

Walk in the Truth

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[0 : 00] So, we're coming to our end of our studies in the letters of John. As we read these two, I'm sure that you will have found the themes familiar.

! They are very much the same themes as we find in the first letter. And yet put into a more practical context perhaps, and that's what we're going to look at this evening.

So, remember, why did John write his letters? Well, that's the text I think I put up every time when we've been looking into these, from 1 John 5.13.

I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life. So, he wants us to know that we have eternal life and to live consistently with that knowledge.

And he also gives us a warning, put it on the slide, but 1 John 2.26. So, as I'm writing these things to you about those who are trying to lead you astray.

[1 : 06] And we're meeting those also in these two epistles. And as we work through the first letter, we saw that John had these three tests of true Christianity, of true belief, of true discipleship.

There was the test of obedience, of holiness, of obedience to the Word and God's requirements. There was the test of doctrinal truth, whether the gospel of Jesus Christ is being faithfully proclaimed.

And there is the test of love for the brothers. And as we said when we were working through the first letter, you can't disentangle these, really.

They're all twisted and plaited together. And in these few verses of 2 John, verses 4 to 6, we find them all, once again, plaited together.

What does he say? It says, he's given me great joy to find some of your children walking in the truth, just as the Father commanded us. And now, dear lady, I'm not writing to you a new command, but one we have had from the beginning.

[2 : 23] I ask that we love one another. And this is love, that we walk in obedience to his commands. As you have heard from the beginning, his command is that you walk in love.

So, we find these same themes in the first letter, we find in the second and third letters. So, what are they?

We could think of them, perhaps, as two appendices to the main letter, in which he wants to deal with some more practical issues. Whether they're actually sent together, of course, we don't know, but they're so closely related in theme that it seems that he must have been thinking, I think, of these as kind of personal add-ons to the main letter.

John applies the doctrine of his first letters to some practical issues. And what we have here are two personal letters. We see that both of them are meant to be preludes to a personal visit.

If you look at 2 John, verse 12, and 3 John, verses 13 and 14, both cases, he states that he doesn't want to put anything else in writing, but rather to talk face-to-face, as we see, say, in the English idiom.

[3 : 46] The Greek idiom, apparently, is mouth-to-mouth, which is perhaps even more telling that he wants to talk with them with his mouth, not with his pen. We don't know, of course, if these visits actually took place.

John himself seems to have some doubt about it, because he says, if I come. But in one sense, we should be glad that the Holy Spirit prompted John to entrust these letters to pen and ink, so that they are preserved for our benefit.

So, who are these letters addressed to? Well, the first letter has caused some controversy. It's actually addressed to chosen courier. It's the Greek courier, or courier is the Greek word.

The problem is that courier can be a name, or it can mean lady. Most commentators take this to be a personification of some local church.

In other words, he's actually addressing a local church. Why does he hide its identity? Perhaps for political reasons. The children of verse 4 would thus be those in the church, and the children of verse 13 would be the members of the church where John was writing.

[5 : 03] John, starting his commentary, points out that the tense switches from singular to plural at some points in the letter, as if to suggest that the lady is, in fact, more than one person.

So, the interpretation of it being a church rather than a particular person is probably correct. We can't be absolutely certain.

One problem with this view, of course, is that it says that only some of the children of verse 4 are walking in the truth. Now, that might make sense if it was addressed to a particular lady.

Some of your children are believers, but unfortunately not all of them. But what does it mean if he's speaking to the church? Does it mean that perhaps that some have been turned aside and are straying from the truth?

Possibly that's what he means. We can't, again, be entirely sure. The third letter, by contrast, clearly is a personal letter.

[6 : 00] It's written to a gentleman by the name of Gaius. Now, unfortunately, Gaius is an extremely common name in the Roman Empire. I believe that the emperor Caligula, his official name was actually Gaius.

It's a very, very common Roman name. There were several Gaiuses mentioned in the New Testament. And we don't know whether this Gaius is one of those or a different Gaius entirely. It's like, you know, just writing a letter to Harry or John or something. It could be all sorts of people. So we don't know which Gaius is meant, but what is clearly the case, he was an actual person. And he was a person well known to John. In verse 2, he addresses him as dear friend. Obviously, he was a personal friend of John.

There are two other people you will have noticed mentioned in the letter. The first is Diotrephes and another D, Demetrius. They were both mentioned by name.

