

Sound Health (*ὑγιαίνω*) In 3John 2 and Its Implications for The 21st Century Pastors In Nigeria

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Abstract

In recent times, death rate of the gospel preachers has been reduced. There have been seminars, conferences; panel discussions and symposia on health talk both at local, national and international levels. 3 John 2 appears to be one of such health talk too in which it uses a Hellenistic epistolary greeting to Gaius "...be in sound health." Methodologies adopted in this paper were historical, exegetical and sociological. Data were gathered through primary and secondary sources in which selected church leaders were interviewed, related works were consulted and internet source was also used. It has been established in this paper that poverty as well as illiteracy have negative effects on the health of pastors. The Bible talks about the health of both the soul as well as body, and that bodily and spiritual health complement each other. It is in this regard that the Greek word "*ὑγιαίνω*" through lexico-semantic analysis refers to "soundness" in faith, in charity, in patience, or doctrine. Here in the context of 3John 1:2 (*ὑγιαίνω*) refers to physical health. It means to be sound, to be well and to be in good health respectively.

(Keywords: Health, Determinants of Health, *εὐχομαί*, *εὐοδοῦσθαι*, *ὑγιαίνω*)

Introduction

God's intension for humanity from Adam is to live in sound health as Psalm 103:3 shows, "He who forgives all your iniquities; who heals all your diseases". It is important however to remember that illness, disease and death are all part of life. Our physical and mental ability to resist illness is directly correlated to our spiritual strength. A strong positive mental attitude and powerful immune system will be the result of a healthy spiritual, physical and emotional state. It is only when we ignore our bodies or our spiritual wellbeing that illness is able to overcome our own bodies natural defenses. This is while Socrates taught, "You should not treat body without soul." Many a good Christian has become distraught over his spiritual state, his lack of faith, failure in prayer, gloomy and pessimistic thoughts, lack of love, joy and peace of mind, irritability, anxiety, depression, when the real problem is largely physical. This paper focuses on Sound Health (*ὑγιαίνω*) in 3 John 2 and that the assumption of this paper is that though spiritual health is commendable, the pertinent questions which the paper seeks to investigate include: what is the essence of physical health so far spiritual health is okay? What are the impacts of sound health on the pastor and his ministry? Is there anything that could be done either to improve on one's health or to destroy it? It is believed that a good understanding of each question will help the reader to appreciate sound health better and see reasons to work on one's health physically and spiritually.

General Concept of Health

The English word, "health" comes from the Old English word "hale", meaning "wholeness, being whole, sound or well". Hale comes from the Proto-Indo-European root *kailo*, meaning "whole, uninjured, of good omen". *Kailo* comes from the Proto-Germanic root *khalbas*, meaning "something divided". Williams & Wilkins (2006, 346) also have three definitions for health, the first being "The state of the organism when it functions optimally without evidence of disease or abnormality". The second being, "A state of dynamic balance in which an individual's or a group's capacity to cope with all the circumstances of living is at an optimal level." And the third, "A state characterized by anatomic, physiologic, and psychological integrity, ability to perform personally valued family, work and community roles; ability to deal with physical, biological, psychological, and social stress; a feeling of

well-being, and freedom from the risk of disease and untimely death¹”.

Health they say is wealth; according to Rolley Bailey (1987,876) health is defined by the World Health Organization (WHO) in 1946 as ‘a state of complete physical, mental and social well-being and not merely the absence of diseases or infirmity’. Hornby (2005,691) also defined it as the state of been mentally and physically healthy, thus a condition of one’s body or mind. Health is the level of functional or metabolic efficiency of a living being. In humans, it is the general condition of a person's mind, body and spirit, usually meaning to be free from illness, injury or pain as in “good health” or “healthy”. (World Health Organization 1946,100). In slight disagreement to this, an article in “The Lancet” states that health is not a "state of complete physical, mental, and social well-being". Neither is it "merely the absence of disease or infirmity".

