

3 John

General Introduction

- One of the Five Johannine books
 - Written around the end of the First Century
 - Traditionally associated with the Apostle John
- One of the Three Johannine Letters
 - Last week we finished studying 2 John
 - 2 and 3 John each contain less than 300 Greek Words
 - They are the two shortest books in the New Testament
 - Each was probably originally written on a single sheet
 - Each consists of but a single chapter

3 John 1-2

1:1長老のわたしから、真実に愛している親愛なるガイオへ。

1:2愛する者よ。あなたのたましいがいつも恵まれていると同じく、あなたがすべてのことに恵まれ、またすこやかであるようにと、わたしは祈っている。

3 John 1-2

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 John 1

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- Gaius was perhaps the most common name in those days.
- Several men named Gaius are mentioned in the Bible.

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- Almost certainly the same author as 2 John (c.f. 2 John 1)
- Gaius was perhaps the most common name in those days.
- Several men named Gaius are mentioned in the Bible.
- No reason to assume this is one of them.

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The elder to the beloved Gaius, whom I love in truth.

- What is important for understanding 3 John is to notice that the letter is addressed to a named, individual person.

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- He is beloved by the author as a Christian brother.

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- What is important for understanding 3 John is to notice that the letter is addressed to a named individual person.
- He is beloved by the author as a Christian brother, and therefore by other Christian brothers and by God himself.

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The elder to the beloved Gaius, whom I love in truth.

- This is the same circle of Christian love which the elder evokes between the two sister churches in 2 John.

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The elder to the beloved Gaius, whom I love in truth.

- This is the same circle of Christian love which the elder evokes between the two sister churches in 2 John.
- Within this circle, it may be presumed that people recognize and understand one another.

3 John 2

愛する者よ。あなたのたましいがいつも恵まれていると同じく、あなたがすべてのことに恵まれ、またすこやかであるようにと、わたしは祈っている。

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 John 2

愛する者よ。あなたのたましいがいつも恵まれていると同じく、あなたがすべてのことに恵まれ、またすこやかであるようにと、わたしは祈っている。

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.**

- The elder seems certain that this man, Gaius, is spiritually healthy.

3 John 2

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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.

- The elder seems certain that this man, Gaius, is spiritually healthy.
- He prays for his good health and overall prosperity.

Comment

- This passage reassures us that it is good to pray for not only the spiritual wellbeing of fellow believers but, also, for their health and overall prosperity.

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- It would, of course, be a mistake to believe that all for whom we say such prayers will be physically healthy and prosperous.

Comment

- This passage reassures us that it is good to pray for not only the spiritual wellbeing of fellow believers but, also, for their health and overall prosperity.
- It would, of course, be a mistake to believe that all for whom we say such prayers will be physically healthy and prosperous.
- On the contrary, the Bible teaches that Christians are often called to suffer for their faith, and this is seen in the life of Christ and his apostles.

3 John 3-4

1:3 兄弟たちがきて、あなたが真理に生きていることを、あかししてくれたので、ひじょうに喜んでいる。事実、あなたは真理のうちを歩いているのである。

1:4 わたしの子供たちが真理のうちを歩いていることを聞く以上に、大きい喜びはない。

3 John 3-4

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.

3 John 3

弟たちがきて、あなたが真理に生きていることを、あかししてくれたので、ひじょうに喜んでいる。事実、あなたは真理のうちを歩いているのである。

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- This continues the thought of the preceding verse.

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- This continues the thought of the preceding verse, now explaining how and why Gaius is so beloved by the elder.

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

- This continues the thought of the preceding verse, now explaining how and why Gaius is so beloved by the elder.
- For one thing, Gaius is *living* a proper Christian life.

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

- This continues the thought of the preceding verse, now explaining how and why Gaius is so beloved by the elder.
- For one thing, Gaius is living a proper Christian life.
- For another, he is *seen* by all the brothers to be doing so!

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

- So this good report concerning Gaius is a double source of joy for the elder, making him love the man all the more.