[7 : 07] And also, at the end of the letter, although he doesn't actually give us a list, as Paul sometimes does, he does say, the friends here send their greetings, greet the friends there by name.

It's interesting, he doesn't actually say the brothers here by name. The word is the Greek word for friend. Obviously, they were brothers, but he seems to be perhaps implying a personal greeting of ones who are known to him personally, rather than just addressing the church as a whole.

He talks about the brothers also, of course, in verse 3. But there is perhaps the implication of people who I know personally, and I want you to pass on my greetings to them.

And in fact, so well known that he doesn't even bother to say who they are. Well, he knows Gaius, he's going to know who he means. So what are these two letters about?

Well, there seem to be actually three main issues, although, of course, there's the underlying issue of wanting people to remain firm in the truth and know that they have everlasting life.

[8 : 23] The more practical issues he addresses seem to be threefold, and they all seem to be related to this issue of hospitality and mission. And I think there are actually three issues dealt with here.

Who should not be received, and why not? Who should be received, and in what way? And what should be the attitude of the church that's doing the receiving and showing the hospitality?

But as a background to these issues, there are two sort of themes that also pop up through the two letters. First of all, there's a theme of sharing in the work.

We find that in 2 John verse 8, 2 John verse 11, and 3 John verse 8, where in 3 John verse 8, I believe, we may work together for the truth, but the work is not really actually the verb in the Greek. The word is co-workers or colleagues. So the meaning is that we can be colleagues in the truth, those who are working together as we were just singing in that hymn.

[9 : 33] So working, sharing in the work is one of the issues, and there's also this business of walking, but not running. And that pops up all through as well.

In 2 John 4, 2 John verses 4 to 6, as we've already read, 2 John verse 9, and in 3 John verse 3. So he's dealing with practical matters.

Clear ethical principles, of course, are essential if we're to be holy. We need to understand what it is that God requires. But in practical situations, things tend to get fuzzy, don't they?

Decisions have to be made, often in the face of inadequate, misleading, or even plain contradictory information. I have great sympathy with the Scottish electorate, having been fed largely contradictory information.

How on earth were they supposed to make their mind up? But often we do have to make decisions in case, when there's inadequate information, when we don't have all the things we'd like to know.

[10:45] But we can't avoid decisions if we're going to be co-workers, or can we? We've got to say we're going to work with this person, and we're not going to work with that person. And whatever work we do, we need to decide how to deploy our time and resources.

That's true, whatever you're doing. But also there's this idea that we can't stay static. We have to move, we have to walk. The point of walking is to get from one place to another place.

And we are to walk in the truth. It's not just a matter of believing the truth in a static fashion, as it were, but we have to move with the truth.

I wouldn't put Sidney Carter forward as a sound theological influence, but he'd have an interesting phrase in one of his songs, which is, we need to keep running with the truth.

Well, I think he's got a point there, although John says not running but walking. Steadily. We need to move with the truth.

[11:59] We have to walk in the truth, and we have to walk in the light. So let's examine these three issues, one at a time, and see what John has to say about them, and then at the end, try and sum up by seeing what it is to be co-workers in the truth and to walk in the light.

So who should not be received, first of all? This is the issue that John addresses to John, to the elder. The elder to the chosen lady.

And we find this, don't we, in verses 9 to 11, particularly. Anyone who runs ahead and does not continue in the teaching of Christ does not have God.

Whoever continues in the teaching has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him.

Anyone who welcomes him shares in his wicked work. Quite strong words there. And actually this passage has proved somewhat controversial.

[13:18] Because people say, hang on a minute, wasn't Jesus the one who act with tax collectors and sinners? Wasn't he one who met with the immoral and the sick and even the insane?

Wasn't he friendly to Jews, Samaritan and Gentile alike? Should not disciples of Jesus show love to everyone, even to those who oppose or mistreat them?

And so why does John instruct the elect lady to deny hospitality to those who are opposing the apostolic gospel? Well, we need to think what John is actually saying here, of course.

He's not saying about denying help to those in genuine need. I think if you're a soldier, you can be court-martialed for giving succor to the enemy.

And yet that's exactly what Jesus tells us to do. Sometimes we do have to give succor to the enemy. But that's not what John is talking about here. That isn't the issue.

[14:24] It's not that these are people in genuine need. It's people who are on a different journey. And he's not even, of course, advocating actual harm, even to those who he describes as the Antichrist.