Biblical concept of a Pastor

A pastor is usually an ordained leader of a Christian congregation. When used as an ecclesiastical styling or titling. The word itself is derived from the Latin word “Pastor” which means “shepherd”. The term “pastor” is also related to the role of elder within the New Testament, but is not synonymous with the biblical understanding of minister. Present day usage of the word is rooted in the Bible. The Hebrew Bible or Old Testament, used the Hebrew word רֹעֶה (râ’âh) and it is mentioned 173 times which describes the feeding of sheep as stated in Gen. 29:7, or the spiritual feeding of human beings, as in Jer. 3:15, “Then I will give you shepherds after my own heart, who will feed you on knowledge and understanding” (Whetham, 2000, p.65). Westcott,(1998, p.62) expresses that in the New Testament the Greek noun ποιμήν (poimēn) and verb, ποιμαίνω (poimainō) are usually translated shepherd or to shepherd. The two words are used 29 times in the New Testament, most frequently referring to Jesus. Therefore, pastors are shepherds who care for the flock, and this care includes a lot of things of which teaching is one of them. The word, “Pastor” is said to mean a person who is older and experienced in the faith (i.e. an elder); a person who is a decision-maker, manager of church affairs and leader and the one who maintains a careful watch for the spiritual needs of all the members of the flock. Therefore, pastor in this paper cuts across all the ecclesiastical affiliations.

Determinants of Health

The health of Pastors and their communities are affected by a wide range of contributory factors. Pastor's good or bad health is determined by their environment and situations, that is, what is happening and what has happened to them. According to WHO (2013), the main determinants to health are: economy and society that is "the social and economic environment", which means place people live, what is physically around such area ("the physical environment"), what people are and what they do ("people's individual characteristics and behaviors"). As good health depends on the context of people lives, praising or criticizing people for their good or bad health is wrong. Most of the factors that contribute towards people good or bad health are out of their control. These factors include the following, among others:

Socioeconomic status - The higher a Pastor's socioeconomic status is, the more likely (s)he is to enjoy good health. The link is a clear one; socioeconomic status affects all members of the church. Olumide Okeyode (2015) explains that Pastors of lower socioeconomic status are likely to function less, even women of lower socioeconomic status are less likely to breastfeed their newborn babies, since it takes much money to maintain a nursing mother.

Education – In the words of Ogunkunle (2015), Pastors with low levels of education generally have a higher risk of experiencing poorer health and that highly educated Pastors with thorough knowledge of nutrition tend to live longer than the illiterate ones.

Physical Environment – Oyetade Esther (2015) opines that, if the water Pastors drink is clean and safe, the air they breathe is pure, Pastor's office and church environment are healthy, their houses are comfortable and safe, then they are more likely to enjoy good health compared to those whose water supply is not clean and safe, the air they breathe is contaminated, the workplace is unhealthy, etc. Thus, Pastors in the urban settlement tend to live longer than the ones in the rural settlement if his physical environment is conducive and a Pastor in rural settlement with good physical environment will also live longer than the Pastor who has poor physical environment in the urban settlement.

Job Prospects and Employment Conditions – Osungade M.O. (2015) explains that if Pastor have job apart from the pastoral work, statistics show they are more likely to enjoy better health than Pastors who are unemployed. If he has some control over his working conditions his health will benefit too. Bojuade J.(2015) further adds that Pastors who do not have employments will be forced to be looking up to the church members for financial support and that would not make them eat whatever they feel like eating that will improve their health conditions, especially in some Pentecostal churches where you work with your gifts before you can eat.

Support from people around - If Pastors have family support, as well as support from colleague Pastors, friends and their church members either they have jobs or not their chances of enjoying good health are far greater than those who have none of these things. Lawal Joseph (2015) reflects that strong family support and church members, are protective in reducing future health suicidal behavior among Pastors.

