



## Leading as Hosting Community

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**3 John:** <sup>1</sup>The elder, to my **dear friend** Gaius, whom I love in the **truth**. <sup>2</sup>**Dear friend**, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well. <sup>3</sup>It gave me great **joy** when some believers came and testified about your *faithfulness* to the **truth**, telling how you continue to walk in it. <sup>4</sup>I have no greater **joy** than to hear that my children are walking in the **truth**. <sup>5</sup>**Dear friend**, you are *faithful* in what you are doing for the brothers and sisters, even though they are strangers to you. <sup>6</sup>They have told the church about your love. Please send them on their way in a manner that honors God. <sup>7</sup>It was for the sake of the Name that they went out, receiving no help from the pagans. <sup>8</sup>We ought **therefore to show hospitality** to such people so that we may work together for the **truth**.

<sup>9</sup>I wrote to the church, but Diotrephes, who loves to be first, will not welcome us. <sup>10</sup>So when I come, I will call attention to what he is doing, spreading malicious nonsense about us. Not satisfied with that, he even refuses to welcome other believers. He also stops those who want to do so and puts them out of the church. <sup>11</sup>**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.

<sup>12</sup>Demetrius is well spoken of by everyone—and even by the **truth** itself. We also speak well of him, and you know that our testimony is **true**. <sup>13</sup>I have much to write you, but I do not want to do so with pen and ink. <sup>14</sup>I hope to see you soon, and we will talk face to face. Peace to you. The friends here send their greetings. Greet the **friends** there by name.

### NOTES

#### A. Background – short[est], friend-to-friend, commending, contrasting, connecting

\*this is a postcard/e-mail epistle that teaches about friendship, leadership, being a welcoming community, authentic support for missions, and being connected

#### B. Personal well-being (enjoying good health, all going well, soul is well)

(Josh 1:8; Ps 1:2; James 1:22; Rom 5:3f; Acts 5:41; Rom 8:31)



**Self-Assess: Imagine two ladders**, each with steps numbered from zero at the bottom to 10 at the top.<sup>1</sup> The top of each ladder represents the best possible life and the bottom of the ladder represents the worst possible life for you. **Ladder #1:** Which step of the ladder are you currently standing (your present ladder) and **Ladder #2:** on second ladder which step do you think you will be standing on a year from now (your future ladder).

### C. The stories of three men?

**1. Gaius:**

- Faithful to truth
- Generous-loving
- Hospitable

**2. Diotrephes:**

- Controlling
- Cool-hearted
- Egoist-Saboteur

**3. Demetrius:**

- Well spoken of
- Man of good character

**D. Virtuous leaders:** Marked by their faithful identification with the Name, by their walking in the truth, by their love for all, including strangers, and by their consistency of character-in-action (Lk 14:7-14; Mk 9:35-36; Mt 19:30). Servanthood vs. Self-interest.

**E. Ordinary people with servant hearts create environments of grace:** Ordinary people make wonderful community leaders (Gaius was Mr. Anyone). Vision for **leaderful** congregations.

**F. Leading is about making space for truth and love:** Courageous leading hosts strangers, those not able to repay kindness and those who are different, for the Kingdom sake (Rom 12:13; 1 Pt 4:9; Heb 13:2).

**G. Leading as hosting community** (in contrast to controlling, obstructing, excluding, privileging, malicious distorting or heroics). There are “tribespeople, idiots and citizens”(Os Guinness)

### H. The Essence and Practical Application of Message

**\*\*Westgate Alliance Church in Saskatoon\*\***

<sup>1</sup> Cantril Self-anchoring Striving Scale: a. Thriving = 7+ b. Struggling = 5-6 c. Suffering = 4 and less