And that's an interesting thing of itself. He doesn't say, you know, invite them in and then poison them. He doesn't say, beat them and drive them off.

All he does say is, don't take them into your house and don't share in their work. And John's target is those who are spreading a different gospel. Whether through greed, maliciousness, or self-deception, they're seeking endorsement and practical support to undermine the very gospel for which the elect lady stands.

They don't match up to the triple test of obedience, truth, and love. Instead, they're out of control. They're running where they should be walking.

They're running, in fact, verse 9, where the gospel doesn't go. Of course we need to make progress. We need to make doctrinal progress. We need to gain greater wisdom.

[15:37] But we do that, John says, by continuing in the teaching, not seeking something new and superior to the truth we've already learned. And so John urges us to caution here.

Before we sign up to support some cause, before we endorse some new teaching, we need to be sure what it is that we're joining. We shouldn't put our money or our house or our time at the service of the deceiver.

We should not become co-workers with the Antichrist. Before we put our name down to help, apply the triple test. Remember 1 John 4, 1 and 2. Not every spirit is the Holy Spirit.

Dear friend, do not imitate what is evil, but what is good. Anyone who does what is good is from God. Anyone who does what is evil has not seen God. That's 3 John 1, verse 11.

It's not unloving to be cautious, to be skeptical. We are required to test the spirits and not to become implicated in evil. But that shouldn't prevent us from supporting that which is true.

[16:50] Which is what he's trying to tell us to do in 3 John, verse 12, for example, to support that which is good and what is true. So there are those who we shouldn't receive, at least not in the sense of endorsing what they're doing and helping them on their way, as it were.

So who should we be receiving? Well, John tells us that we should welcome even strangers into our house if they truly come in the name of Christ.

We see that, don't we, in 3 John, verse 5, where the example of Gaius is commended. You are faithful in what you are doing for the brothers, even though they are strangers to you.

John was a friend of Gaius, but the brothers who had come were people Gaius didn't know. They were unknown to him personally.

Should he and the church accept and support them? And particularly, presumably that's true of Demetrius. Possibly Demetrius was the one who was delivering the letter.

[18:14] You don't know that, but from what John says, it's clear that he was actually unknown to Gaius personally. Because he says he is commended by the truth and by everyone and by me.

Why were they to accept and support Demetrius? Well, actually, as always, John gives three reasons. He likes three, as we've said.

Three is the key number in John's epistles. Once again, there are three testimonies. First of all, he had a good reputation generally. It's not clear, perhaps, whether that means let's find it.

It's well spoken by everyone. It's not clear whether that means he had a good reputation in the world or it means among all the churches. But he had a good reputation generally, we're told.

John personally endorses that. We also speak well of him. But more importantly, he was actually commended by the truth itself. What does that mean?

[19:30] Presumably, it means that in his life and in his doctrinal orthodoxy and his obedience to the word and in his love for the brothers, he displayed the likeness of Christ.

So, the truth was visible, if you like, in Demetrius. So, the triple testimony. Everyone, the truth, and the apostle John and the other apostles.

He was the one whom they could and should receive with hospitality. And then it says, send on his way in a manner worthy of God. Well, that's not Demetrius himself, but that's what he says we should be doing.

Where is it? I've lost it. I've lost it. Verse 6.

Yes. Or to show hospitality such a moment but I'm not to get into the truth. No, that's not the verse I'm looking for. Oh, it's verse, yeah, verse 6. Oh, it is verse 6.

[20:38] Yeah, thank you. They have told the church about your love. You would do well to send them on their way in a manner worthy of God. I thought perhaps worth just reflecting for a minute on this phrase in a manner worthy of God.

It's a quite striking, remarkable phrase, isn't it? Let's suppose in some bizarre set of circumstances you've got a knock on your front door and it turned out to be the queen or perhaps the queen's driver.

And the driver says, well look, Her Majesty's vehicle has broken down. It's failed to proceed. We wonder if you can help us.

What are you going to do? Are you going to lend her your bus pass? I don't think so. I think you're going to try and rustle up the best transport you can, aren't you?

You're going to try and send her on her way in a way that's worthy of her person. You'd borrow your friend's Bentley if you've got a friend who has one.

[21:49] You'd send her, you would find the best transport you can to help the person of the queen because she is the queen on her way. And you'd do that even if it was just one of her officials, wouldn't you?

If it was the ambassador or something because of their status. And yet what John says here, well actually it's not the queen or the emperor but it's the ambassadors of God himself who are asking for provision and to be sent on their way in an appropriate manner.

