." (1:1-4.) "...That ye may know...and that ye may believe on the name of the Son of God." (5:13.) Note John 20:30-31. The effect should be to revitalize and strengthen the believers, to present evidence to cause men to believe, and to refute false teaching at that time being taught about the diety of Jesus (2:18-19). Unbelieving Jews denied his diety; one group of Gnostics questioned his humanity; another group claimed that Christ (the Diety) entered Jesus (the man) at his baptism and left him on the cross. Some argued that the body of Jesus was not real, but an illusion; the sufferings on the cross were apparent, but not actual. Gnostics regarded their bodies as evil and their spirits as independent of them and thus undefiled by them. As a result, they lived in unrestrained indulgence. The epistle appeals to the Christian to to pure and undefiled in every respect.
- 6) Some expressions of the NATURE OF GOD:

"God is light" (1:5).	"God is greater than our heart" (3:20).
"in him is no darkness" (1:5).	"God...knoweth all things" (3:20).
"he is faithful" (1:9).	"love is of God" (4:7).
"he is...just" (1:9).	"God is love" (4:8).
Sin is "not of the Father" (2:16).	
- 7) MANIFESTATIONS OF THE WORD: (Some similar phrases in John 1 and 1 John 1.)

"In the beginning was the Word" (1:1).	"That which was from the beginning" (1:1).
"And the Word was with God" (1:1).	"That eternal life, which was with the Father".
"In him was life" (1:4).	"The Word of life" (1:1).
"The light shineth" (1:5).	"The life was manifested" (1:2).
"We beheld his glory" (1:14).	"That which we beheld" (1:1).

JESUS WAS NOT A MERE INFLUENCE - NOT JUST A SHADOWY PHANTOM - HE WAS A LIVING, VIBRANT, TANGIBLE PERSONALITY WHOSE VOICE JOHN HAD HEARD, WHOSE BODY HE HAD SEEN,
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1. Proof of the manifestation of the word. (1:1-3.)

- a. Eyewitness testimony. (1:1-3; Luke 1:1-4; 24:48; 2 Peter 1:16-18.)
  - 1) Heard. (Matthew 17:5-6; 28:20.)
  - 2) Seen, looked upon. (John 5:36; 6:10-14; 20:20; 21:14.)
  - 3) Handled. (John 20:25-29.)
- b. John is writing so that his readers can share the things seen and heard and obtain a continuing relationship of sharing with God and Jesus Christ. (1:3; John 20:30-31.)

2. Purpose of writing. (1:4.)

- a. *"That your joy may be full."* (1:4.)
  - 1) The people of Samaria were filled with *"great joy."* (Acts 8:5-8,12.)
  - 2) The Ethiopian eunuch *"went on his way rejoicing."* (Acts 8:35-39.)
  - 3) John rejoiced when people walked in truth. (2 John 4; 3 John 3-4.)
- b. *"That ye also may have fellowship with . . ."* (1:3.)
- c. See 5:13-15. See also the Introduction.

3. Conditions of F E L L O W S H I P W I T H G O D . (1:5-7.)

- a. Hear the message from God. (1:5.)
- b. Walk in light [the light]. (John 12:35-36; 1:4-9.)
  - 1) Not walking in darkness. (1:5-6; Acts 17:30; Ephesians 5:11.)
  - 2) Must *"walk in the light, as he is in the light."* (1:7.)
    - a) Not just in light -- but in the light.
    - b) Not just in the light -- but AS HE IS IN THE LIGHT. (John 5:19-21,26-27,30; 6:33-40,62-63; 1:1-5; Hebrews 1:1-4.)
- c. Must come to the light. (John 3:16-21.)
- d. Must get into the light. (Psalms 27:1; Romans 13:12-14; Galatians 3:26-27; 1 Peter 2:9-10.)
- e. Must abide in the light. (Ephesians 5:7-10; 1 Thessalonians 5:5-10; 1 John 2:10; 2 John 9.)
- f. Sins must be forgiven. (1:7; Isaiah 59:1-2; Colossians 1:21-22; 2 Corinthians 5:17-21.)
- g. *"If we walk in the light, as he is in the light . . ."*
  - 1) *" . . . we have fellowship one with another"* (1:7).
  - 2) We have fellowship with the Father (1:3,6).
  - 3) We have fellowship with his Son Jesus Christ (1:3).
  - 4) *" . . . and the blood of Jesus Christ his Son cleanseth us from all sin."* (1:7; Colossians 1:14; 2:10-13.)

