

Sabbath Brothers

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

The Apostle John

John was the son of Zebedee whose brother, James, was the first disciple of Jesus to be martyred (Acts 12). John is the only disciple to have remained at the foot of the cross during Christ's crucifixion (John 19:26), and he is the only one of the twelve who was not martyred for his beliefs.



ROMAN RULE

The Roman Emperor, Domitian (ruling 81AD – 96AD), was the son of Vespasian and brother of Titus, but when they were away on military campaigns (as when they sacked Jerusalem) Domitian would rule as praetor (Roman magistrate). Domitian completed the Roman Coliseum and was known for his reign of terror. Domitian forced people to address him as their lord/god, and he mandated that everyone worship Roman gods and follow the pagan religion.

John and his brother were called the “*sons of thunder*,” so they may have had fierce tempers. (Mark 3:17; Luke 9:51-56)



JOHN'S END OF LIFE

During Domitian's reign, it is tradition that John was sentenced to be executed in a boiling vat of oil for preaching the gospel; however, he continued to preach from the cauldron, so John was exiled to the island of Patmos (meaning “mortal”) in the Aegean Sea. John may have been a forced to mine (possibly marble) on Patmos, and it was on Patmos that John recorded Revelation. Upon release, John became the bishop of Ephesus for his final years on earth.

John refers to himself as “*the disciple whom Jesus loved*.” (John 21:20-24) John was the cousin of Jesus as his mother (Salome) was the sister of Jesus' mother, Mary. (Matthew 27:56; Mark 15:40).

During His ministry, Jesus seemed to indicate that John would live a long time. (John 21:19-23)

Written to Believers

1 John: Fellowship with God
2 John: Defend Against False Teachers
3 John: Support for Genuine Teachers

The Book of 3 John

As with the gospel of John, this epistle is also anonymous. Although the author goes unnamed, this text was treated as a letter/sermon from John to Ephesus before circulating to other believers.

In this epistle (as well as the second), the writer refers to himself as “the elder.” Similar to Paul’s epistles (and unlike Peter’s two epistles), the books written by John all bear similar characteristics between them.

This third letter is written to the beloved and faithful Gaius who supports itinerant ministers and teachers. Gaius is warned against Diotrephes who is a competitive minister that is jealous of other teachers. John wanted to give quick insights without elaborating because he planned to visit shortly.

3 John may have been a companion letter to 2 John since Diotrephes may not have allowed 2 John to have been read to the church. While 2 John warned against false teachers, 3 John encourages assisting legitimate Bible teachers. While 2 John was written to a church, 3 John was written to a leader of the church (Gaius).



REMEMBER
The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers

Outline of 3 John

3 John 1:1-4	Introduction to Gaius
3 John 1:5-8	Hospitality to Ministers
3 John 1:9-10	Condemnation of Diotrephes
3 John 1:11-12	The Choice to Do Good
3 John 1:13-15	Closing

The Five Shortest Books in the Bible

1.	3 John	219 Words
2.	2 John	245 Words
3.	Philemon	335 Words
4.	Obadiah	440 Words
5.	Jude	461 Words

John's greatest joy came from other believers faithfully living out the truth

1 The elder to the beloved Gaius, whom I love in truth.



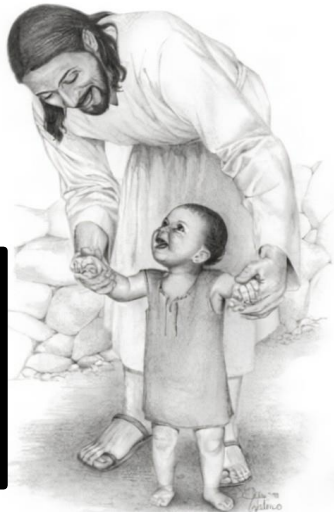
2 Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.



