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# Teaching 3John

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# God's Way to Study His Word:

This book was developed as a web page on ljc1611kiv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that “[the perfect word of God](#)” is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In [2Timothy 2:15](#) we read: “[Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth](#)”. The true definition of the word “[dividing](#)” is: *'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'*. However, while most people understand that *'there is one interpretation but many applications of the word of God'*, they fail to separate the procedures of each. And, as a result, they fail to separate the *'one interpretation of the word of God'* from the *'many applications of the word of God'*. This leads to many errors which people blame on “[the perfect word of God](#)” instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark (“[jot and tittle](#)”) of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand “[the word of God](#)”, instead of using God's way.

In [Isaiah 55:8-9](#) we read: “[For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts](#)”. Thus, God warns us that our ways are wrong and that using God's “[way](#)” produces better results, which have no errors and no conflicts.

In addition, [1Corinthians 2:14](#) tells us: “[But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned](#)”. Therefore, we can not properly understand the spiritual “[word of God](#)” using man's way. We must use God's way to understand God's preserved “[word of God](#)”. And, the basics of God's way is to understand His preserved “[word of God](#)” is using the sentence format and true Biblical definitions for Bible words.

This Study follows the [Biblical Way to understand God's Word](#). It applies “[precepts](#)” (*'truths that never change for any circumstance'*). It then goes through the Bible book sentence-upon-sentence (“[line upon](#)

line”). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what 'the word of God' tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The 'the word of God' tells us that God preserved punctuation (“one jot or one tittle”) in [Matthew 5:18](#); [Luke 16:17](#). And, the 'the word of God' tells us that God preserved “every word” when God wrote: “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God” in [Deuteronomy 8:3](#); [Matthew 4:4](#) and [Luke 4:4](#).

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved “word of God” using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect “word of God”.

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand “the word of God”. In every case, they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand “the word of God”. And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in “the perfect word of God”. This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that “the perfect word of God” is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater that God's “way” which produces no errors and no conflicts.

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## Overview of 3John

### Epistle Theme: God's People are to Help Missionaries

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

Missionaries include non-preachers and God recognizes the personal efforts of each of us. We will personally answer to our “Lord” for the deeds done in the flesh. Even when our religious leaders do wrong, we can personally live according to God's [truth](#). None of the major names of the [Son of God](#) are used in this epistle. However, the word “truth” is used six (6) times in this small epistle. It is a major theme of this epistle. It is used for how “Jesus Christ” influences our personal life because He is “the Truth” ([John 14:16](#)). Please see the Word study on [truth](#) for more of these details.

1. [C1-S1](#) (Verse 1): Opening salutations.
2. [C1-S2](#) (Verse 2): Wishes for blessings.
3. [C1-S3](#) (Verse 3): The testimony of Gaius caused others to rejoice.
4. [C1-S4](#) (Verse 4): Why Gaius gave John “joy”.
5. [C1-S5](#) (Verse 5-7): Three parts of personal missions.
  - a. The word “Beloved” recognized that Gaius was not only saved but was also still serving God.
  - b. The phrase “[thou doest faithfully whatsoever thou doest to the brethren](#)” means: ‘Gaius was personally (“thou”) helping saved people who were doing the ministry (“the brethren”) and he was “faithful”, which meant that they did not have to worry about losing their support’.
  - c. The phrase “[and to strangers](#)” means: ‘Gaius was helping everyone that he met who was saved and doing the ministry, even if he did not know them before they met’.
  - d. The phrase “[Which have borne witness of thy charity before the church](#)” means: ‘God made sure that other saved people knew of the testimony of Gaius. This encouraged others to follow his example’.
  - e. The phrase “[whom if thou bring forward on their journey after a godly sort](#)” says exactly how Gaius helped these missionaries.
  - f. The phrase “[thou shalt do well](#)” tells us that John was speaking for “Jesus Christ” and assuring Gaius that he would hear “well done” ([Matthew 25:21](#); [Matthew 25:23](#); [Philippians 4:14](#)) when he got to Heaven.
  - g. The phrase “[Because that for his name's sake they went forth](#)” means: ‘These people, whom Gaius was helping, were true missionaries taking the Gospel to new regions’.
  - h. The phrase “[taking nothing of the Gentiles](#)” means: ‘These missionaries were completely dependent upon the saved for their support. They did not ask the newly saved for support’.
6. [C1-S6](#) (Verse 8): The saved are to help missionaries so that they also get credit in Heaven.