4. Sin and its forgiveness. (1:7-10.)

- a. All men sin. (1:8,10; Romans 3:23.)
  - 1) Some sin for lack of knowledge (Acts 17:30).
  - 2) Some sin unknowingly (Psalm 19:12-14).
  - 3) Some sin because of weakness (Matthew 26:41; Luke 8:13).
  - 4) Some sin willfully (Hebrews 10:26).
  - 5) Some become or remain the servants of sin (Romans 6:16-18).
- b. The blood of Jesus cleanses from sin [or from the guilt of sin]. (1:7; 1 Corinthians 6:11; 2 Corinthians 5:17; Acts 22:16; 1 Peter 3:21.)
- c. The blood of Jesus is necessary for sins to be cleansed [forgiven]. (Hebrews 9:22-28; 10:4,17.)
- d. God is faithful and just to forgive us our sins. (1:9; 1 Corinthians 1:9; 10:13; Romans 3:23-26; Revelation 15:3.)
  - 1) Must be a Christian. (Ephesian 4:32; Colossians 2:13; 1 John 2:12; Ephesians 1:7.)
  - 2) Must confess sins to God [repent] in order to receive forgiveness. (1:9.)
    - a) 1 John 1:9 requires \_\_\_\_\_ for forgiveness.
    - b) Simon was told to \_\_\_\_\_ and \_\_\_\_\_ for forgiveness. \* \* Page 2 \* \*

1. The Christian's advocate, Jesus Christ. (2:1-2.)
  - a. "That ye sin not." This is John's desire and purpose for writing.
  - b. "We have an advocate with the Father."
    - 1) An advocate is one who pleads another's cause, an intercessor, advocate.
    - 2) "He is the propitiation for our sins." Propitiation = atoning sacrifice.
2. Tests of a Christian. (2:3-6.)
  - a. "If we keep his commandments." (1 Peter 1:6-7.) Do I qualify?
  - b. If we walk as Jesus walked.
    - 1) Do unto others (Luke 6:31).
    - 2) Suffer unjustly (1 Peter 2:19-25).
    - 3) Without sin [not a servant of sin]. (Matthew 4:1-11; 1 Peter 3:18; Hebrews 4:15.)
    - 4) "Thy will be done..." (Matthew 6:10; 26:39,42.)
3. Old and new commandments. (2:7-11.)
  - a. The old law commanded (Deuteronomy 10:17-19).
  - b. Jesus said concerning (Luke 10:25-29 and verses following).
    - 1) Compare or contrast the old with the new law.
    - 2) Consider the measure or extent of the law of Christ. John amplifies.
  - c. Jesus shows the measure or extent of his love and is the measure of acceptable love to God. Consider the statements in this epistle which show the importance of loving your brother, your fellowman, and how that is shown in connection with loving God and how you express your love for God. (See John 13:34-35; 1 John 2:7-11.)
    - 1) Darkness is past -- true light shineth (Ephesians 2:14-17).
    - 2) If you love your brother -- abide in light.
    - 3) If you lack love for your brother -- darkness hath blinded your eyes.
4. Christians addressed. (2:12-14.)
  - a. "Little children". (2:12; 2 John 1,4; 3 John 1,4.)
    - 1) "Your sins are forgiven you" (2:12).
    - 2) "For his name's sake" (2:12).
    - 3) "Have known" the Father (2:13-14).
  - b. "Fathers" have known him which is from the beginning: JESUS. (1 Corinthians 4:14-16; John 1:1.)
  - c. "Young men": strong, word of God abideth in, have overcome the wicked one. (1 Corinthians 16:13-14; Ephesians 6:10.)
5. DO NOT LOVE THE WORLD OR THE THINGS IN THE WORLD! (2:15-17.)
  - a. "Love not the world, neither the things that are in the world." (Matthew 6:19-21; Colossians 3:1-2.)
  - b. "If any man love the world..." (2:15; James 4:4).
  - c. "For all that is in the world . . . is not of the Father, but is of the world." (2:16.) LUST OF THE FLESH; LUST OF THE EYES; PRIDE OF LIFE.
  - d. The world passes away. (2 Peter 3:10-12; Hebrews 11:13-16.)
  - e. BUT HE THAT DOETH THE WILL OF GOD ABIDETH FOR EVER (2:17).
6. Warnings against anti-christ and admonitions to faithfulness. (2:18-29.)
  - a. "It is the last time." (Isaiah 2:2-4; Acts 2:17; Hebrews 1:1-2.)
  - b. "And as ye have heard that anti-christ shall come." (2 Thessalonians 2:1-10.)
  - c. "Even now are there many anti-christs." (2 Thessalonians 2:8; see John 8:44.)
  - d. WHO IS THE ANTI-CHRIST? (2:22; 2 Thessalonians 2; Matthew 23:8-12.)
  - e. Who are anti-christs? (2:19; Matthew 12:30.)
  - f. Who is a liar? (2:22-23; 1:8-10.)
  - g. "Ye have an unction from the Holy One" [also "anointing"] (2:20,27; 1 Corinthians 12:10; 1 John 4:1-3). Reasons for writing (2:1,21,26). Abiding in the Son and Father (2:24; 2 John 9-11; John 14:6). THE PROMISE: ETERNAL LIFE (2:25). \* Page 3