Genetic inheritance – In the expression of Owolabi J.O. (2015) Pastor's longevity, general health, and propensity to certain diseases are partly determined by their genetic makeup. According to Eleke,O.F (2015) people's genes play a key role in how they respond both biologically and psychologically to stress in their environment and obviously the Pastor is not left out. As a corollary Tomiwa Akintunde (2015) further adds that pastors must not throw away their faith for any reason. However, it is not against the principles of faith to seek for medical counsel and treatment. Seeing a doctor even helps you to know exactly the name of the disease you are dealing with and then you know what to pray about. Olusola Areogun(2015) also appends: "if is not faith or medicine, it is faith and medicine"

What Pastors do and how they manage – Olaniyi Francis (2015) agrees that what pastors eat, their physical activity, whether or not they take drugs, and how they cope with disease play important role on their physical and mental well-being

Access and use of health services - According to Oyedokun Isaiah (2015) a church that has access and uses good quality health services is more likely to enjoy better health than one that doesn't. For example, developed churches that have universal health care services have longer life expectancies for their members compared to the churches that do not have.

Introduction of 3 John 1:2

Third John is probably the most personal letter in the New Testament. Most of the epistles originally went, of course, to churches or groups of Christians. First and 2 John are both of this type. The Pastoral Epistles, while sent to specific individuals, namely Timothy and Titus, were obviously written with a wide circulation in mind as well. The Epistle to Philemon, too, gives evidence that Paul intended its recipient to share it with the church that met in his house. Third John likewise has universal value, and the early Christians recognized that it would benefit the whole Christian church. However, the content of this letter is most personal. ". . . 3 John shows independence from epistolary conventions found elsewhere in the NT (including 2 John), and conforms most closely to the secular pattern of letter-writing in the first century A.D. . . . In 3 John this includes a greeting with a health-wish; and expression of joy at news of the addressee's welfare; the body of the letter, containing the promise of another epistle; and, at the close, greetings to and from mutual friends (cf. the papyri)."1(Stephen S. Smalley, *1, 2, 3 John*, p. 342.. Smalley, Stephen S. *1, 2, 3 John*. Word Biblical

Commentary series. Waco: Word Books, 1984.) The author was evidently the Apostle John, who identified himself as "the elder" here (v. 1), as he also did in 2 John.² The striking similarity in content, style, and terminology in these two epistles confirms the ancient tradition that John wrote both of them. This brief epistle was written by an individual who identifies himself as the elder. The same wrote to a highly wealthy and influential Christian who was also deprived of physical health by name Gaius, of whom nothing more is known apart from the John's prayer for him which implies that his affliction was severe, that it was not a mere passing ailment. It was such that the state of his bodily health prevents him from carrying out certain purposes for the benefit of his fellow-men and this is a severe and painful trial to him. This epistle was also written to the Christian community in the Roman province of Asia. Nothing is known in respect to the time and place of its writing (An overview of 3 John (2012). According to Graft (2013) what occasioned for the writing of 3John was the warning against a tyrannical leader named Diotrephes. The same leader refused hospitality to emissaries sent out from John and excommunicated anyone who did, but on the contrary Gaius extended hospitality to emissaries from John. Regarding the contents of this verse, Adolph Deissmann in his monumental work, *Light from the Ancient East*, shows that the words "I pray that in all things thou mayest prosper and be in health," are found frequently in letters of that day. The reader will note the first-century custom of a letter-writer in writing his name first and then that of the person to whom it was addressed, also the custom of these pagan peoples to pray to their gods even about such a mundane matter as the health of a loved-one. John adds to the formula by praying that the physical health of Gaius may equal the health of his soul, which latter health was robust. If the physical health of some saints equaled the health of their souls, they would be persons of the stature of an Atlas or a Hercules, while in the case of others they would be physical dwarfs, emaciated and weak. How often great spiritual vitality is found in saints of infirm health and broken bodies (Adolph Deissmann 2013).

