NOTES FOR LESSON WEDNESDAY NIGHT AUDITORIUM CLASS AT DEARBORN VALLEY, DEARBORN, MICHIGAN <u>3 John 9-14</u> May 6, 1964

AN HEGBRASD

- 1. THE NEW TESTAMENT PATTERN FOR MISSIONARY WORK 3 John 5-8 Somethings involved:
  - 1. <u>Hospitality</u>. "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers." <u>3 John 5,6.What Gaius had done:</u>
    - (1) Gaius had supplied hospitality for brethren: those' known'to' him personally.
    - (2) Gaius had supplied hospitality to those not personally known to him.
    - (3) From what follows in this letter it seems that Gaius had been sharply criticised
    - by Brother Dietrephes (a domineering church boss) for what he had done.
  - 2. Hospitality often enjoined in the New Testament.
    - (1) Enjoined on all Christians. Rom. 12:13; "Distributing to the necessity of the saints, given to hospitality."
      - Heb. 13:2: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves alson in the body." <u>1 Peter 4:9:</u> "Use hospitality one to another without
        - grudging."
      - (2) Named a among special qualifications of elders: <u>1 Tim. 3:2</u>; "Bishop then must be blameless, the husband of one wife, vigilent, sober, of good behaviour, given to hospitality, apt to teach. <u>Titus 1:8</u>; "But a lover of hospitality, a lover of good men, sober,
        - just, holy, temperate."
  - 3. Gaius's hospitality acknowledged. 3 John 6. How acknowledged?
    - (1) By those who had benefited by his hospitality. (BRETHREN AND STRANGERS) HOW ?:
      - 1. They had openly spoken of his charity (love) before the church. Perhaps Ephesus
  - 4. Hospitality encouraged.
    - (1) In bringing them forward on their journey after a godly sort (worthily of God) "thou doest well." 3 John 6
- 2. <u>MISSIONARY WORKERS</u> "For his name's sake (Christ) they went forth taking nothing of the gentiles." <u>3John 7. Their motives:</u>
  - 1. "For his name's sake (Christ) they went forth." Any other purpose than this is useless.
  - 2. "Taking nothing of the gentiles." The Lord and even the apostles asserted:
    - (1) "hat they which proclaim the gospel should live of the gospel." 1 Cor. 9:14
    - (2) "For the workman is worthy of his meat." Matt. 10:10 .... Contrast Luke 22:35,36
- 3. <u>MISSIONARY HELPERS</u> "We therefore ought to receive such, that we might be fellowhelpers to the truth." <u>3 John 8</u>
  - 1. Our duty to help them ... to communicate, share with him. Gal. 6:10
  - 2. That they should take anything from the heathen or unbelievers. That the church should support them until the heathen...unbelievers have been taught.
  - 3. In supporting the missionaries we become "fellowhelpers to the truth." 3 John 8
- 4. DIOTREPHES A SOURCE OF TROUBLE TO THE CHURCH. 3 John 9-11 His trouble:
  - 1. He loved to have the preeminence among them. He may have been, preacher, elder, deacon. This is all we know about him.
  - 2. He who would be first and chief of all, or he would be nothing, is an evil and dangerous character. Some lessons he needed to learn: 29:13
    - (1) A man's pride shall bring him low; but honor shall uphold the humble spirit. Prev.
    - (2) Pride goeth before destruction, and an haughty spirit before a fall. Prov. 16:18
    - (3) The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and froward mouth, do I hate, Prov. 8:13 Before honor is humility. Prov. 15:33
    - (4) For whoseever exalteth shall be abased; and he that humbleth himself shall be exalted. Luke 14:11

CHURCH: CR. 8-8120 RESIDENCE: 563.4729

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JESS HALL, MINISTER

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NOTES FOR CLASS WEDNESDAY NIGHT, MAY 6, 1964, Continued
<u>3 John 5-14</u>
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<ul> <li>3. Distrephes defamed the fairest reputation. "Prating against us with wicked words." <u>Here two evils come to light:</u> <ol> <li>Prating: Locuacity; running on with speech. The reproaches were mere tattle, worth (Garrulousness) nothing, irrelevant. Lessons needed:</li> <li>* 1. Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." James 1:19.</li> <li>2. If any man among you seem to be religious, and bridleth not his tongue, but</li> </ol> </li> </ul>
deceiveth his own heart, this man's religion is vain." James 1:2% 3. We should beware of the slavery of the tongue, and the sin of gab.
<ul> <li>(2) Slander. "With wicked words." When a man has done wrong to another there are only to courses open. <u>They are:</u></li> <li>1. He must openly confess the wrong. Get rid of it. Or,</li> <li>2. He Will continue to say hard, false, wicked things about the one he has wronged hoping thereby to justify himself. Diotrephes followed this course apparently.</li> </ul>
2. THE GOOD DEMETRIUS AND HIS COURSE.IN LIFE 3 John 12-14 His faithfulness:
1. He had a good report of all men. 3 John 11. The facts speak for themselves.
2. When stood beside the truth, John had a good report. And of the truth itself. 3John 11
<ul> <li>3. Had a good report of John. The most precious testimony is the truth itself. Here it is backed up by John an inspired man of God.</li> <li>4. Demetrius is an example to be imitated. NOTE: Good character is not always accompanied good reputation, but in the case of Demetrius it was.</li> </ul>
<ol> <li>This is all we know of this Demetrius. We have no way of knowing what the outcome of this quarrel was so far as revelation is concerning. I would say that in the long run, moving in quietness, humbleness, and meekness of spirit that Gaius was the victor.</li> <li>(1) One other Demetrius mentioned in <u>Acts 19:24</u>. He was a silversmith of "phesus and led in the riot against Paul's preaching there.</li> </ol>
* James 1:19

- 1. Let every man be swift to hear: We gladly hear the teaching on baptism, faith, repentance ETC. But we often do not like to hearr lessons on self-control, good deeds, Christian living ETc.
- 2. Let every man be slow to speak: A mad personal is all out of control.
  - (1) at Antioch the Jewsbecame upset and contradicted Paul. Acts 13:45
    - (2) ome Christians became angry with Paul because he told them the truth. Gal. 4:16
- 3. Let every man be slow to wrath: Slow to get angry at the teaching of the word and slow to harobor anger against God.
  - (1) In the Bible we read of a king who became so angry at the word of God that he took his pen knife and cut the page out that he was reading. Jeremiah 36.

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