3 For I was very glad when brethren came and testified to your truth, *that is*, how you are walking in truth.



4 I have no greater joy than this, to hear of my children walking in the truth.



Prosper in Truth (3 John 1:1-4)

In the writings of "Apostolic Constitutions" (the Nicene Fathers), this Gaius of 3 John was appointed by John to be the Bishop/Pastor of Pergamum.

"Gaius" names three individuals in Scripture:

- Gaius of Macedonia, Acts 19:29;
- Gaius of Derbe, Acts 20:4;
- Gaius of Corinth, Romans 16:23; 1 Corinthians 1:14.

John's Essence of Truth	
John 14:17	Holy Spirit
John 8:32; 14:6	Jesus
1 John 3:23	The Gospel Message

The Greek term "elder" (presbyteros πρεσβύτερος) is the root word for "presbyterian" and described the writer of 2 & 3 John (1:1).

John is not using the term "love" lightly or haphazardly, but he genuinely loves Gaius. John affirms his statements often by the phrase "in truth." (2 John 1:1, 2, 3, 4; 3 John 1:1, 3, 4, 8, 12)

The "elder" could describe an older man or a church official like the pastor or bishop (Titus 1:5-7).

The prayer of John is that the material possessions and health of the faithful believer prosper as his faith prospers.

The Greek term "soul" (psyche ψυχῆ) is the essence of an individual. It is more accurate to say that a person is "a soul with a body" than "a body with a soul."

The phrase "I pray" may have been a common Greek greeting, so this may not refer to a specific prayer, but instead it is a polite way of saying that the speaker hopes the other individual was doing well.

Instead of "I have a soul," it is more accurate to say "I am a soul."

John spent his final days in Ephesus, so believers may have visited him from churches in other areas.

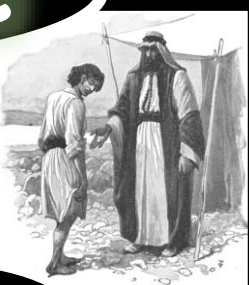
The term "walking" (peripatountas περιπατοῦντας) is synonymous with "lifestyle." Christianity is an initial decision (similar to a marriage vow) that initiates a relationship that is followed by a lifestyle of submissive obedience.

John repeatedly called the recipients of his letters "my children" (1 John 2:12, 13, 18, 28; 3:7, 18; 4:4; 5:21) as a reference to John's apostolic authority and affection for the receiving believers.

Live to Give

Support Godly Teachers (3 John 1:5-8)

⁵ Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially *when they are strangers;*



Missions Report

⁶ and they have testified to your love before the church. You will do well to send them on their way in a manner worthy of God.



GIVE TO LESSER KNOWN MISSIONARIES

⁷ For they went out for the sake of the Name, accepting nothing from the Gentiles.

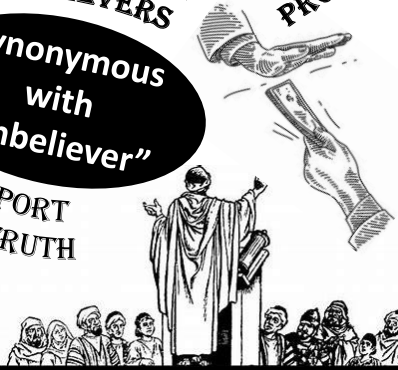
DO NOT ACCEPT DONATIONS FROM UNBELIEVERS

GOD WILL PROVIDE

Synonymous with "Unbeliever"

⁸ Therefore we ought to support such men, so that we may be fellow workers with the truth.

SUPPORT THE TRUTH



Gaius had been faithfully welcoming and providing for itinerant ministers as well as the needy. Even when inconvenient, Gaius had been faithful to the calling of the Lord. (Matthew 25:31-46; Hebrews 13:2)

Hospitality is discouraged by John when interacting with false teachers. (2 John 1:10-11)

Hospitality is more greatly encouraged for unknown missionaries than those who are well known

The Greek phrase "send them on their way" (propempsas προπέμψας) includes the concept of assisting, equipping and preparing with food and finances. (Acts 15:3; Romans 15:24; 1 Corinthians 16:6; 2 Corinthians 1:16; Titus 3:13)

Beyond worship and teaching, believers should share testimonies of God's work in their lives. Believers tell and retell salvation testimonies; however, God is actively working in their lives every moment of every day.