1. God's love for man. (3:1-2.)

- a. "Behold, what manner of love . . ." (John 3:16; Romans 5:8-9; Ephesians 3.)
- b. "Hath bestowed upon us, that we should be called the sons of God." (Ephesians 1:3-6; Galatians 4:1-7; John 1:12.)
- c. "Now are we the sons of God." (1 Peter 1:22-23; John 3:3-7; Romans 8:14-17, 29f.)
- d. "We shall be like him." (1 Corinthians 15:49-53; Philippians 3:20-21.)

2. S I N ← CONTRAST (3:3-12) → R I G H T E O U S N E S S

<u>"A MISSING OF THE MARK"</u>		<u>"GOD'S COMMANDMENTS -- LAWFULNESS"</u>	
vs. 4	lawlessness	vs. 3	purity
vs. 8	of the devil if sin	vs. 7	righteous if do righteousness
vs. 10	do not righteousness	vs. 9	do not commit sin
vs. 10	loveth not his brother	vs. 11	love one another
vs. 12	evil works	vs. 12	righteous works
See also 1 John 3:4; 5:17;		Psalm 119:172.	

3. H A T E ← CONTRAST (3:13-24) → L O V E

<u>(John 15:18-19)</u>		<u>(John 15:17)</u>	
vs. 13	world hates righteous	vs. 14	we love the brethren
vs. 14	abide in death	vs. 16	perceive the love of God
vs. 15	murderer	vs. 17	have compassion
vs. 17	no compassion	vs. 18	love in deed/truth
vs. 18	love in word/tongue	vv. 19-21	true love [expressed]
vv. 19-21	hypocritical love		

- a. "We know that we have passed from death unto life..." (3:14; 2:3.)
- b. "We know that we are of the truth..." (3:19-21.)
- c. "We know that we have the petitions that we desired of him." (3:22; 5:14-15.)
- d. COMMAND: B E L I E V E & L O V E O N E A N O T H E R. (3:23.)
- e. "He that keepeth his commandments dwelleth in him, and he in him." (3:24; 2:3-6.)

4. THE WORLD DOES NOT KNOW US [CHRISTIANS].

- a. "Therefore the world knoweth us not, because it knew him not." (3:1.)
- b. Jesus is the "chief Shepherd" (1 Peter 5:4). The sheep know his voice and obey his commands (John 10:1-5, 14).
- c. The disciples of Jesus are to love one another. (John 13:34-35.)
- d. The world hated Jesus and refused to acknowledge that he was the Christ [Messiah]. In like fashion, the world will hate the disciples of Jesus and refuse to acknowledge that they are THE SONS OF GOD. (See John 15:17 thru 16:2.)
- e. The disciples of Jesus are to be O N E so that the world will believe and acknowledge Jesus as the Son of God. (John 17:14-26; Matthew 5:13-16.)
  - 1) Jesus was not "of the world" (John 17:14.)
    - a) The disciples of Jesus were not of the world (John 17:14).
    - b) Christians are not to be of the world (2:15-17).
  - 2) The kingdom of Christ is not of the world. "My kingdom is not of this world." (John 18:36.)
    - a) Christians are citizens in the kingdom (Ephesians 2:19; Colossians 1:13) just as John and other Christians of the first century (Revelation 1:9).
    - b) Christians are blessed with all spiritual blessings in heavenly places in Christ. (Ephesians 1:3.)
- f. We must be in the world so long as our human existence continues but we are not to be of the world. (John 17:11, 14.)

