

SERIES: III JOHN: LOVING AND LIVING THE TRUTH,
WEEK 3

TITLE: THE CONTRAST BETWEEN DIOTROPHES AND
DEMETRIUS

TEXT: III JOHN 1:9-15

INTRODUCTION: (1) THE WORD IMITATE IS DEFINED THIS
WAY IN THE MERRIAM-WEBSTER DICTIONARY:

* TO FOLLOW AS A PATTERN, TO MODEL, TO BE AN
EXAMPLE. IT MEANS TO BE OR APPEAR LIKE, TO
RESEMBLE, TO PRODUCE A COPY, TO REPRODUCE.

** ADDITIONALLY IT MEANS TO MIMIC OR EVEN TO
COUNTERFEIT, FOR COUNTERFEIT MONEY APPEARS TO
BE LIKE REAL MONEY, IT IS AN IMITATION OF THE REAL
THING.

*** NOW WITH THOSE DEFINITIONS BEFORE US LET ME
SAY, WE ARE ALL NATURAL IMITATORS.

**** FOR THE QUESTION IS NOT, WILL WE IMITATE? BUT
WHOM WILL WE IMITATE? IT IS SOMETHING WE ALL DO
TO A CERTAIN DEGREE.

(2) IMITATION TAKES PLACE IN ALL KINDS OF LEVELS IN LIFE, SOMETIMES FOR GOOD AND SOMETIMES FOR EVIL.

* WITH THAT SAID THE BIBLE TALKS ABOUT IMITATION AND CERTAIN THINGS WE ARE TO IMITATE.

** FOR EXAMPLE: AND THESE ARE ALL QUOTES FROM THE ESV, IN II THESSALONIANS 3:7 IT SAYS: “FOR YOU YOURSELVES KNOW HOW YOU OUGHT TO IMITATE US, BECAUSE WE WERE NOT IDLE WHEN WE WERE WITH YOU.”

*** AND PAUL WAS SAYING HERE, WE WERE NOT LAZY, WE WORKED HARD WHEN WE WERE WITH YOU, SO IMITATE, FOLLOW OUR EXAMPLE.

**** TWO VERSES LATER IN II THESSALONIANS 3:9 PAUL SAID: “IT WAS NOT BECAUSE WE DO NOT HAVE THAT RIGHT, BUT TO GIVE YOU IN OURSELVES AN EXAMPLE TO IMITATE.”

(3) AND PAUL HAD THE RIGHT AS AN APOSTLE TO RECEIVE SUPPORT, BUT HE CHOSE RATHER TO EARN HIS OWN LIVING TO SET AN EXAMPLE.

* IN HEBREWS 13:7 IN TALKING ABOUT ELDERS OR PASTORS IT SAYS: “REMEMBER YOUR LEADERS, THOSE WHO SPOKE TO YOU THE WORD OF GOD. CONSIDER THE

OUTCOME OF THEIR WAY OF LIFE, AND IMITATE THEIR FAITH.”

** AND THEN IN OUR TEXT TODAY IN III JOHN VERSE 11 IT SAYS: “BELOVED, DO NOT IMITATE EVIL, BUT IMITATE GOOD. WHOEVER DOES GOOD IS FROM GOD, THE ONE WHO DOES EVIL HAS NOT SEEN GOD.”

*** NOW HERE GAIUS, TO WHOM JOHN THE APOSTLE WRITES THIS EPISTLES TO, IS TOLD NOT TO IMITATE EVIL, WHICH A MAN NAMED DIOTROPHES WAS ACTING IN AN EVIL WAY, BUT TO IMITATE GOOD, WHICH A MAN NAMED DEMETRIUS WOULD BE AN EXAMPLE.

**** AND BASICALLY IN OUR TEXT TODAY WE HAVE A CONTRAST OF EXAMPLES, A BAD OR EVIL EXAMPLE NOT TO MIMIC IN DIOTROPHES.

(4) AND A GOOD EXAMPLE TO MIMIC, DEMETRIUS.

* JOHN SETS BEFORE US A CONTRAST OF EXAMPLES, A BAD ONE AND A GOOD ONE.

** AND THE REALITY IS PEOPLE WILL ALWAYS IMITATE OTHERS. HOWEVER, FOR CHRISTIANS, WE MUST BE CAREFUL WHO IT IS WE IMITATE.

*** FOR EVEN IN THE PROFESSING CHURCH, THERE ARE BAD EXAMPLES LIKE DIOTROPHES; AND THERE ARE GOOD EXAMPLES LIKE DEMETRIUS.