Remember what Jesus said, he who receives you receives me and he who receives me receives the one who sent me. So it is, as we were thinking this morning, it's a challenge to us.

How deep is your pocket? How much effort are you prepared to put in to make smooth a highway for our God? Because that's what John is asking us to do here.

Smooth the path of the missionaries of God. Do you regard ministers of the gospel as sort of scrounging vagabonds or are they ambassadors of the king?

[23 : 05] John reminds us that these people and these men and presumably women also are doing important work and important work shouldn't be hampered by inadequate resources.

I didn't know Chris was going to base all his thoughts this morning on 2 Corinthians 8 and 9. I'd already decided to read a few verses from 2 Corinthians 9. These are some of the verses we looked at this morning but they're worth reading again.

2 Corinthians 9 2 Corinthians 9 just read from verses 5 to 13. I thought it necessary to urge the brothers to visit you in advance and finish the arrangements for the generous gift you had promised. Then it will be ready as a generous gift not as one grudgingly given. Remember this. Whoever sows sparingly will also reap sparingly and whoever sows generously will also reap generously.

Each man should give what he's decided in his heart to give not reluctantly or under compulsion for God loves a cheerful giver. And God is able to make all grace abound to you so that in all things at all times having all that you need you will abound in every good work.

[24 : 28] As it is written he has scattered abroad his gifts to the poor his righteousness endures forever. Now he who supplies seed to the sower and bread for food will also supply and increase your store of need and will enlarge the harvest of your righteousness.

You will be made rich in every way so that you can be generous on every occasion and through us your generosity will result in thanksgiving to God. This service that you perform is not only supplying the needs of God's people but it is also overflowing in many expressions of thanks to God because of the service by which you proved yourself men will praise God for the obedience that accompanies your confession of the gospel of Christ and for your generosity in sharing with them and with everyone else.

You don't scatter seed on the ground just because it seems like a good thing to do. Paul says and John says when you give a gift you give it of course you're not expecting a financial return you're not putting it in the bank and asking for interest and yet there is a sense in which it is not a gift but an investment.

Even when God scatters his gifts to the poor he does it to show that his righteousness endures forever. He does it so that people will acknowledge that he is righteous and holy.

Even when God sent his son as a gift to this world he didn't do it just because it seemed like a good idea he did it because well we know why he did it didn't he?

[26 : 09] God sent his only begotten son that whosoever believes in him shall not perish but have everlasting life. It was a gift given for a reason a gift that was intended to achieve a result.

and so let's not think that giving as indeed Chris was reminding this this morning is a random thing we give for a purpose and we expect that money to be given and to achieve something if not then we are indeed wasting our money.

So we need to invest in the missionary project we think of investing as being a sort of bad word but we are actually investing and invest our money in this building that there will be some profit from it not necessarily financial well mainly not financial profit ok we might rent it out and gain a few pounds that way but that's not the profit we really expect the profit we expect is a profit a harvest of souls and we you know if we didn't expect that we wouldn't put our money in would we it's not that exciting a building you'd want to buy it just for the sake of it we we put money in because we expect to get something out we invest in the project as I say that's exactly what Paul is telling us that their money the Corinthians money was given in expectation to get something back from it the expressions of thanks to God particularly is what he says so that brings us to our third point what is the attitude of the host church

Gaius as I say was a very common name it was a name that you know almost anybody might be given from the aristocracy down to the man on the clapham chariot or whatever it was but Diotrophes interestingly is a patrician name it was an aristocratic name so it seems likely that

Diotrephes was some kind of noble or aristocrat someone who was respected in the world and unfortunately he'd taken that attitude into the church with him he was expecting the same honour from the church possibly he was a leader in the same church as Gaius John does say I've written to the church and this didn't work so I'm writing to Gaius instead or perhaps he was just the leader of some nearby rival congregation and he's saying I wrote to Diotrephes but he didn't take any notice and I'm trusting that you will probably

Diotrephes were not actually a heretic I mean if he was I'm sure John would have said so because John did write to the church he tells us in verse 9 perhaps he was giving Diotrephes the benefit of the doubt and indeed there's no suggestion that Diotrephes had an immoral private life and indeed those who display party spirit are often the most outwardly respectable aren't they but unlike Demetrius Diotrephes doesn't meet the triple test of truth whether the name Diotrephes is written in the Lamb's book of life not even John can tell for certain but his behavior suggests otherwise Diotrephes actions are clearly wrong verse 10 and they're motivated as we can see by self interest he refuses to acknowledge the apostolic authority what did he think he was doing he might have thought he was defending the autonomy of the local church against some unreasonable usurper that's perhaps how he saw himself but that's not how