1. Try the spirits. (4:1.)

- a. Is it the spirit of truth or the spirit of error? (1 Timothy 4:1-3,7; Titus 1:9-11; 2 John 7; 2 Corinthians 11:13-15.)
- b. How can we know? Consider more in next section.
- c. What about those who become upset when their teaching is challenged as to its truthfulness, accuracy, scripturalness, authoritativeness, etc.?
  - 1) Consider 1 Peter 3:15 as well as 1 John 4:1. What should my attitude be toward those who question me? How shall I respond?
  - 2) Jesus was questioned many times. (See Matthew 22:35.)
  - 3) Paul was called upon to answer. (Acts 23:6; 24:21.)

2. Contrasting the SPIRIT OF TRUTH with the SPIRIT OF ERROR. (4:2-6.)

- a. How can we know? An example is given in verse 2 and 3:
 

T R U T H : *"Every spirit that confesseth that Jesus Christ is come in the flesh is of God."*

E R R O R : *"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."*
- b. They had already been told about the anti-christ and the spirit of anti-christ. It is identified. It is already in the world at this writing. It is the very reason that it was necessary to TRY THE SPIRITS. (4:3; 2:18-23.)
- c. Christ is greater than the devil. (4:4.)
  - 1) The devil cast out (John 12:31-33). In Luke 10:18, Jesus said to the 70, *"I beheld Satan as lightning fall from heaven."*
  - 2) Jesus cast out demons, the servants of the devil. (Matthew 12:22-30.)
  - 3) Death is the result of sin (Romans 6:23). Jesus overcame death and has the keys [power over] of death (Revelation 1:18).
  - 4) Christians are delivered from the power of darkness. (Colossians 1:13; 2 Corinthians 4:3-4.)
- d. SEARCH THE SCRIPTURES. (Acts 17:10-13.) Compare to the Jews to whom Stephen spoke as recorded in Acts 7.

3. Love is explained. (4:7-21.)

- a. Love one another. (4:7.)
  - 1) Love is of God. God is the source of love. We can understand love only by understanding God's love for man. When this is understood, man can appreciate what it means to love God, Christ, his brother and his fellowman.
  - 2) Every one that loveth is born of God. (See 1 Peter 1:22-23; John 3:3-5.) Must be the kind of love taught by God (John 14:15,21,24).
  - 3) Every one that loveth knoweth God. (2:3-6.)
- b. GOD IS LOVE! (4:8.)
  - 1) God sent [gave] his only begotten Son. (4:9; John 3:16).
  - 2) Not that we loved God [not on account of the fact that we loved God did he send his Son] -- BUT THAT HE LOVED US! (4:10.)
- c. "IF GOD SO LOVED US, WE OUGHT TO LOVE ONE ANOTHER." (4:11.)
- d. God dwells in us. (4:15-16.)
  - 1) If we love one another, love is perfected in us. (4:12.)
  - 2) God has given us of his Spirit. (4:13.)
  - 3) If we confess that Jesus is the Son of God [understanding all that that statement implies and acting accordingly], God dwelleth in us. (4:15.)
  - 4) *"He that dwelleth in love dwelleth in God, and God in him."* (4:16.)
  - 5) *"As he is, so are we in this world."* (4:17; Colossians 3:3.)
- e. There is no fear in love (4:18). What does this mean? (See Revelation 21:8.)
- f. *"We love him because he first loved us."* (4:19.)
- g. We cannot love God and hate our brother. (4:20.) *"And this commandment have we from him, That HE WHO LOVETH GOD LOVE HIS BROTHER ALSO."* (4:21.)

1. Tests of faith and love. (5:1-12.)

- a. *"Whosoever believeth that Jesus is the Christ . . ."* (5:1; John 3:16-20.)
- 1) A test: whosoever believeth. A test: what is believed. (Romans 8:16-17.)
  - 2) A believer will act according to that he believes. (Acts 8:12,13.)
    - a) A believer in Jesus as the Christ will hear him and obey him (Matthew 7).
    - b) To fail to obey is to acknowledge unbelief. (Hebrews 3:19; Luke 7:30.)
  - 3) A believer that truly believes that Jesus is the Christ will be born of the water and of the spirit and become a son of God through obedience by faith. (John 3:3-5; 1 Peter 1:22-23; Mark 16:16; Luke 13:3; Matthew 10:32.)
- b. The LOVE OF GOD (the love which is from God - originated with God). See John 6:29.
- 1) If we love God, we will love Jesus Christ also (5:1).
  - 2) If we love God and keep his commandments, we will love the children of God (5:2).
  - 3) The love of (from) God is equivalent to KEEPING HIS COMMANDMENTS (5:3).
    - a) His commandments are not grievous (5:3).
    - b) *" . . . for my yoke is easy, and my burden is light."* (Matthew 11:28-30.)
- c. OUR FAITH OVERCOMETH THE WORLD. (5:4-5.)
- 1)
 