**** AND JOHN IS SAYING TO GAIUS, JOHN'S BELOVED CO-LABORER, CHOOSE YOUR EXAMPLE CAREFULLY. AND JOHN EVEN GIVES THE REASON IN V.1 1 AT THE END, FOR IN ATTEMPTING TO IMITATE THE GOOD, WE INDICATE THAT WE ARE OF GOD AND THOSE WHO DO EVIL INDICATE THEY DON'T KNOW GOD.

(5) AND WE WILL SEE IN OUR STUDY OF GOD'S WORD TODAY, THIS CLEAR CONTRAST OF TWO MEN THAT WERE POLAR OPPOSITES, "THE CONTRAST BETWEEN DIOTROPHES AND DEMETRIUS" WHICH IS THE TITLE OF MY SERMON TODAY.

* AND UNDER THAT THEME WE'LL LOOK AT 4 MAIN POINTS AS WE FINISH OUR STUDY OF III JOHN.

** NO. 1 THE CONDEMNATION OF DIOTROPHES, VV. 9&10; NO. 2 THE COUNSEL THAT JOHN GIVES TO GAIUS, V. 11; NO. 3 THE COMMENDATION OF DEMETRIUS, V. 12; AND NO. 4 THE CONCLUSION OF THIS EPISTLE, VV. 13-15.

*** SO WE'LL LOOK AT THE CONDEMNATION, THE COUNSEL, THE COMMENDATION AND THE CONCLUSION UNDER THE CONTRAST OF TWO MEN.

**** AND WITH THOSE POINTS TO HANG OUR THOUGHTS ON, LOOK AT V. 9 PLEASE WHERE WE'LL START TO SEE OUR FIRST POINT TODAY, THE CONDEMNATION.

I. THE CONDEMNATION, (READ V. 9)

A. NOW JOHN THE APOSTLE BEGINS IN V. 9 BY TELLING GAIUS, THE PERSON WHOM HE WRITES TO IN THIS SHORT LETTER, THAT HE WROTE A LETTER TO THE CHURCH THAT GAIUS WAS AT IN ASIA MINOR.

* AND OBVIOUSLY THIS WAS NOT AN INSPIRED LETTER OF SCRIPTURE BECAUSE WE DO NOT HAVE IT, IT'S NOT A PART OF THE CANON OF SCRIPTURE.

** AND IT COULDN'T BE FIRST OR SECOND JOHN, FOR NEITHER OF THOSE EPISTLES ADDRESSES THE ISSUE OF BIBLICAL HOSPITALITY FOR TRUE MISSIONARIES OR BIBLICAL TEACHERS, TRUTH TEACHERS.

*** SO JOHN WROTE A LETTER TO THE CHURCH THAT GAIUS WAS AT, BUT A MAN NAMED DIOTROPHES DID NOT ACCEPT WHAT JOHN AND HIS ASSOCIATES HAD TO SAY,

POSSIBLY JOHN AND THE ELDERS OF THE CHURCH HE IS WRITING FROM IN EPHESUS, OR THAT JOHN IS USING WE IN THE CONTEXT OF THE PLURAL OF HIS AUTHORITY AS AN APOSTLE, WHAT WOULD BE CALLED “THE ROYAL WE.”

**** BUT REGARDLESS, DIOTROPHES REJECTED JOHN’S APOSTOLIC AUTHORITY AND MOST LIKELY CONFISCATED THE LETTER AND DID NOT ALLOW IT TO BE READ TO THE CHURCH OR DESTROYED IT.

1. AND OBVIOUSLY, THIS MAN DIOTROPHES MUST HAVE HAD SOME CLOUT, SOME AUTHORITY IN THE CHURCH TO DO THAT. HE PROBABLY WAS AN ELDER AND MIGHT HAVE BEEN THE PASTOR-TEACHER.

* BUT HE DIDN’T LIKE WHAT JOHN HAD TO SAY AND DID NOT ACCEPT IT AND THEREFORE GAIUS, ANOTHER LEADER IN THE CHURCH, DID NOT EVEN KNOW ABOUT THIS LETTER.

** NOW BOTTOM LINE, WHY DID DIOTROPHES DO SUCH A THING? WHY DID HE IN ESSENCE REJECT JOHN’S AUTHORITY AND NOT ALLOW THE CHURCH TO HAVE WHAT JOHN HAD TO SAY IN THIS MATTER OF BIBLICAL HOSPITALITY, TAKING CARE OF TRAVELING TEACHERS, PREACHERS AND MISSIONARIES OF THE GOSPEL?