3 John 4

わたしの子供たちが真理のうちを歩いていることを聞く以上に、
大きい喜びはない。

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

3 John 4

わたしの子供たちが真理のうちに歩いていることを聞く以上に、
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I have *no greater joy* than to hear that *my children* are walking in the truth.

- This supreme joy has something to do with the fact that the elder considers Gaius to be one of his children.

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- This supreme joy has something to do with the fact that the elder considers Gaius to be one of his children.
- He probably also counts among his children the brothers who have brought this good testimony concerning Gaius.

Discussion

- In what sense are Gaius and the other brothers children of the elder?

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- In what sense are Gaius and the other brothers children of the elder?
 - Almost certainly not in the literal sense
 - Possibly they first heard the gospel from the elder
 - Probably the elder considered all Christians to be his children.
 - Remember how Jesus himself sometimes referred to his disciples as “my little children”

3 John 5-8

1:5愛する者よ。あなたが、兄弟たち、しかも旅先にある者につくしていることは、みな真実なわざである。

1:6彼らは、諸教会で、あなたの愛についてあかしをした。それらの人々を、神のみこころにかなうように送り出してくれたら、それは願わしいことである。

1:7彼らは、御名のために旅立った者であって、異邦人からは何も受けていない。

3 John 5-8

1:8それだから、わたしたちは、真理のための同労者となるように、こういう人々を助けねばならない。

3 John 5-8

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.

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- This comment is addressed to Gaius.

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Beloved, *it is a faithful thing you do* in *all your efforts for these brothers, strangers as they are,*

- This comment is addressed to Gaius.
- The part of his “walk” in the truth that the elder wishes to commend here, is the help which Gaius has given to these brothers, even though they were strangers to him.

3 John 6

彼らは、諸教会で、あなたの愛についてあかしをした。それらの人々を、神のみこころにかなうように送り出してくれたら、それは願わしいことである。

who testified to your love before the church. You will do well to send them on their journey in a manner worthy of God.

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who testified to your love **before the church**. You will do well to send them on their journey in a manner worthy of God.

- Some of these brothers whom Gaius has helped in the past have testified before the church, presumably the local church where the elder is, possibly the one referred to in the last verse of 2 John.

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who testified **to your love** before the church. You will do well to send them on their journey in a manner worthy of God.

- Their testimony has been to the effect that Gaius treated them with love.

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who testified to your love before the church. **You will do well to send them on their journey in a manner worthy of God.**

- Their testimony has been to the effect that Gaius treated them with love.
- This is a good thing which has brought the elder much joy in the past; he encourages Gaius to continue doing this.

3 John 7

彼らは、御名のために旅立った者であって、異邦人からは何も受けていない。

For they have gone out for the sake of the name, accepting nothing from the Gentiles.

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- What is in view here is not just Christian hospitality, but how Christians should support Christian missionaries.

3 John 7

彼らは、御名のために旅立った者であって、異邦人からは何も受けていない。

For they have gone out for the sake of the name, **accepting nothing from the Gentiles.**

- What is in view here is not just Christian hospitality, but how Christians should support missionaries.
- And how missionaries should not accept, much less demand, support from non-Christians.

3 John 8

それだから、わたしたちは、真理のための同労者となるように、
こういう人々を助けねばならない。

Therefore we ought to support people like these, that we may be fellow
workers for the truth.

3 John 8

それだから、わたしたちは、真理のための同労者となるように、
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Therefore we ought to support people like these, that we may be fellow workers for the truth.

- It is because Christian missionaries do not accept support from non-Christians that Christians should support them.

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こういう人々を助けねばならない。

Therefore we ought to support people like these, **that we may be fellow workers for the truth.**

- It is because Christian missionaries do not accept support from non-Christians that Christians should support them.
- In this was we participate in the missionary enterprise.

Comment

- When a Christian church sends missionaries out, it should support them well, and other Christians should support them, because these people work for God in the name of Christ and non-Christian will not support them.