7. [C1-S7](#) (Verse 9): John refers to his prior letter to the local pastor.
8. [C1-S8](#) (Verse 10): The evidence of error in the ministry.
  - a. The word "Wherefore" means: 'These actions are to be the results of the prior doctrine no matter what circumstances of life you experience'. The church pastor did not receive forgiveness, neither from John nor from "Jesus Christ", because he refused to repent from his sin.
  - b. The phrase "if I come" tells us that John could not be sure if God would let him go there. John let "Jesus Christ" dictate everything that he did in his life including where he went and when.
  - c. The phrase "I will remember his deeds which he doeth" means: 'These are ("deeds") which he did as lifestyle actions ("doeth")'. God makes a distinction between one-time sins and lifestyle sins and tells us to also do the same.
  - d. The phrase "prating against us with malicious words" means: ' In this sentence we are told that this pastor said "malicious words". against apostle John with absolutely no evidence to back his words'. He was effectively telling lies.
  - e. The phrase "and not content therewith" means: 'This pastor went beyond telling lies'.
  - f. The phrase "neither doth he himself receive the brethren" means: 'This pastor refused to receive, and help, the ministers of "Jesus Christ"'. . .
  - g. The phrase "and forbiddeth them that would" means: 'This pastor punished church members who received, and helped, the ministers of "Jesus Christ"'. . .
  - h. The phrase "and casteth them out of the church" means: 'This pastor cast godly people out of the church'. He obviously wanted a church full of lost and carnal people. He was like a lot of pastors of today.
9. [C1-S9](#) (Verse 11): The proper response to erroneous leadership. ("Beloved, follow not that which is evil, but that which is good").
10. [C1-S10](#) (Verse 11): The evidence of true salvation. ("He that doeth good is of God: but he that doeth evil hath not seen God").
11. [C1-S11](#) (Verse 12): This sentence appears to be the identification of a "good" man but we can not be certain that this man fought against the truth and apostle Paul, at first. If he is the same man then he, eventually, was saved and became a good witness of the "truth".
12. [C1-S12](#) (Verse 13-14): Further communication from John.
  - a. The phrase "I had many things to write, but I will not with ink and pen write unto thee" was written because some things are best said "face to face".
  - b. The phrase "But I trust I shall shortly see thee, and we shall speak face to face" lets us know that, even though John could not be sure that "Jesus Christ" would let him visit Gaius, he "trusted" that this would happen. And, even if that happened, John could not be sure if "Jesus Christ" would let him straighten out that pastor. There are times when God does not allow such actions because God is gathering legal evidence to back His punishing people who deliberately do wrong. And, God especially does this to leaders who lead others into error.
13. [C1-S13](#) (Verse 14): Is a closing blessing ("Peace be to thee").
14. [C1-S14](#) (Verse 14): "Our friends salute thee".
15. [C1-S15](#) (Verse 14): "Greet the friends by name".

## Q&A for 3John Class

1. Why did John write this letter?
  - a) To encourage a non-preacher to keep “walking in truth” even while the church leader failed to do the same.
2. What is the position of “Gaius” in the church?
  - a) He is a non-preacher who helped preachers and missionaries.
3. Why did John write to him and not to the church or the pastor of the church?
  - a) The pastor “loveth to have the preeminence among them, receiveth us not”. That is, the pastor not only repeatedly refused to “receive” the apostle John but also forbid the church to “receive” him. However, Gaius refused to obey the pastor when told to disobey the Bible.
4. What caused John to “rejoice greatly”?
  - a) “when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth”.
5. How do we know that someone is “walking in truth”?
  - a) By their testimony from others that the little things of their daily life match what the Bible tells saved people to do.
6. What was the main thing which Gaius was doing which the pastor disagreed with?
  - a) He helped traveling missionaries and preachers and he continued to support missionaries instead of giving all of his money to the local church and pastor.
7. What does the Bible say that we are doing when we support and help traveling missionaries and preachers?
  - a) “we (are) fellowhelpers to the truth (when) we...receive such”.
8. What is the precept command of this epistle?
  - a) “Beloved, follow not that which is evil, but that which is good.” (3John 1:11)
9. Why is “Demetrius” mentioned?
  - a) So that Gaius will know that he is sent from John and is someone that Gaius should “receive” and help.
10. What is the promised blessing to non-preachers who obey God even when their church tells them to do wrong?
  - a) “Peace be to thee.” (3John 1:14)

## Questions for 3John Class

1. Why did John write this letter?  
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3. Why did John write to him and not to the church or the pastor of the church?  
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