The Greek phrase "worthy of God" (axiōs tou theou - ἀξίως τοῦ θεοῦ) means in a way befitting a servant of God (Colossians 1:10; 1 Thessalonians 2:12; Matthew 10:40)

Godly leaders, ministers and missionaries accept no funding or gifts from unbelievers (Genesis 14:23; Deuteronomy 23:18).

The Greek term "Name" (onomatos ὀνόματος) is speaking of the Lord Jesus who is remains unnamed in this letter. The "name" identifies the individual; it is their character and the essence of the individual.

The unbeliever needs to understand that God doesn't need their resources; God wants a relationship with them.

Each believer should support missionary work and ministry to be a co-laborer with them (Matthew 10:8)

The Greek term "opheilō" ("ought") meant to be in financial debt, but came to be used for any obligation

Christians are Christ-followers, so because Christ did something, a believer "ought" (opheilomen ὀφείλομεν) to do the same. (1 John 2:6; 4:11)

Christians become Christlike which is witnessed by the world (John 1:18; 1 John 3:6).

⁹ I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say.

¹⁰ For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, he himself does not receive the brethren, either, and he forbids those who desire to do so and puts them out of the church.

¹¹ Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.

¹² Demetrius has received a good testimony from everyone, and from the truth itself; and we add our testimony, and you know that our testimony is true.



SELF-SERVING
PRIDEFUL
LEADER



DO NO
EVIL



TRUTH



True Testimony (3 John 1:9-12)

John may be referencing the book of 2 John which condemns false teachers. Diotrephes did not allow John's previous letter to be presented to the church.

It is ironic that the name "Diotrephes" means "nursed of Zeus" because "Zeus" was the "protector of travelers" and could appear as a traveler; however, Diotrephes was unreceptive towards travelers.

Believers should be wary of the self-seeking pride of pompous church leaders.

Diotrephes wanted to remove any opposition from church fellowship and possibly excommunicate them. (2 John 1:10)

The actions of Diotrephes are opposite the gracious actions of Gaius (2 John 1:5).

3 John 1:9 is the only mention of Diotrephes in the New Testament.

Diotrephes desired to have status over the church (this may have come through leadership or wealth). Diotrephes did not understand that leadership in the church came through service to others. (Matthew 20:16; Mark 10:45; Luke 13:30)

The Greek term "talking" (phylarōn φλυαρῶν) literally means to "boil over," "babble" or talk nonsense. This falls in the category of gossip.

Believers should be careful not to imitate worldly successes, but instead, role models should be honorable and selfless "heroes in the faith." (2 Thessalonians 3:7, 9; Hebrews 6:12; 13:7)

John's Three Tests of Those in God's Will

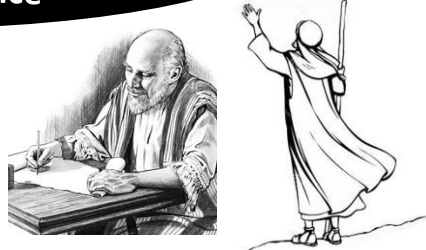
Selfless Love	(2 John 1:5; 1 John 2:7-11; 3:11-18; 4:7-12, 16-21; 5:1-2)
Obedient Lifestyle	(2 John 1:6; 1 John 2:3-6; 3:1-10; 5:2-3)
Doctrinal Truth/Spiritual Authority	(2 John 1:7; 1 John 1:1; 2:18-25; 4:1-6, 14-16; 5:1, 5, 10)

Demetrius is a companion of John and was likely the bearer of John's letter from their town of Ephesus.