*** WELL, FOR ONE THING, HE DIDN'T WANT TO SHARE THE SPOTLIGHT, AND ALSO HE DIDN'T WANT TO BE TOLD WHAT TO DO.

**** FOR IT SAYS OF HIM IN V. 9, DIOTROPHES "LOVES TO BE FIRST AMONG THEM."

2. NOW THIS PHRASE "LOVES TO BE FIRST" IS ONE WORD IN THE GREEK AND IS A COMPOUND VERB FROM PHILOS WHICH MEANS LOVE AND PROTOS WHICH MEANS FIRST, AND IT LIT. MEANS ONE WHO LOVES TO HAVE THE PREEMINENCE, WHO LOVES TO PUT SELF FIRST, TO BE FOND OF BEING FIRST.

* AND THIS WORD DESCRIBES A PERSON WHO IS SELF-CENTERED, SELF-SEEKING AND IS SELFISH.

** AND THAT THIS VERB IS IN THE PRESENT TENSE INDICATES THAT THIS WAS THE CONSTANT PATTERN OF DIOTROPHES' LIFE.

*** AND OF COURSE THIS KIND OF MAN IS NOT TO BE IMITATED IN THE CHURCH. FOR JESUS CHRIST NO. 1 IS TO BE PREEMINENT IN THE CHURCH FOR COLOSSIANS 1:18 SAYS: (QUOTE IT).

**** SO CHRIST IS TO BE PREEMINENT IN HIS CHURCH, NOT SOME MAN, AND NO.2 JESUS CHRIST IS TO BE IMITATED OR MIMICKED BECAUSE HE WAS A SERVANT

AND WAS NOT SELFISH. QUOTE PHILIPPIANS 2:5-8 AND MATTHEW 20:26-28.

3. SO JESUS CHRIST IS THE PERFECT EXAMPLE, HE IS OUR MODEL, THE ONE TO BE MIMICKED, EMULATED.

* HENCE THE SELFISH SELF-CENTERED, SELF-SEEKING DIOTROPHES WHO LOVES TO BE FIRST, IS CONDEMNED BY JOHN. HE IS NOT A PATTERN TO FOLLOW.

** BUT JOHN DEVELOPS THAT EVEN MORE IN V. 10 AND GIVES US SOME ADDITIONAL REASONS NOT TO MIMIC DIOTROPHES. LOOK AT V. 10 PLEASE.

B. READ V. 10. NOW JOHN DECLARES THAT IF HE COMES IN PERSON TO THE CHURCH THAT DIOTROPHES AND GAIUS ARE AT, HE WILL CALL ATTENTION TO, HE WILL BRING UP WHAT HE IS DOING, I WILL BRING UP HIS DEEDS TO THE CHURCH.

* AND THIS WOULD BE FOR PUBLIC REPROOF BEFORE THE CHURCH. JOHN WILL BE OBLIGATED TO TAKE SOME KIND OF DISCIPLINARY ACTION, SOMEWHAT LIKE PAUL TALKED ABOUT IN I TIMOTHY 5:19&20 WHICH SAYS: (QUOTE THEM).

** NOW ELDERS AND PASTORS ARE TO BE DEALT WITH PUBLICLY WHEN THEY FALL INTO UNREPENTANT SIN.

*** AND NO DOUBT DIOTROPHES DID. AND JOHN WILL ELABORATE ABOUT HIS DEEDS, HIS ACTIONS AND SINS IN THE REST OF V. 10 BEYOND WHAT HE HAS ALREADY SAID ABOUT HIS LOVE TO BE PREEMINENT.

*** AND JOHN WILL INDICT DIOTROPHES ON 4 COUNTS IN THE REST OF V. 10.

**** NO. 1 HE WAS GUILTY OF CHARACTER ASSASSINATION OF JOHN – “HE UNJUSTLY ACCUSES US WITH WICKED WORDS.”

1. AND THOSE WHO SEEK TO ELEVATE THEMSELVES OFTEN LIE ABOUT OTHERS ESPECIALLY OTHERS THEY FEEL THEY ARE IN COMPETITION AGAINST.

* THEY UNJUSTLY ACCUSE WHICH CARRIES THE IDEA OF GOSSIP AND SLANDER, EMPTY, MEANINGLESS AND USELESS WORDS USED TO ATTACK AND ASSASSINATE ANOTHER.