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Comment

- When a Christian church sends missionaries out, it should support them well, and other Christians should support them, because these people work for God in the name of Christ and non-Christian will not support them.
- This does not, of course, mean that every Christian who claims to be a missionary, or wishes to be one, is entitled to the support of other Christians.
- The elder is speaking of missionaries truly sent out by the church on the work of God, as we shall see.

3 John 9-10

1:9 わたしは少しばかり教会に書きおくっておいたが、みんなのかしらになりたがっているデオテレペスが、わたしたちを受けいれてくれない。

1:10 だから、わたしがそちらへ行った時、彼のしわざを指摘しようと思う。彼は口ぎたなくわたしたちをののしり、そればかりか、兄弟たちを受けいれようともせず、受けいれようとする人たちを妨げて、教会から追い出している。

3 John 9-10

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.

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

- Most people understand this to mean that the elder has previously written to the church of which Gaius is a member, asking that this church welcome certain men who have been sent out into the world as missionaries.

3 John 9

わたしは少しばかり教会に書きおくっておいたが、みんなのかしらになりたがっているデオテレペスが、わたしたちを受けいれてくれない。

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

- There was, however, a certain man in Gaius' church, named Diotrephes, who did not acknowledge the authority of the elder.

Comment

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- That the elder's previous letter did not survive, and that the elder was obliged to write to Gaius instead, suggests that Diotrephes had real power within his local church.
- That this letter (3 John) has survived as Holy Scripture, suggests that the elder had the more legitimate authority accepted by Gaius and others within the Church at that time, to which Diotrephes should have submitted.

3 John 10

だから、わたしがそちらへ行った時、彼のしわざを指摘しようと思う。彼は口ぎたなくわたしたちをののしり、そればかりか、兄弟たちを受けいれようともせず、受けいれようとする人たちを妨げて、教会から追い出している。

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.

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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.**

- Not only does Diotrephes disobey the elder's request to welcome the brothers, he stops others from obeying it, and even puts them out of the church if they try to obey.

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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.

- In order to accomplish this, he makes up wicked and ridiculous lies about the elder.

3 John 10

だから、わたしがそちらへ行った時、彼のしわざを指摘しようと思う。彼は口ぎたなくわたしたちをののしり、そればかりか、兄弟たちを受けいれようともせず、受けいれようとする人たちを妨げて、教会から追い出している。

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- In order to accomplish this, he makes up wicked and ridiculous lies about the elder. This would not be necessary if Diotrephes had legitimate authority.

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だから、わたしがそちらへ行った時、彼のしわざを指摘しようと思う。彼は口ぎたなくわたしたちをののしり、そればかりか、兄弟たちを受けいれようともせず、受けいれようとする人たちを妨げて、教会から追い出している。

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.

- The elder will bring these things up if it should become necessary for him to go there.

Comment

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Comment

- I suspect that it was not necessary for the elder to travel there in order to deal with Diotrephes in person.
- However powerful Diotrephes may have become, he had evidently not been able to excommunicate beloved men such as Gaius, who were naturally inclined to Christian hospitality and may now be expected to put things right.

3 John 11-12

1:11愛する者よ。悪にならわないうで、善にならいなさい。善を行う者は神から出た者であり、悪を行う者は神を見たことのない者である。

1:12デメテリオについては、あらゆる人も、また真理そのものも、証明している。わたしたちも証明している。そして、あなたが知っているとおおり、わたしたちの証明は真実である。

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.

3 John 11

愛する者よ。悪にならわなさい、善にならなさい。善を行う者は神から出た者であり、悪を行う者は神を見たことのない者である。

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Beloved, do not imitate evil but imitate good. Whoever does good is from God; **whoever does evil has not seen God**.

- Diotrephes and others who followed him were doing evil and were not to be imitated, says the elder.

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Beloved, do not imitate evil **but imitate good. Whoever does good is from God**; whoever does evil has not seen God.

- Diotrephes and others who followed him were doing evil and were not to be imitated, says the elder.
- Gaius and those who followed him must continue doing good, because they walk in truth!