<u>J E S U S</u>	{	<u>WATER:</u>	fleshly birth - baptism - side pierced.
		<u>BLOOD:</u>	fleshly birth - death - side pierced.

(See Matthew 3:16-17; John 19:34.)
  - 2) Spirit beareth witness. The Spirit is truth. (5:6.)
    - a) Three bear record in heaven: Father, word, Holy Ghost (5:7). AGREE IN ONE.  
[This verse omitted in some manuscripts and translations.]
    - b) Three bear witness in earth: spirit, water, blood (5:8). AGREE IN ONE.
  - 3) If we believe the record [witness], we have the Son; we have life. (5:10-12.)
    - a) If we do not believe, do not have the Son, do not have life.
    - b) How does one prove his belief or unbelief?

2. Additional purpose in writing. (5:13-15.)

- a. *"THAT YE MAY KNOW THAT YE HAVE ETERNAL LIFE..."* (5:13.)
- b. *"That ye may believe on the name of the Son of God."* (5:13.)
- c. *"This is the confidence that we have in him...if we ask...he heareth us...we know that we have the petitions that we desired of him."* (5:14-15.)
- 1) He does hear (answer) the prayers of his children if we ask according to his will. Getting what one asks for is conditional, but he does hear and respond to our every prayer.
  - 2) *"Lord, teach us to pray..."* (Luke 11:1. See also Matthew 6:5-15.)

3. The sin unto death. (5:16-17.)

- a. All unrighteousness is sin (5:17).
- b. Do not pray for the sin unto death.
- c. The sin unto death seems to be the SIN NOT REPENTED OF by the one who committed it.

4. Divine assurances. (5:18-21.)

- a. *"Whosoever is born of God sinneth not."* (5:18.)
- 1) *"KEEPETH HIMSELF"*. (James 1:27.)
  - 2) *"THAT WICKED ONE TOUCHETH HIM NOT."* (5:18.) James 4:7, *"Resist the devil, and he will flee from you."*
- b. WE KNOW we are of God. (5:19.)
- c. WE KNOW: (1) The Son of God is come; (2) He has given us understanding; (3) We can know him and know that he is true; (4) We are in him. (5:20.)
- d. *"THIS IS THE TRUE GOD, AND ETERNAL LIFE."* (5:20. See John 17:3.)
- e. *"Keep yourselves from idols."* (5:21.)

INTRODUCTION:

- 1) By whom written: John the apostle.
- 2) To whom written: *"Unto the elect lady and her children."* (1)
- 3) When written: Between A.D. 80 and 90.
- 4) Where written: Unknown.
- 5) Why written: To commend for walking in the truth and to rejoice with them to whom he is writing. To encourage and admonish that they persist in the same manner of life. To exhort them to avoid the seductions of false teachers.

1. Salutation. (1-4.)

- a. *"The elder"* could indicate age or that the writer was an elder in the church. (See 1 Peter 5:1.) *"My little children"* is a tender expression of endearment.
- b. *"The elect lady"* may have reference to a person and her children or to a local church by metonymy. (See 2 John 13; 1 Peter 1:2; 2 Timothy 2:10; Colossians 3:12.)
- c. *"I love in the truth...and all they that have known the truth"* love you. (See Hebrews 13:1; 1 Peter 1:22-25.)
  - 1) For the truth's sake.
    - a) Truth dwelleth in us. (See Colossians 3:16.)
    - b) Truth shall be with us for ever. (See Matthew 24:35; 1 Peter 1:23.)
  - 2) He upholds the truth, he abides in truth as do they, he writes for the sake of truth -- that truth might continue and be perpetuated intact.
- d. *"Grace . . . mercy, and peace . . . in truth and love"* is his blessing for them. (See Revelation 22:21; Galatians 6:16; John 17:17; 15:7-10.)
  - 1) *"From God the Father"*. Titus 2:11-14; John 3:16; Ephesians 2:8-9.
  - 2) *"From the Lord Jesus Christ."* 1 John 3:16.
- e. *"I rejoiced greatly..."*
  - 1) They were walking in truth.
  - 2) They were doing what the commandment from the Father told them to do.