[30 : 15] John sees it John says he is one who sees church life as a matter of competition he wants to be first and if he's going to be first somebody else has to be second and third and it we're told he even tries to restrain the liberty of other believers within the congregation in verse 10b at the end of verse 10 he puts out of the church those who want to do good so not only he does it himself but he even tries to restrain the liberty of other believers who want to help in the project gospel so who's your role model going to be Gaius believer is it going to be Diotrephes or is it going to be Demetrius John tells us to do not imitate what is evil but imitate what is good in verse 11 and so we see here in 2 John we're warned to be sceptical but in 3 John we're exhorted to be inclusive it is

Diotrephes who doesn't believe in the words of the creed in one holy catholic and apostolic church he believes only in his local church but those who preach the true apostolic gospel are ambassadors of Christ even if they don't belong to our sect or group even if they are actually strangers to us as some of these people were to Gaius what is it Joel says everyone who calls on the name of the Lord will be saved for on Mount Zion in Jerusalem there will be deliverance as the Lord has said among the survivors whom the Lord calls everyone who calls on the name of the Lord will be saved that's the only gospel there is and it's the only qualification for membership in the kingdom and yet John reminds us also that this call must be credible it must be based on the deliverance that was made available in Mount Zion deliverance that is in Christ himself the real world as I've said is complex it's complicated we always have to make decisions on the basis of fuzzy information and most certainly we don't have adequate access to the Lamb's book of life we don't know whose names are written in the Lamb's book of life and whose are not so how can we deal with this we might think perhaps of other churches as different units of the same army perhaps that would be a good way to look at it how do we cut through the fog of war how do we recognise friend from foe that seems to be what John is saying how can we resist the infiltrations of the enemy while at the same time not subjecting our allies to friendly fire seems to be what John is saying and it's not always easy in real life gets very complicated sometimes

Phil was telling us pointing out a few weeks ago sometimes we have to have a sort of hierarchy of cooperation and yet it shouldn't really be like that we should really be welcoming and helping on the way anyone who is a true gospel a true preacher of Jesus Christ we should always imitate not imitate what is evil but imitate what is good and if we do have to judge and as 2 John reminds us sometimes we do have to make judgements we can't avoid them in this world let's at least make them not based on political advantage or financial profit or self interest as Diotrephes was doing remember that none of us is perfect think of Solomon we can aspire to the wisdom of Solomon and admire him for that without hopefully avoiding his obsession with women on the basis of a superficial examination of conduct alone it might actually be difficult to distinguish Diotrephes from Demetrius but John says look deeper anyone who does what is good is from God anyone who does what is evil has not seen God John is really asking the question has this person seen God it's a matter of attitude of the heart a matter of what we've seen just think back to 1 John 1 verses 5 to 10 what he says this is the message we heard from him and declare to you God is light in him there is no darkness at all if we claim to have fellowship with him yet walk in darkness we lie and do not live by the truth but if we walk in the light as he is in the light we have fellowship

with one another and the blood of Jesus his son purifies us from all sin if we claim to be without sin we deceive ourselves and the truth is not in us if we confess our sins he is faithful and just forgive us our sins and purify us from all unrighteousness if we claim we have not sinned we make him out to be a liar and his word has no place in our lives so in other words

John's saying it's not the existence of sin in the believer because that's always there it's not the committing of actual sins that's the issue here it's a matter of our orientation towards God and his holiness what we do matters but what we admire and what we aspire to in a sense matters even more and if we have to make judgments about other brethren and from time to time we do then we should work on that basis we should be looking asking the question not do they fit in with our particular policy or is there some advantage in us in welcoming this brother but rather are they people who have seen God and remember what Jesus said blessed are those who hunger and thirst for righteousness for they will be filled but the implication there I'm sure is not instant it's not that they are filled with righteousness as soon as they feel a bit peckish it's when they're really hungry and thirsty for righteousness they will be filled and we need to remember that both for ourselves and for other people are these brothers seeking righteousness are they hunger and thirsting for righteousness or for something else because what they hunger and thirst for is likely what they're going to be filled with so let's draw to a conclusion by thinking about these issues of co-walkers and co-workers for ourselves