** AND THIS IS WICKED BEHAVIOR. AND OF COURSE WE SHOULD NOT GOSSIP, WHICH IS SHARING INFORMATION ABOUT ANOTHER WHO IS NOT A PART OF THE PROBLEM OR A PART OF THE SOLUTION, ONE WHO REVEALS SECRETS AND PRIVATE INFORMATION, FOR PROVERBS 20:19 SAYS: “HE WHO GOES ABOUT AS A SLANDERER REVEALS SECRETS, THEREFORE DO NOT ASSOCIATE WITH A GOSSIP.”

*** AND THEN PROVERBS 11:13 SAYS: (QUOTE IT). ALSO QUOTE PROVERBS 26:20&22; PROVERBS 6:16-19; PROVERBS 18:21; AND PROVERBS 21:23.

**** AND WHEN IT COMES TO OUR TONGUES AND OUR SPEECH, THIS SHOULD BE OUR PRAYER, QUOTE PSALM 120:2. ALSO QUOTE PSALM 141:3.

2. NOW THAT SHOULD BE OUR PRAYER, WE DON'T WANT TO BE LIKE DIOTROPHES, WE DON'T WANT TO IMITATE HIS SPEECH.

* BUT MOVING ON, NO. 2, DIOTROPHES WAS GUILTY OF NOT RECEIVING THE BRETHREN, WHICH MEANS DIOTROPHES WOULD NOT HOUSE, HE WOULD NOT CARE FOR, HE WOULD NOT EXTEND BIBLICAL HOSPITALITY IN PUTTING UP ITINERANT TEACHERS AND MISSIONARIES THAT WERE SENT OUT TO PREACH THE GOSPEL AND PLANT CHURCHES.

** AND SEEING THESE MEN AS A THREAT TO HIS OWN POWER IN THE CHURCH, DIOTROPHES REFUSED, HE TURNED AWAY THESE BROTHERS AND REFUSED TO EXTEND HOSPITALITY TO THEM.

*** AND TO DO THIS WAS IN DIRECT VIOLATION OF SCRIPTURE, FOR SCRIPTURE COMMANDS US TO USE

OUR HOMES AND APARTMENTS TO MINISTER TO OTHERS,
QUOTE ROMANS 12:13 AND I PETER 4:9.

**** NOW DIOTROPHES WAS GUILTY OF CLEARLY
DISOBEYING SCRIPTURE IN THE AREA OF HOSPITALITY,
BUT NOT ONLY DID HE NOT PRACTICE HOSPITALITY, NO. 3
HE WAS GUILTY OF ABUSING HIS AUTHORITY AND WAS
FORBIDDING OTHERS WHO WANTED TO PRACTICE
HOSPITALITY IN THE CHURCH WITH THESE ITINERANT
MINISTERS OF THE GOSPEL.

3. IT SAYS IN V. 10, "HE FORBIDS THOSE WHO DESIRE TO
DO SO." HE WAS A DICTATOR IN THE CHURCH AND
STOPPED PEOPLE WHO WANTED TO DO WHAT WAS
RIGHT TO PRACTICE HOSPITALITY TOWARD THESE MEN.

* HE WAS PROBABLY AFRAID THAT THESE BRETHREN
WHO WERE BEING HOUSED MIGHT SAY SOMETHING
ABOUT HIM THAT WAS NEGATIVE. HE WANTED FULL
CONTROL.

** BUT NOT ONLY DID HE FORBID BIBLICAL HOSPITALITY
FOR PEOPLE TO PRACTICE IN THE CHURCH, NO. 4 HE
WAS GUILTY OF PRACTICING CHURCH DISCIPLINE ON
THEM FOR HIS OWN PURPOSE OF GETTING RID OF HIS
QUOTE ENEMIES WHO DISAGREED WITH HIM.

*** FOR AT THE END OF V. 10 IT SAYS: "AND PUTS THEM
OUT OF THE CHURCH."

**** AND THIS IS WHAT IS CALLED 4TH STAGE CHURCH DISCIPLINE IN MATTHEW 18:17 AND I CORINTHIANS 5.

4. AND CHURCH DISCIPLINE IS LOVE IN ACTION, LOVE FOR AN UNREPENTANT PROFESSING CHRISTIAN TRYING TO RESTORE THEM THAT ARE TRAPPED IN SIN, AND IT IS LOVE FOR CHRIST IN TRYING TO KEEP HIS CHURCH PURE AND TO MAINTAIN ITS TESTIMONY.

* AND CHURCH DISCIPLINE IS GREATLY MISUNDERSTOOD AND CAN YOU IMAGINE HOW MISUNDERSTOOD IT WOULD HAVE BEEN THEN AT THAT TIME?