Comment

- There were two ways that the Church could go: the way of Diotrephes, which is evil, or the way of Gaius, which is good.

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- There were two ways that the Church could go: the way of Diotrephes, which is evil, or the way of Gaius, which is good.
- The elder's little letter is a push in the direction of good!

Comment

- There were two ways that the Church could go: the way of Diotrephes, which is evil, or the way of Gaius, which is good.
- The elder's little letter is a push in the direction of good!
- He writes, among other reasons, for the sake of another missionary who is soon to visit Gaius' church and who, I imagine, would help Gaius and others to reform their church and put down the evil influence of Diotrephes.

3 John 12

デメテリオについては、あらゆる人も、また真理そのものも、証明している。わたしたちも証明している。そして、あなたが知っているとおりに、わたしたちの証明は真実である。

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.

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- This is the ~~third~~ fourth person named in the letter, and the first missionary to be named.

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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.*

- This is the ~~third~~ person named in the letter, and the first missionary to be named.
- Demetrius is not a marginal case --- but well respected by everyone, including the elder.

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デメテリオについては、あらゆる人も、また真理そのものも、証明している。わたしたちも証明している。そして、あなたが知っているとおりに、わたしたちの証明は真実である。

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.

- Gaius does not need to take their word for it. Demetrius' own behavior (doctrine, piety, love) bear witness to his walk with Christ.

3 John 12

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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.

- Gaius does not need to take their word for it. Demetrius' own behavior (doctrine, piety, love) bear witness to his walk with Christ.
- They will know that he is Christian!

Comment

- The point, then, of this letter is that Gaius and others in his church should welcome and support Demetrius, just as Gaius has welcomed and supported others in the past, and unlike Diotrophes, who recently has been doing the opposite.

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- The elder himself may come, but perhaps that will not be necessary if Gaius reads this letter and takes it to heart.

3 John 13-14

1:13あなたに書きおくりたいことはたくさんあるが、墨と筆とで書くことはすまい。

1:14すぐにでもあなたに会って、直接はなし合いたいものである。

3 John 13-14a

¹³ I had much to write to you, but I would rather not write with pen and ink.

^{14a} I hope to see you soon, and we will talk face to face.

3 John 13

あなたに書きおくりたいことはたくさんあるが、墨と筆とで書くことはすまい。

I had much to write to you, but I would rather not write with pen and ink.

- As with 2 John, we see this polite ending to a short letter on a difficult subject regarding which much more might easily have been said.

3 John 14 / 14a

すぐにでもあなたに会って、直接はなし合いたいものである。

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

- Such matters are better discussed face to face.

3 John 14 / 14a

すぐにでもあなたに会って、直接はなし合いたいものである。

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

- Such matters are better discussed face to face.
- Notice that in most English translations, 3 John has only 14 verses. However the Japanese version we are using and some English translations (e.g. RSV) have 15 verses.

3 John 15

1:15 平安が、あなたにあるように。友人たちから、あなたによろしく。友人たちひとりびとりに、よろしく。

3 John 14b

^{14b} Peace be to you. The friends greet you. Greet the friends, every one of them.

3 John 15 / 14b

平安が、あなたにあるように。友人たちから、あなたによろしく。
友人たちひとりびとりに、よろしく。

Peace be to you. The friends greet you. Greet the friends, every one of them.

- This is a very common ending for a letter.

3 John 15 / 14b

平安が、あなたにあるように。友人たちから、あなたによろしく。
友人たちひとりびとりに、よろしく。

Peace be to you. The ***friends*** greet you. Greet the friends, every one of them.

- This is a very common ending for a letter.
- “The friends” who send greetings are, most believe, individual members of the church from which the elder writes.

3 John 15 / 14b

平安が、あなたにあるように。友人たちから、あなたによろしく。
友人たちひとりびとりに、よろしく。

Peace be to you. The friends greet you. **Greet the friends, every one of them.**

- The friends to whom greetings are being sent, are Gaius and each if the others with him who is well disposed toward the elder and his church and, it may be hoped, will resist Diotrophes and welcome Demetrius.