

He That Doeth Good Is Of God

3 John 5-11



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FOCAL 3 John 5-11^{KJV} Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; {6} Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: {7} Because that for his name's sake they went forth, taking nothing of the Gentiles. {8} We therefore ought to receive such, that we might be fellow helpers to the truth. {9} I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. {10} Wherefore, if I come, I will remember his deeds which he doth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. {11} 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.

Though, as Thomas Constable states¹

"Third John is probably the most personal letter in the New Testament. Most of the epistles originally went, of course, to churches or groups of Christians. First and 2 John are both of this type. The Pastoral Epistles, while sent to specific individuals, namely, Timothy and Titus, were obviously written with a wide circulation in mind as well. Philemon, too, gives evidence that Paul intended its recipient to share it with the church that met in his house. Third John

KJV all texts are King James Version, unless otherwise noted

1 see soniclight.org for Dr. Thomas Constable's commentaries - an excellent resource!

also has universal value, and the early Christians recognized that it would benefit the whole Christian church. However the content of this letter is most personal."

this letter is *very personal*, written by the Apostle John to a person we only know as *Gaius*, the letter gives us very good advice on recognizing and rejecting *false teachers and troublemakers* from the Church. When the Godly teachers of the Church - among whom were the Apostle John - tried to come to preach a certain troublemaker named

Diotrephes hindered the disciples. This false teacher, whose name² means **nourished by Zeus**, even stood against the Apostle John, rejecting the Word of God which he brought with him.

In order to combat this evil the Apostle writes Gaius, warning about **Diotrephes**, who existed not to promote the work of Christ but to hinder it.

Judging and False Teachers In The Church

It doesn't take long watching so called *Christian television* and listening to so called *Christian radio or Internet* to realize that false teachers like **Diotrephes** are always with us. This is nothing new, for false teachers and troublemakers have been with Christ's Bride from the very beginning. Our Lord Jesus warned us:

² Diotrephes (Dios and trephō, nourished by Zeus). according to *Robertson's Word Pictures In the New Testament*

Matthew 7:15-17 **Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. {16} Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? {17} Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.**

When I buy meat at the grocery store I never automatically assume it's fresh. When I get it home I *smell* it before I cook it. If it doesn't pass the *smell test* then I take it back where I got it from.

The same thing applies to fruit. Before I buy a melon I thump it and listen to the sound it makes. You can tell a ripe melon by it's "thump", and you can tell the ripeness of other fruit by its skin color or its softness. Bad fruit is usually easy to spot, and only a foolish shopper will buy a bag of fruit without looking it over carefully.

A thought has come into the Church in recent years that Christians *should not judge*, and therefore we should close a blind eye to everyone that enters our midst. You'll not find this teaching in Scripture. Many have misquoted the text of:

Matthew 7:1 **Judge not, that ye be not judged.**

Before we quote Matthew 7:1 out of context, we need to look at Matthew 7:15-17!

But they forget that **Matthew 7:15-17** (which we just quoted) comes not too far along in the context after this. The Lord warned us to **beware of false prophets** and to **know them by their fruits**. We need to judge carefully in the Church not based on our opinion, but based on what the Word of God tells us! When you go the *open doors, open hearts, open minds* route you start to see *open sin and outright rebellion* against God.

Pastor Mike Willmouth states³:

The Pharisees claimed to have the most authoritative voice in Israel in matters pertaining to Moses' law. Therefore they demanded explicit submission to their teachings (i.e., the oral traditions). Jesus Christ says this about the Pharisees in Matthew 5:20, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Christ wasn't declaring that the Scribes and Pharisees were righteous, but was pointing out that their righteousness fell short because it was based upon the legalism of their oral traditions and not God's Word. So no one could enter the kingdom of heaven by trying to live up to their standards. People do the same thing today when they go beyond what God has declared and set their own standards, and

³ *Can or Should Christians Judge One Another?* located at <http://bibleteacher.org/Judging.htm>

then expect others to live up to their standards.

We need to be careful when making judgments in the Body of Christ *not* to allow our *own opinions* into the mix. The Apostle John, led and inspired of the Holy Spirit of God, gives us some good standards in this letter to determine godless from Godly teachers. Unless God's Word is used as the weight on the scales, we had best be careful in rendering judgments. We need to remember that:

Jeremiah 17:9-10 The heart is deceitful above all things, and desperately wicked: who can know it? {10} I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

God's Word must be our guide for faith and practice, not our opinions! In the Word today we will see two people compared. Gaius will be compared with Diotrefes - Light with Dark, the Godly with the ungodly. May God empower us to understand this Word!

"Judging" which is forbidden occurs when I judge based on my opinion rather than on the clear teachings of God's Word.

**The Godly DO Love
The Ungodly DO Love Themselves**

A Christian in fellowship with God will *act Christ-like* in his dealings with others. A *wolf in sheep's clothing*, a pretender to the faith, will *not act Christ-like*, but will be *Satan-like* or selfish! Where selfishness is, God is not! Christ was *never* selfish - and neither was Gaius, who *acted* like Christians should act. We read:

FOCAL 3 John 5-6 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; {6} Which have borne witness of thy charity...