** I MEAN SOME DOMINEERING CHURCH LEADER USING IT AS A WEAPON TO GET RID OF HIS ENEMIES AND PEOPLE THAT DIDN'T DO WHAT HE WANTED THEM TO DO. AND IT WAS AGREE WITH ME OR BE PUT OUT OF THE CHURCH.

*** AND DIOTROPHES WAS ARROGANT, A DICTATOR, FILLED WITH PRIDE AND ABUSED HIS GOD-GIVEN AUTHORITY AS AN UNDERSHEPHERD, LORDING OVER THE FLOCK. AND BOTTOM LINE, HE WAS EVIL, AND NOT TO BE IMITATED.

**** AND JOHN WILL MAKE THIS CLEAR IN V. 11 WHERE HE GIVES COUNSEL TO GAIUS. LOOK AT V. 11 PLEASE.

II. THE COUNSEL, (READ V. 11)

A. NOW JOHN USES THE WORD “BELOVED” FOR THE 4TH TIME IN THIS SHORT LETTER TO ADDRESS GAIUS, ONE WHO WAS SPECIALLY LOVED WITH GOD’S LOVE AS ONE WHO WALKED IN TRUTH.

* AND JOHN’S CLEAR COUNSEL TO GAIUS IS, DO NOT IMITATE WHAT IS EVIL, BUT WHAT IS GOOD.

** AND TECHNICALLY, IT IS MORE THAN JUST COUNSEL, IT IS A COMMAND, FOR THE VERB IMITATE IS IN THE IMPERATIVE MOOD SO IT IS A COMMAND.

*** BUT IT IS BROUGHT FORTH IN A LOVING KIND CLEAR ADMONITION TO THE BELOVED ONE GAIUS. SO THE TONE IS COUNSEL, BUT COUNSEL WITH AUTHORITY. THERE IS NO WIGGLE ROOM.

**** AND THE IMPLICATIONS OF THIS WILL BECOME CLEAR.

1. TO IMITATE DIOTROPHES WOULD BE TO IMITATE EVIL, FOR HE WAS THE EPITOME, THE EMBODIMENT, THE POSTER PERSON OF EVIL SINFUL LIVING.

* AND UNLIKE A LEADER’S LIFE IN HEBREWS 13:7 THAT IS TO BE IMITATED AND EMULATED, HIS LIFE WAS NOT.

** HIS LIFE WAS WICKED. BUT IN CONTRAST WE MUST EMULATE AND IMITATE THAT WHICH IS GOOD BEHAVIOR, FOR GOOD BEHAVIOR IS TAUGHT IN SCRIPTURE AND SHOWS FORTH AS A FRUIT, NOT AS A MEANS OF JUSTIFICATION OR SALVATION, BUT SHOWS AS A FRUIT, GENUINE SALVATION, GENUINE RELATIONSHIP WITH JESUS CHRIST, QUOTE ROMANS 3:20; ROMANS 4:5; GALATIANS 2:21; AND EPHESIANS 2:8&9&10. (WE ARE SAVED BY FAITH ALONE, BUT A FAITH THAT SAVES IS NEVER ALONE.)

*** NOW DOING GOOD, DOING GOOD WORKS SHOWS THAT A PERSON IS OF GOD. BUT IN CONTRAST ONE WHO DOES EVIL, WHO LIVES IN EVIL, WHO LIVES CONTRARY TO THE WORD OF GOD AS THE NORM AND PATTERN OF THEIR LIFE HAS NOT SEEN GOD.

**** THEY HAVE NOT THROUGH THE EYE OF FAITH SEEN GOD AND OF COURSE ARE NOT ACTING LIKE HIM. FOR GOD IS SEEN IN OUR LIVES AS WE LIVE LIKE HIM, AS WE IMITATE HIM.

2. AND THE ONE WHO DOES EVIL IS NOT ACTING LIKE GOD. DIOTROPHES IS THE EXAMPLE OF EVIL BEHAVIOR. BUT JOHN LOOKS AHEAD TO TALK ABOUT ONE WHOSE BEHAVIOR CAN BE IMITATED, FOR THIS PERSON'S BEHAVIOR WAS GOOD AND THEREFORE THIS PERSON WAS OF GOD. AND HIS NAME WAS DEMETRIUS. LOOK AT

V. 12 PLEASE WHERE WE'LL SEE OUR THIRD POINT TODAY, THE COMMENDATION.

III. THE COMMENDATION, (READ V. 12)

A. NOW IN CONTRAST TO HIS CONDEMNATION OF DIOTROPHES, JOHN WARMLY COMMENDS DEMETRIUS.

* AND ALL WE KNOW ABOUT THIS DEMETRIUS IS WHAT IS COMMUNICATED HERE AND IN A SENSE V. 10, WHO DOES THAT WHICH IS GOOD.