2. Admonitions. (5-6.)

- a. Walk in love. (Matthew 22:36-40; 1 John 2:7-11; 3:14-18; 4:16-21.)
- b. Keep the commandments. (1 John 5:3.)

3. Warnings. (7-11.)

- a. Deceivers are abroad [present]. (Titus 1:10-11; Revelation 20:1-3,10; 18:23; 19:20.)
- b. Deceivers identified: *"Who confess not that Jesus Christ is come in the flesh."* These are referred to as ANTI-CHRIST. (2 Timothy 2:11-13; Acts 8:37.)
- c. Those who go beyond what Jesus taught do not have God (9). (Titus 2:1; 2 Timothy 2:2.) The apostles' doctrine is Christ's doctrine. (Galatians 1:6-12; Acts 2:42.)
- d. Do not receive into your house, nor greet. (1 Corinthians 5:11; 2 Thessalonians 3:6.)
- e. To shelter false prophets is to partake of their evil deeds.

4. Conclusion. (12-13.)

- a. Express some things better in person than by writing.
- b. Expected to visit them soon.
- c. Salutation from an elect sister's children is included.

*"I rejoiced greatly that I found of thy children walking in truth..."* (2 John 4.)

" T H O U D O E S T F A I T H F U L L Y . . . "

TOPIC: Taken from 3 John 5. The lesson deals with major thoughts of the epistle (3 John) which is dominated by the theme: "Thou doest faithfully whatsoever thou doest to the brethren, and to strangers..." (3 John 5; see also Luke 16:10.)

SPEAKS OF: Three men.

1. Gaius: the dependable disciple -- liberal, hospitable, devoted.
2. Diotrephes: a church "boss" -- dominating, boastful, proud.
3. Demetrius: commended by all -- humble, kindly, worthy.

PURPOSES FOR WRITING:

1. To commend Gaius for his faithfulness, for his hospitality shown to missionaries, and to encourage him to continue in this grace and to not be deterred by the opposition which had arisen through Diotrephes.
2. To rebuke Diotrephes for his arrogance, love of pre-eminence, and perverseness.
3. To commend Demetrius, a faithful disciple of Jesus.

SIGNATURE AND SALUTATION:

1. "The elder ... in the truth" (vs. 1; see 2 John 1).
2. John desires for Gaius economical and physical prosperity equivalent to his spiritual prosperity (vs. 2; see Matt. 6:30-34).
3. Gaius commended: the truth was in him; he walked in truth; he was faithful in truth. (vv. 3-5; see Rev. 14:12.)

NEW TESTAMENT LAW OF MISSIONS: (See Luke 9:1-6; 10:1-16.)

1. Brethren went forth to preach (vs. 7).
  - a. For His name's sake (Acts 2:32-36; 4:7-12; Jas. 2:7).
  - b. Taking nothing of the Gentiles (2 Cor. 11:7-9).
2. Gaius assisted: brethren, strangers (vs. 5); charitable and honorable toward (vs. 6). (See also 2 Pet. 1:7; 1 Cor. 16:14; Rom. 12:13.)
3. Receive such; be fellowhelpers to the truth. (Phil. 1:1-7; 4:10-18.)
4. Church informed to receive (vs. 9). (See also Rom. 16:1-2; Acts 18:24-28.)

DIOTREPHESES DOMINATES THE CHURCH:

1. "...loveth to have the preeminence..." (vs. 9). (See 1 Pet. 5:1-3; Prov. 16:18.)
2. Improper speech: "malicious words" (vs. 10). (Jas. 3:1,5-6,18; 1 Pet. 2:16.)
3. Improper action: "receiveth us not..." (vs. 9). (See Lk. 9:5; 10:10-12.)

A CHARGE TO THE "BELOVED":

1. "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God." (vs. 11.)
2. Example: Demetrius, a man who had a "good report of all men, and of the truth..." (vs. 12.)
3. "Peace be to thee" (vs. 14). (See John 20:19,26; Eph. 1:2; Rom. 12:18.)
4. "Greet the friends by name." (vs. 14. See John 10:3; Rom. 12:15-16; 16:16.)