

***3 John***

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- **3 John 5-7**—“Beloved, thou doest faithfully in whatever thou mayest have wrought towards the brethren and that strangers, (who have witnessed of thy love before the assembly,) in setting forward whom on their journey worthily of God, thou wilt do well; **for for the sake of the name** have they gone forth, taking nothing of those of the nations.”

Compare:

“We strictly enjoined you **not to teach in *this name***: and lo, ye have filled Jerusalem with your doctrine, and purpose to bring upon us the blood of this man. But Peter answering, and the apostles, said, God must be obeyed rather than men. The God of our fathers has raised up Jesus, whom ye have slain, having hanged on a cross. Him has God exalted by his right hand as leader and saviour, to give repentance to Israel and remission of sins. . . . and having called the apostles, they beat them, and enjoined them **not to speak in *the name of Jesus***, and dismissed them. They therefore went their way from the presence of the council, rejoicing that they were **counted worthy to be dishonoured for the sake of the name**. And every day, in the temple and in the houses, they ceased not teaching and announcing the glad tidings that Jesus was the Christ.” (Acts 5:28-31, 40b-42)

**“For the sake of the Name (*huper tou onomatos*). The name of Jesus.** See **Acts 5:41**; Romans 1:5 for *huper tou onomatos* and **James 2:7** for the absolute use of ‘the name’ as in 1 Peter 4:16. ‘This name is in essence the sum of the Christian creed’ (Westcott) as in 1 Corinthians 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) [based on John 14:6, ‘I AM *the Way*’].” (A.T. Robertson)

**Who but One who is Jehovah God in Person may rightfully—without involvement of blasphemy and idolatry—have men’s hearts motivated wholly by His Name . . . have men’s hearts directed and attached exclusively to Himself?**

“They had gone out for the Name . . . not merely ‘gone out to preach,’ but gone out for the Name—**that Name that carries everything with it, and which we can bless with adoration**, notwithstanding that so many seducers have ‘gone out’ too.” (E.L. Bevir)

“The truth is that the saints are one, and that the Name of the Lord Jesus binds all who serve in that Name together, and that love is the cementing power in the Christian circle. To this truth Gaius was faithful. It was in him, and he walked in it. . . . However insignificant in themselves, they were servants of Christ, identified with the Name that is above every name. As being such, Gaius received them.” (F.B. Hole [FBH])

“ ‘For they went forth for the Name’s sake, taking nothing of the Gentiles.’ Here is what especially endeared these labourers to the apostle. They kept themselves totally free from profiting by the resources of the world. Needy as they might be, they maintained the heavenly dignity of the gospel, and proved that they sought the best good of the Gentiles, not their own things. What more degrades the gospel than to let its ministers or the church become beggars from the world? What so openly denies faith in the Lord’s care for His work? And how refreshing to see a man above anxiety for himself in devotedness to the Lord! What knit the heart of Gaius to them was ‘that for the Name they went forth.’ . . . Christ is the Head and the source and the sender of His gifts for ministry, and He only.” (William Kelly [WK])

Now further compare:

“For the love of the Christ constrains us, having judged this: that one died for all, then all were dead; and he died for all, that **they who live should no longer live to themselves, but to him who died for them and has been raised.**” (2 Cor. 5:14-15)

“Who art thou that judgest the servant of another? **to his own Master** he stands or falls. And he shall be made to stand; for **the Lord** is able to make him stand. One man esteems day more than day; another esteems every day alike. Let each be fully persuaded in his own mind. He that regards the day, **regards it to the Lord**. And he that eats, **eats to the Lord**, for he gives God thanks; and he that does not eat, **it is to the Lord he does not eat, and gives God thanks**. For none of us lives to himself, and none dies to himself. **For both if we should live, it is to the Lord we live; and if we should die, it is to the Lord we die**: both if we should live then, and if

we should die, **we are the Lord's. For to this end Christ has died and lived again**, that he might rule over both dead and living." (Rom. 14:4-9)

"And everything, whatever ye may do in word or in deed, **do all things in the name of the Lord Jesus**, giving thanks to God the Father by him." (Col. 3:17)

"I am crucified with Christ, and no longer live, I, **but Christ lives in me; but in that I now live in flesh, I live by faith, the faith of [the faith whose object consists of] the Son of God**, who has loved me and given himself for me." (Gal. 2:20)

**"For to me to live [is] Christ**, and to die gain." (Phil. 1:21)

"CHRIST was his [Paul's] only Object: CHRIST filled his vision: CHRIST was all in all to him" [*as He needs be to every believer*]. (G.C. Willis)

**"Thus He who is the source of life is also the object of life to the Christian;** and this in His full character of death and resurrection, so as to act the more on the affections. For if He died for us in grace, He rose for us in power, **that we might devote ourselves thus set free to His service and glory.**" (WK)

"They [His death and resurrection] were in order that those who have been quickened into life might find in **the risen Christ the Object and End of the new life they live**. In our unconverted days we each of us had ourselves as the object and end of our lives. Everything was made to revolve around and contribute to self. Now things are to be entirely different with us, and **everything in life is to revolve around and contribute to the interest and glory of Christ**. Such at least is the Divine purpose and intention for us." (FBH)

**Again we say: Who but One who is Jehovah God in Person may rightfully have men's hearts motivated wholly by His Person . . . have men's hearts directed and attached exclusively to Himself?**

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