Gaius is called **Beloved**⁴, a word derived from *agape*, used exclusively of *Divine Love*. The Bible teaches that

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

God exercises *agape love* toward the world, Godly Love, Divine Love - and those He called "**Beloved**" are recipients of that love. Gaius was a man who, hearing the Gospel call, accepted Jesus Christ as Lord and Savior. Gaius realized that he was lost and deservedly headed toward hellfire for all eternity and, as he slid into that pit **prepared for the devil and his angels (Matthew 25:41)** he reached up and grabbed the nail scarred hand of Christ. Gaius was born again, saved by the Blood of the Lamb, a recipient of God's love and therefore **the Beloved of God**. The Chinese Theologian **Watchman**

4 G27, ἀγαπητός, agapētos, *ag-ap-ay-tos'*, From G25; *beloved*: - (dearly, well) beloved, dear., (Strong's Hebrew and Greek Dictionaries)

Nee said:

"Whoever does not know the death of the Cross does not have the life of the Cross for other people In God's eyes, there is nothing more unclean than self. It is the mother of all sins.

Self is God's greatest enemy, because self always declares independence from Him. What is self? Whatever man possesses or is able to do without seeking, waiting on, or depending on God."⁵

Because Gaius believed on the Lord Jesus Christ for salvation Jesus came into his heart and he began to *live like Jesus*.

God calls the Christian to become a conduit through which Christ can operate. Those who are **Beloved, recipients of the Grace of God** are called to live their lives *for Christ, by Christ, and in Christ*. We do not do this in our own power.

As we who believe read, study, and meditate on the Word of God the Spirit of God **progressively sanctifies us**, working in us. The great truth of the Scripture is set forth in Ephesians:

Ephesians 2:1-10 And you [hath he quickened], who were dead in trespasses and sins; {2} Wherein in

5 **Secrets to Spiritual Power**, from the writings of Watchman Nee, pgs 46, 51, Whitaker House Publishers

time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: {3} Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. {4} But God, who is rich in mercy, for his great love wherewith he loved us, {5} Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) {6} And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus: {7} That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus. {8} For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: {9} Not of works, lest any man should boast. {10} For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The Christian is a person who *was* dead, wallowing in sin like all other unbelievers. But because God the Holy Spirit worked in our lives at the point of salvation we have been *elevated spiritually to the right hand of God the Father in Christ*. Since we are now **Beloved of God**, very much His Sons, we are *foreordained to be living testimonies of the power of the Grace of God*. God has determined that He will show the love of Christ *through* the Christian.

The properly operating Christian, like Gaius, will

FOCAL 3 John 5 Beloved, thou **doest faithfully whatsoever thou doest** to the brethren, and to strangers;

Those who *hear and never do* are *deceiving themselves*. The Apostle James wrote:

James 1:22 ... **be ye doers of the word, and not hearers only, deceiving your own selves.**

Those who profess Christ as Savior but who never leave the realm of selfishness *may not be saved*. Jesus made it very clear that those whom He saved were to *operate out the Grace that saved them*. Godly, saved Christians **doest faithfully whatsoever thou doest**. Believers are *saved to serve Christ*, this is why Paul told the Corinthians:

2 Corinthians 6:1 We then, **as workers together with him, beseech you also that ye receive not the grace of God in vain.**

Christians receive the Grace of God so they can share the Grace of God with others. **The Godly do love.**

Whom do the Godly show love to?

FOCAL 3 John 5 Beloved, thou doest faithfully

whatsoever thou doest to the brethren, and to strangers;

Gaius was willing to support all with love without prejudice. This is Gods way, for the Bible teaches that:

Romans 2:11 For there is no respect of persons with God.

God honors the believer who, in love, works for His Glory. But what of **Diotrephes**, the one **nourished by Zeus**? We read:

FOCAL 3 John 9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

Diotrephes loved to have the preeminence. This phrase⁶ literally means *he kept on being ambitious of distinction, he was perpetually fond of being first.*

Just to read this hurts my heart, especially when I think of how often I would take the glory for what Christ alone has done. A desire to have preeminence or to be seen of men is not rooted in Christianity, in God, nor in Jesus Christ our Savior. This is devilishness, ungodliness, the

6 Present Active Participle of G5383, φιλοπρωτεύω, philoprōteuō, *fil-op-rot-yoo'-o*, From a compound of G5384 and G4413; to be fond of being first, that is, ambitious of distinction: - love to have the preeminence. (Strong's Hebrew and Greek Dictionaries)

very tactic that Satan used when he stood up in the Throneroom of God and said:

Isaiah 14:13-14 ... I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: {14} I will ascend above the heights of the clouds; I will be like the most High.

Just as Satan put himself above God, Diotrephes put himself above God and God's appointed messengers. As such, he became - not a servant of God or of the Church - but a messenger of Satan who hindered the work of God! Diotrephes was not living his life for the Lord Jesus, but for himself.