** AND THERE IS ANOTHER DEMETRIUS IN SCRIPTURE WHICH WAS A VERY COMMON NAME IN THAT DAY, BUT THAT REFERENCE IS TO A DEMETRIUS THE SILVERSMITH IN EPHESUS WHO CAUSED A RIOT OVER PAUL'S TEACHING BECAUSE THE GOSPEL WAS FINANCIALLY DAMAGING TO HIM AND HIS FELLOW IDOL MAKERS.

*** AND IT IS POSSIBLE THAT THIS DEMETRIUS WAS SAVED AFTER THIS BY TURNING TO JESUS CHRIST IN REPENTANT FAITH, BUT IT IS UNLIKELY, FOR THAT WOULD HAVE BEEN BIG NEWS.

**** SO THIS DEMETRIUS IN III JOHN IS PROBABLY ANOTHER DEMETRIUS FROM EPHESUS. FOR JOHN IS WRITING FROM EPHESUS AND MOST LIKELY THE DEMETRIUS HE IS TALKING ABOUT DELIVERED THIS

LETTER, THIRD JOHN, TO GAIUS AND TO THE CHURCH HE WAS A PART OF.

1. NOW THREE THINGS ARE SAID ABOUT DEMETRIUS WHICH COMMUNICATE HIS GOOD CHARACTER, ONE THAT DOES GOOD.

* NO. 1 “DEMETRIUS HAS RECEIVED A GOOD TESTIMONY FROM EVERYONE” AND THAT MEANS HIS REPUTATION AND CHARACTER WAS WELL KNOWN AMONG THE CHRISTIAN COMMUNITY IN THAT REGION AND AREA OF EPHEBUS. AND HIS TESTIMONY WAS GOOD. SO WHEN HIS NAME CAME UP, GOOD THINGS WERE SAID. THAT WAS HIS WITNESS AND LIFESTYLE FOR THE LORD.

** NO. 2 DEMETRIUS WAS COMMITTED TO LIVING THE TRUTH. “HE HAS RECEIVED A GOOD TESTIMONY FROM EVERYONE AND FROM THE TRUTH ITSELF.”

*** MEANING AS WE LEARNED 2 WEEKS AGO IN VV. 3&4 ABOUT GAIUS, GAIUS WALKED IN TRUTH, AND HERE DEMETRIUS IS ALSO WALKING IN TRUTH WHICH MEANS LIVING OUT THE TRUTH OF GOD’S WORD.

**** HE LIVED OUT THE MANDATES OF GOD’S WORD SO THAT HIS LIFE SHOWED CLEAR EVIDENCE OF THE TRUTH. THERE WAS NO DISCONNECT BETWEEN BELIEF AND PRACTICE, HE LIVED OUT THE TRUTH OF GOD’S WORD,

KNOWLEDGE LED TO HOLINESS, BELIEF AND PRACTICE WERE NOT SEPARATED.

2. BUT THEN NO. 3, THE TESTIMONY OF JOHN AND POSSIBLY THE ELDERS AT THE CHURCH HE WAS AT, AT EPHESUS, “WE”, JOHN AND OTHER LEADERS, THEIR TESTIMONY WAS A GOOD WITNESS TO DEMETRIUS’ CHARACTER.

* SO JOHN ADDS HIS OWN TESTIMONY AND PROBABLY THE ELDERS OF HIS HOME CHURCH, WHICH GAIUS KNEW TO BE TRUE, FOR HE TRUSTED JOHN, HE KNEW THAT JOHN WOULD NOT LIE. AND THEY COMMENDED THE CHARACTER OF DEMETRIUS.

** SO THERE WAS A THREEFOLD TESTIMONY OR WITNESS TO THE GOOD LIFE, THE GOOD CHARACTER OF DEMETRIUS. HIS REPUTATION IN THE COMMUNITY, HIS FAITHFULNESS TO THE TRUTH AND THE OPINION OF GODLY LEADERS LIKE JOHN THE APOSTLE.

*** AND DEMETRIUS RECEIVED HIGH MARKS ON ALL COUNTS, THEREFORE DEMETRIUS GOING BACK TO V. 11 WAS AN ILLUSTRATION OF GOOD AND THAT HE TRULY KNEW GOD, AND HIS EXAMPLE WAS TO BE IMITATED AND EMULATED IN CONTRAST TO DIOTROPHES. A CONTRAST OF OPPOSITES, WHICH LEADS US TO OUR LAST POINT

TODAY, THE CONCLUSION OF THE BOOK OF III JOHN.
LOOK AT V. 13 PLEASE.