[37 : 30] Amos 3 verse 3 ask the question do two walk together unless they've agreed to do so good question isn't it if we're on different journeys if we're pursuing different truths if we're heading for different destinations then really there's not much point in trying to walk together is there I mean we'll be just starting to get to know each other and our companions don't head off in a different direction it's like a holiday romance isn't it or you know this thing when you share a table with somebody in a hotel when you're on holiday and you get friendly and you say oh well we must keep in touch but very rarely you do do you you go home and you go back to real life and there's just no connection you're just not in the same area not going in the same direction you just touched briefly but you're not walking together because you're not on the same journey

John says that doesn't he he says they went out from us but they did not really belong to us if they had belonged to us they would have remained with us but their going showed that none of them belonged to us that's 1 John 2 19 if they're on a different journey there's no point in trying to walk with the people but if we walk in the truth so we're on the same journey if we walk in love 2 John verse 6 this is love that we walk in obedience to his commands as you've heard from the beginning his command is that you walk in love if we walk in the truth and we walk in love then we share the journey don't we with all its frustrations and all its joys when the plane is late it's late for all of us when the buses connect up and we get on straight away it's true for all of us because we're going the same place if we walk in the light as he is in the light we have fellowship with one another and the blood of Jesus purifies us from all sin 1 John 1 verse 7 and what is

John actually aiming at 2 John 1 12 I have much to write to you but I don't want to use paper and ink instead I hope to visit you and talk with you face to face why?

so that our joy may be complete our joy John's joy and your joy the person he's writing to when we walk together our joy is made complete when we share the pilgrimage together our joy is made complete Christianity is not a religion of the lone pilgrim it was never intended to be Jesus appointed 12 apostles and other disciples God is one who puts the righteous in families and as we walk together in the truth our joy is made complete and we can encourage each other when things go wrong and if somebody seems to be wandering off the track we can say no it's not that way it's this way and we know we're giving the right directions because we know we're going the same place so let us be co-walkers with those who are on the same journey with the pilgrims who are heading for the same eternal city and again

John tells us to be co-workers and we could perhaps say if we're producing a different product there's not much point in trying to share a production line is there what does John say 1 John 1 John 3 verse 8 says he who does what is sinful is of the devil because the devil has been sinning from the beginning the reason the son of God appeared was to destroy the devil's work if you try and work in the same factory with somebody who's a rival and producing something different neither of you is going to do very well about it are you just going to be sabotaging each other all the time you're going to be there to destroy the other person's work you can't share a production line with somebody who's trying a rival somebody who's trying to produce something different and that's

what he says isn't it don't anyone to John verse 11 anyone who welcomes him shares in his wicked work if you welcome somebody who's producing a different product who's got a different gospel then you're actually helping the enemy here you are giving sucker to the enemy in the wrong way but he tells us to be co-workers with those who work for the truth colleagues we ought therefore to show hospitality to such men so that we may work together for the truth 3

[42 : 53] John verse 8 and say the meaning actually is colleagues and what a great verse this is we're not all evangelists or missionaries or pastors or theologians but as that hymn we sung earlier says we all have the same purpose we're all employed in the same enterprise some people's job to make strategic decisions and it's some people's job to make the tea but we all work for the kingdom of heaven incorporated and in any well run country company its prosperity doesn't just depend on the CEO or the financial director they can't do anything really on their own it depends on everybody people who make stuff the people who clean the offices human resources the company is a community and and its prosperity is it stands or falls it progresses or goes bust as a community together and assuming the company is really run properly as the company prospers each of its members prosper companies that forget that principle as have happened from time to time tend not to last very long they get ripped apart by industrial disputes and people just either that or people just up and go and work for somebody else but fortunately the kingdom of heaven inc is better managed than that the CEO who's the

CEO who's the son of the founder and the founder was the one whom we are told to call father and the CEO tells all his employees to call the founder father and so all of us are investing in the same project we're co-workers and all of us expect to profit from the work that is done when we send out a missionary we expect a return when we make it possible for somebody to stand up here and proclaim the word of God then we make a return we expect a return we expect something back because we want to share in that and we're all workers together in God's kingdom and what is that reward it's a reward in the share in the kingdom itself isn't it we ought to show hospitality to such men so that we may work together for the truth so let us remember that we are co-workers for the truth with all who name the name of Jesus who truly name the name of Jesus