The Godly Focus On Serving For The Sake Of The Name

FOCAL 3 John 5-7 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; {6} Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: {7} Because that for his name's sake they went forth, taking nothing of the Gentiles. {8} We therefore ought to receive such, that we might be fellow helpers to the truth.

The King James actually mistranslated verse 7. It should

actually be translated:

For the sake of the Name they went forth, taking nothing of the Gentiles.⁷

Diotrephes was focused on serving the name of **Diotrephes**, but those who belong to Jesus by faith and who go out to minister for Him are doing so **for the sake of the Name**. The power in Christianity is *the Name of Jesus*, and everything we do we must do **for the sake of the Name**. It is by the Name of Jesus that we were saved:

Romans 10:13 For **whosoever shall call upon the name of the Lord shall be saved.**

It is the Name of Jesus that binds us all together:

1 Corinthians 1:10 Now I beseech you, brethren, **by the name of our Lord Jesus Christ, that ye all speak the same thing, and [that] there be no divisions among you; but [that] ye be perfectly joined together in the same mind and**

⁷ *Robertson's Word Pictures in the New Testament*, "For the sake of the Name (huper tou onomatos). The name of Jesus. See Acts 5:4; Romans 1:5 for huper tou onomatos and James 2:7 for the absolute use of "the name" as in 1Peter 4:16. "This name is in essence the sum of the Christian creed" (Westcott) as in 1Corinthians 12:3; Romans 10:9. It is like the absolute use of "the Way" (Acts 9:2; Acts 19:9, Acts 19:23; Acts 24:22)." *Vincent's Word Studies* states "For His Name's sake (ὕπὲρ τοῦ ὀνόματος), His is supplied by the A.V. It is not in the text. Revised Version, correctly, for the sake of the Name. The Name (Jesus Christ) is used thus absolutely in [Act 5:41](#); compare [James 2:7](#). For a similar absolute use of the way, see on [Acts 4:2](#). See on [1 John 1:7](#)."

in the same judgment.

It is the Name of Jesus that casts out and binds the Diotrephes:

1 Corinthians 5:4-5 **In the name of our Lord Jesus Christ**, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, {5} To **deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.**

2 Thessalonians 3:6 Now we command you, brethren, **in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.**

It is the Name of Jesus that makes our worship acceptable to God:

Ephesians 5:20 **Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;**

It is the Name of Jesus that every knee will bow to, in that not so distant future:

Philippians 2:10-11 That **at the name of Jesus**

every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth; {11} And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father.

And whatever we do, if we do not do it in the Name of Jesus, it has no value:

Colossians 3:17 **And whatsoever ye do in word or deed, [do] all in the name of the Lord Jesus**, giving thanks to God and the Father by him.

If we call on the Name of Jesus and yet do not depart from iniquity:

2 Timothy 2:19 Nevertheless the foundation of God standeth sure, having this seal, **The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.**

then we disobey our Father. We show our faith in His Name when we obey His commandments.

1 John 3:23 **And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another**, as he gave us commandment.

The Christian is called to *hate himself* but *Love the Name of Christ*. A Christian who proclaims to know Jesus but not live for the Name is a hypocrite at the least, and a liar at the most!

The Bible calls us who profess salvation by The Name to live FOR the Name, not for our name. **Pastor Charles Stanley** writes⁸:

We "hate ourselves," from God's standpoint, when we completely abandon our own self-advancement in order to help others in need or to fulfill whatever call of the gospel God has placed upon our lives. What happens in a very practical way is that those who love their lives tend to hate the lives of other people. They use, abuse, and manipulate others for their own purposes. Those who "hate" their lives are those who, in comparing their own benefit with the good that is to be done for others, choose to love others more than they love their own advancement. They bless, give to, and benefit others. This is the quality of life that Jesus lived. He didn't dislike Himself or hate the call of God on His life. He knew who He was, and He fully embraced what His heavenly Father had commanded Him to be and to do. But He didn't exalt Himself, seek His own fame and power, or attract attention to Himself. His purpose was to bring glory to the Father and to obey the Father in all things. His purpose was to serve.⁹

⁸ *Developing A Servant's Heart*, Copyright © 1998, Thomas Nelson, Inc

⁹ http://www.intouch.org/myintouch/exploring/studies/SHSG_92279.html

Gaius asked himself daily, "What can I do to serve the Name of Jesus? How can I advance the cause of Christ?" Once he asked these questions Gaius began to move forward, advancing the cause of Christ by what he did. He *served Jesus!*

Everything you do - or do not do - as a Christian either advances the Name of Christ or advances Diotrephes, the agenda of your own heart. John's final words against Diotrephes are harsh:

FOCAL 3 John 10-11 Wherefore, if I come, **I will remember his deeds which he doth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. {11}** 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.**

Diotrephes was judged for *not doing good* as one who **hath not seen God.**

The proof that you or I know Jesus Christ as Savior is not in what we say, but in what we do as a result of what we say. If you profess Christ as Savior, God expects you to do good. **He that doeth good is of God.** If you do evil, then the admonition of Scripture is that you **hath not seen God.**



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