IV. THE CONCLUSION, (READ V. 13)

A. NOW THE CONCLUSION TO III JOHN IS VERY SIMILAR
TO II JOHN.

* FOR AS JOHN COMMUNICATED TO THE DEAR SISTER IN
CHRIST HE WROTE TO IN II JOHN, HE ALSO WRITES TO
GAIUS, THAT HE HAD MANY MORE THINGS TO WRITE TO
HIM ABOUT, BUT DID NOT WANT TO CONVEY THOSE
THINGS BY WRITING WITH PEN AND INK.

** WHY? HE WANTED TO COMMUNICATE THOSE THINGS
IN PERSON, EYEBALL TO EYEBALL. LOOK AT V. 14
PLEASE.

B. READ V. 14. NOW JOHN'S HOPE, HIS DESIRE WAS TO
SEE GAIUS SHORTLY, AND THE PURPOSE FOR THAT
MEETING WAS SO HE COULD SPEAK TO HIM FACE TO
FACE.

* AND THE PHRASE FACE TO FACE, LITERALLY MEANS
MOUTH TO MOUTH, WHICH COMMUNICATES THAT JOHN
WOULD RATHER TALK FACE TO FACE, EYEBALL TO
EYEBALL, THAN WRITE ANY MORE TO HIM.

** IN OTHER WORDS, JOHN WITH HIS PASTORAL HEART LONGED TO HAVE A PERSONAL CONVERSATION WITH THIS BELOVED CHRISTIAN TO FURTHER TEACH AND INSTRUCT HIM.

*** SO JOHN TOOK CARE OF WHAT WAS ABSOLUTELY NECESSARY BY LETTER AT THAT TIME, WITH THE HOPE, LORD WILLING, TO COME TO SPEAK TO GAIUS FACE TO FACE IN A MORE PERSONAL WAY.

**** AND WITH THAT SAID, THE FINAL WORDS OF THE GREETING IN III JOHN ARE FOUND AT THE END OF V. 14 IN SOME OF YOUR TRANSLATIONS, WHEREAS THE GREEK TEXT AND MY BIBLE, THE NAU AND THE ESV HAVE THE GREETING IN ANOTHER VERSE, V. 15.

1. AND THERE IS NO TRUTH THAT IS CHANGED AND NO WORDS ARE ELIMINATED, IT'S JUST THAT SOME TRANSLATORS HAVE THE GREETING OF THE LETTER AT THE END OF V. 14, WHILE SOME, INCLUDING THE GREEK TEXT HAVE THE GREETING WITH AN ADDITIONAL VERSE, V. 15.

* AND WITH THAT BEFORE US, LOOK TO THE END OF V. 14 OR V. 15 IF YOU HAVE AN NAU OR AN ESV.

C. READ V. 15. NOW JOHN'S FAREWELL WISH, HIS CLOSING GREETING INCLUDES 3 THINGS.

* NO. 1 PEACE BE WITH YOU WAS AN APPROPRIATE GREETING FOR GAIUS AND MOST LIKELY A CONGREGATION THAT HAD DIVISION THROUGH DIOTROPHES PROBABLY MADE IT A STRIFE TORN CONGREGATION, SIDING WITH DIOTROPHES OR GAIUS.

** SO PEACE, GOD'S PEACE CONTROLLING GAIUS AND THE CHURCH WAS A NEED. PEACE BE TO YOU, PEACE NOT WAR WAS JOHN'S DESIRE AND OBVIOUSLY THE LORD'S.

*** NO. 2 JOHN AND GAIUS OBVIOUSLY HAD MUTUAL FRIENDS WHO ASKED JOHN TO GREET GAIUS FOR THEM. AND JOHN ALSO ASKED GAIUS TO GREET SOME OTHER MUTUAL FRIENDS WHO WERE WITH HIM.

**** AND THEN NO. 3, THE PHRASE "GREET THE FRIENDS BY NAME" ADDS A PERSONAL INTIMATE TOUCH BY JOHN.

1. FOR MOST LIKELY INTO HIS NINETIES, JOHN STILL CHERISHED AND LOVED THOSE TO WHOM HE HAD MINISTERED TO, SO HE ADDS THIS PERSONAL TOUCH IN THE FAMILY OF FAMILIES, THE CHURCH. FRIENDS AND RELATIONSHIPS WERE A PART OF CHRISTIAN BODY LIFE.

