

3 JOHN

Chapter 1

Verse 1. [[@Bible:3 John 1:1]]{{field-on:Bible}} **Unto the wellbeloved Gaius.** A rich Corinthian, rich in this world and rich in good works; a rare bird, at Corinth especially, where St Paul found them the richer the harder, and far behind the poor Macedonians in works of charity, **Romans 16:23; 1 Corinthians 1:14.** {{field-off:Bible}}

Verse 2. [[@Bible:3 John 1:2]]{{field-on:Bible}} **That thou mayest prosper.** Gr. εὔοδοῦσθαι, that thou mayest make a good voyage of it, and come safe and sound to thy journey's end.

Even as thy soul prospereth. By the blessing of him that dwelt in the bush, **Numbers 33:16.** Now the soul prospereth when it hath close communion with God, and enjoys the light of his loving countenance, preferring his favour before the world's warm sun. {{field-off:Bible}}

Verse 3. [[@Bible:3 John 1:3]]{{field-on:Bible}} **Testified of the truth.** This was their ingenuity, thus, at least, to requite their host by giving testimony of his liberality, and this his liberality proved the truth of his faith, and his good estate to Godward, as did Dorcas's garments made for the poor. *Lipsius conqueritur desiisse homines non modo laudanda facere, sed laudare.* (l. ii. Epis. 70.) {{field-off:Bible}}

Verse 4. [[@Bible:3 John 1:4]]{{field-on:Bible}} **I have no greater joy.** (See Trapp on "2 John 4")

Walk in truth. Not walk to the alehouse, walk about with tales to shed blood, walk after the flesh, as too many of our hearers do, to our singular heartbreak. {{field-off:Bible}}

Verse 5. [[@Bible:3 John 1:5]]{{field-on:Bible}} **Thou dost faithfully.** That is, out of faith, and as beseemeth a faithful Christian. They that give alms, &c., and not out of faith, they do worse than lose their labour, for they commit sin.

And to strangers. Though they be not yet converted to the faith, and made brethren, thy liberality may work upon them, and win them, as Alban. {{field-off:Bible}}

Verse 6. [[@Bible:3 John 1:6]]{{field-on:Bible}} **After a godly sort.** Gr. ἀξίως τοῦ Θεοῦ, worthy of God, as seeing God in them, and as beseemeth his servants, who are princes in all lands, **Psalm 45:16.** {{field-off:Bible}}

Verse 7. [[@Bible:3 John 1:7]]{{field-on:Bible}} **They went forth.** To preach and gain souls to God. And this they did gratis, as Paul, because the false apostles did so at Corinth, seeking occasion against the true teachers, **2 Corinthians 11:12.** {{field-off:Bible}}

Verse 8. [[@Bible:3 John 1:8]]{{field-on:Bible}} That we might be fellow-helpers. And so receive a prophet's reward. (See Trapp on "Mt 10:41") {{field-off:Bible}}

Verse 9. [[@Bible:3 John 1:9]]{{field-on:Bible}} **I wrote unto the church.** sc. Of Corinth, where Paul baptized Gaius, and where Diotrephes seems to have been a great sect-master, and chief of those deceitful workers that there so much disparaged Paul.

Diotrephes, who loveth, &c.. Ambition is like the crocodile, which groweth as long as it liveth. What stirs made proud Paulus Samosatenus in the primitive Church! What continual quarrelings were there between the bishops of Constantinople and of Rome for the primacy, and between the archbishops of Canterbury and of York for precedence! What a deal suffered learned Zanchy at Argentina from his ambitious colleagues; and various of our English divines and others, from the lordly prelates! Pareus was wont to say that the chief cause of all the Church's troubles was the Churchmen's affectation of dominion. This trouble town if we could cast out of the Church, said he, great hopes there were that we should all εἰς τὸ θεῖον κήρυγμα

ομοφρονως και ὄρθοδόξως συνδραμεῖν, concur and consent in one and the same truth. (Isidor. Pelus. iv. ep. 54.) {{field-off:Bible}}

Verse 10. [[@Bible:3 John 1:10]]{{field-on:Bible}} **Prating against us.** One would wonder what he could prate against St John, and yet he did, and that maliciously. True it is, he did but trifile and play the fool (as the Greek word *φλυαρῶν* signifies) in that he prated; but he showed his malice nevertheless. So do the Jesuits, as in many other their practices, so in this, that in their writings against us they confirm that with glorious words and arguments which we stick not at; to make the world believe that we deny all that which they so busily and so bravely prove, and so to make us odious; whereas they leave the main matter in controversy utterly unproven, thinking to carry it away with outfacing and great words. The word signifieth *pompose sed nugaciter loqui*, to talk big bubbles of words, saith Aretius; who also telleth us that it is a metaphor taken from over-seething pots, that send forth a foam; or (as others will have it) from overcharged stomachs, that must needs belch.

Forbiddeth them that would. Such as Gaius was; that himself only might have the prick and the praise. This is the property of envy, as we see in Saul, in the Pharisees, in Tiberius Caesar, who, tiger-like, laid hold with his teeth on all the excellent spirits of his times. *Nero etiam omnium erat aemulus, &c.* He forbad Lucan the poet to make verses, only because he could do it very excellently. {{field-off:Bible}}

Verse 11. [[@Bible:3 John 1:11]]{{field-on:Bible}} **Follow not.** Make not such a man as Diotrephees your pattern for imitation; though he ruffle it among you, and will needs be the only man.

Hath not seen God. *sc.* With the eyes of his mind, whatever he may boast of visions or revelations; believe him not. {{field-off:Bible}}

Verse 12. [[@Bible:3 John 1:12]]{{field-on:Bible}} **Of all men.** Of all good men; for God reckons of men according to their goodness. As a good name only is a name, *Ecclesiastes 7:1*, and a good wife only a wife, *Proverbs 8:22*.

And of the truth itself. That is enough. Doth the truth report well of a man? then he needs not care what the world can say.

And ye know that our record is true. This is one of John the Evangelist's praises, *John 21:24*, and may confirm that he was the author of this and the two former Epistles. For this truth, we may better say of him than Sophronius doth of John Chrysostom, *Nunquam eum mentitum fuisse*, that he never told lie; and that he was *eximum orbis terrarum luminare*, as Theodoret styles him.

Yea, and we also. Which we do not use to do without special caution. It is a fault to be too forward to testify of any. {{field-off:Bible}}

Verse 13. [[@Bible:3 John 1:13]]{{field-on:Bible}} **I will not with ink.** In vain is the word written in books, unless it be also written in our hearts, *Jeremiah 31:33*.

With paper. Which was of old made of a certain plant of Nile called Papyrus, but now it is made of rags, *miro ingenio, et utili rebus mortalium*, to the great benefit of mankind. (Aretius.) {{field-off:Bible}}

Verse 14. [[@Bible:3 John 1:14]]{{field-on:Bible}} **But I trust.** He could promise nothing peremptorily, but submits to God. (*See Trapp on "James 4:15"*)

Face to face. As iron whets iron, so doth the face of a man his friend. {{field-off:Bible}}