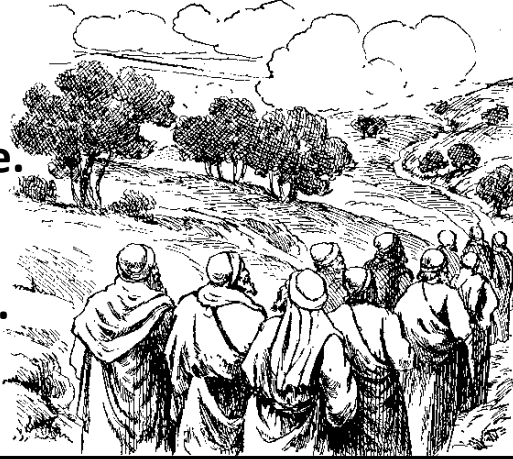
In the writings of "Apostolic Constitutions" (the Nicene Fathers), this Demetrius was appointed by John to be the Bishop/Pastor of Philadelphia.

God's peace fills every believer individually in their personal situation and circumstance

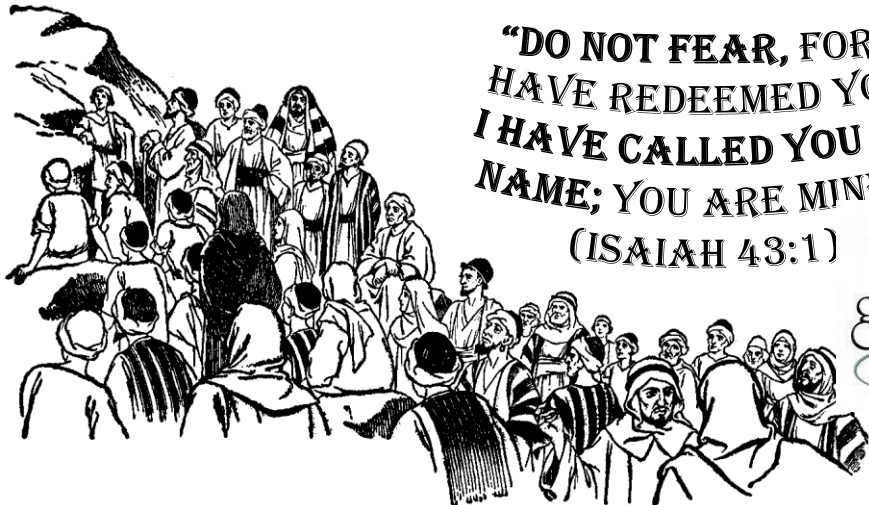
¹³ I had many things to write to you, but I am not willing to write *them* to you with pen and ink;



¹⁴ but I hope to see you shortly, and we will speak face to face.



¹⁵ Peace *be* to you. The friends greet you. Greet the friends by name.



"DO NOT FEAR, FOR I HAVE REDEEMED YOU; I HAVE CALLED YOU BY NAME; YOU ARE MINE!"

(ISAIAH 43:1)

My *Peace* I give unto you
John 14:27

Closing (3 John 1:13-15)

The ending of 3 John is similar to the conclusion of 2 John 1:12-13.

Sheets of ancient papyrus were discovered by archeologists in an ancient Egyptian "trash dump." Most sheets were typically 8"x10," so it would take multiple sheets for a single book of the Bible.

2 & 3 John are the shortest books in the Bible, and are the only two books that could fit on a single sheet of papyrus.

John concludes with "*peace*" (eirēnē εἰρήνη) which is the culmination of those who hope in Christ (John 16:33; 1 Peter 3:11; Philippians 4:6-7; Colossians 3:15)

The term "*paper and ink*" is actually "*papyrus and soot.*" Papyrus is a reed that was slit and opened. A stone would be used to smooth out the reed as it overlapped with other reeds and glued together. As the writer used soot to write, the soot would bleed into the papyrus and could not be erased.

Whereas a letter has value, John hoped to visit Gaius in person.