IN WRAP UP: (1) THE CONTRASTS BETWEEN DIOTROPHES AND DEMETRIUS ARE VERY CLEAR IN OUR TEXT TODAY.

* AND DIOTROPHES IS NOT TO BE IMITATED, BUT DEMETRIUS IS.

** DIOTROPHES IS EVIL AND DOES NOT KNOW GOD OR SEEN GOD IN THAT SENSE, BUT DEMETRIUS IS GOOD AND BEARS FRUIT THAT HE IS OF GOD.

*** WHAT CLEAR CONTRASTS WE HAVE SET BEFORE US.

**** AND WITHOUT QUESTION WE SHOULD MIMIC, IMITATE, COPY THOSE WHOSE LIVES ARE GODLY, WHO WALK LIKE CHRIST, WHO IS OUR ULTIMATE EXAMPLE, THE ULTIMATE PATTERN TO FOLLOW.

(2) BUT IN OUR HUMANNES WE NEED PEOPLE BEFORE US IN FLESH AND BLOOD TODAY THAT WE CAN EMULATE, THAT WE SEE CHRIST IN, AND THAT'S WHY PAUL SAID IN I CORINTHIANS 4:16, AND I CORINTHIANS 11:1 (QUOTE THEM). ALSO QUOTE PHILIPPIANS 3:17 AND PHILIPPIANS 4:9.

* AND LEADERS TRULY ARE TO BE EXAMPLES. AND IN OUR HUMANNES WE ARE NOT PERFECT MODELS, BUT SHOULD BE TRANSPARENT ENOUGH TO SEE CHRIST AND IN HUMILITY CONFESS OUR SIN AND FRAILTY AND POINT

PEOPLE TO OUR PERFECT PATTERN, THE LORD JESUS CHRIST, OUR GREAT GOD, QUOTE EPHESIANS 5:1.

** WITH THAT SAID, ONE LAST APPLICATION TODAY, FOR PEACE IN THE CHURCH, JOHN'S DESIRE IN THE CHURCH GAIUS WAS AT.

*** AND THAT IS, JOHN DOES NOT REBUKE DIOTROPHES FOR HERESY, HE REBUKES HIM FOR HAUGHTINESS.

**** AND ONE OF THE MANY WAYS THAT SATAN DIVIDES CHURCHES IS THROUGH PRIDE, WHERE PEOPLE DIVIDE OVER PREFERENCES, OVER WHAT IS SUBJECTIVE, OVER WHAT IS OPINION AND PERSONAL PREFERENCE.

(3) AND THE ROOT OF THAT KIND OF DIVISION IS PRIDE, QUOTE PROVERBS 13:10.

* AND THE NIV SAYS HERE: PRIDE ONLY BREEDS QUARRELS.

** AND IN OVER 37 YEARS OF MINISTRY, I HAVE SEEN THIS HAPPEN FREQUENTLY. WHEN PEOPLE MAKE THEIR PREFERENCES TO BE CONVICTION, THAT THEY MAKE THEIR PREFERENCE TO BE LAW AND CONFUSED THE TWO.

*** AND THE LAW OF GOD, THE WORD OF GOD IS THE FINAL AUTHORITY WITHOUT QUESTION. BUT THERE ARE THINGS THE WORD OF GOD DOES NOT ADDRESS CLEARLY WHERE THERE IS SOME LIBERTY, WHAT WE CALL GRAY AREAS OR IT JUST DOES NOT ADDRESS IT AT ALL IN SCRIPTURE, LIKE A WEDNESDAY NIGHT SERVICE, MODES OF SCHOOLING FOR OUR CHILDREN, STYLES OF WORSHIP AND MUSIC IN THE CHURCH, TO NAME A FEW.

(4) BUT WHEN WE DIFFER IN AREAS LIKE THIS, THE OIL OF HUMILITY AND SELFLESSNESS SMOOTHES OVER OUR DIFFERENCES. I WILL DIVIDE OVER DOCTRINE, BUT MAY WE NOT DIVIDE OVER PREFERENCE.

* MAY WE NOT BE LIKE DIOTROPHES WHO LOVED TO BE FIRST, WHO WAS SELFISH AND SELF-CENTERED AND TRIED TO GET RID OF PEOPLE WHO DIDN'T AGREE WITH HIM. BUT MAY WE GROW IN BEING CHRISTLIKE WHO WAS A SERVANT AND HAD PERFECT HUMILITY.

** THE CONTRAST IS CLEAR HERE ALSO. HUMILITY – SERVANT – CHRIST, PRIDE – DICTATOR – DIOTROPHES. (LET'S PRAY)