Exegesis of 3John 1:2

The Greek New Testament of 3 Jn 1:2 says: Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοοῦταί σου ἡ ψυχὴ (Babara Aland (2007,p.632). The same passage in the **3 Jn 1:2** Beloved, in regard to all things I pray that you prosper and be in health, even as your soul prospers. (MKJV) This particular verse has three verbs in the Greek text. The first verb is in the Present Indicative Middle or Passive- 1st Person Singular tense is εὐχομαί,(euchomai) which is found seven times in the NT and is a technical term for invoking a deity and so covers every aspect of such invocation, request, entreat, vow, consecrate; in a word, to pray(Verbrugge 2000, p. 493). In earlier Greek writings, the verb is used almost exclusively with reverence to tangible benefits; later the words have in view spiritual and ethical values or denote prayer for preservation from spiritual or moral harm. Euchomai (εὐχομαί), to pray (to God), is used with this meaning in 2 Cor. 13:7; verse 9, RV; "pray" (A.V., "wish"); Jas. 5:16; 3 John 2 RV., "pray" (A.V., wish). Even when the RV and AV translate by "I would", Acts 26:29 or wished for Acts 27:29 (RV; many "prayed"), or "could wish", Rom. 9:3 (R.V., marg., "could pray"), the indication is that prayer is involved(Vine 2001, p. 881).

The second verb, which is Present Infinitive Middle or Passive, is εὐδοῦσθαι, and may be translated That all may go well with you, or 'that you may be well in all respects (or in every way),' 'that good may always happen to you.' The reference is to well-being in general. The Greek verb used has the literal meaning of, "to be led along a good road," then, "to get along well," "to succeed." In other words, it denotes to "have a prosperous journey." From εὖ "well or good," and ὁδός "a way" in this original sense, Rom 1:10. The word

occurs only three times in the New Testament (1 Cor 16:2). Vincent, (1989,34) also defines it as the inner heart-life of Gaius that John said was in a prosperous condition. The verb is used of the granting of a prosperous and expeditious journey, and means, "to cause to prosper" (Vincent, Ibid). The words "above all things" are the A.V. translation of *περὶ πάντων*, which Vincent says is wrong. "This sense of *περὶ* is contrary to New Testament usage. The preposition means concerning.

The last verb, which is a Present Infinitive Active is *ὕγιαίνειν*, from *ὕγιαίνω* (the root of the English term, "hygiene") which means properly in good working order. Hence, "healthy," in *sound* condition (*in-balance*). According to Vine (2001, p. 881) it rendered "mayest be in health", in 3 John 2 and rendered "safe and sound in Lk. 15:27. The verb *ὕγιαίνω* also means "healthy, working well" it's also means to be free from debilitation. Hence, functioning *holistically* with all parts *working together*, "sound" (Eezzuduemhoi,2009,p.453) Again this verb (*ὕγιαίνω*) is opposite to having a debilitating sickness. Thus it became the ideal way to open and close personal letters in ancient times. In other words, it means *wishing someone total health* (KJV): '...he hath received him *safe and sound*'. Luke 15:27. 'ὕγιαίνω, occurs twelve times; NASB translates it as good health (2), safe and sound (1), sound (8), well (1).

'ὕγιαίνω is commonly translated that you may be in health, or 'that you may be healthy,' 'that your body may be strong,' 'that you may be always new,' 'that you may not be sick. Literally it means 'may not-dying.' The receptor language may prefer to mention the specific before the more generic. In such cases the present clause, which specifies an aspect of the being well, has to be placed first: Be in health *ὕγιαίνειν* (*The UBS New Testament Handbook Series,2013*).

According to Paul, *ὕγιαίνω* means "soundness" in faith or doctrine. *ἡ ὑγιαίνουσα διδασκαλία*, the sound, that is, true and incorrupt doctrine, 1 Timothy 1:10; 2 Timothy 4:3; Titus 1:9; Titus 2:1; also *λόγοι ὑγιαίνοντες*, 1 Timothy 6:3; 2 Timothy 1:13, (*ὕγιαίνουσαι περὶ θεῶν δόξαι καὶ ἀληθεῖς*). Metaphorically, the phrase *ὕγιαίνειν ἐν τῇ πίστει* '...sound in the faith', is used of one whose Christian opinions are free from any admixture of error, Titus 1:13; *ὕγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ*, '...sound in faith, in charity, in patience,' of one who keeps these graces sound and strong, Titus 2:2 (Thayer's 2011); Here of Gaius' physical health, as is shown by soul in the next clause *ευοδοῦνται* which means prospers, Present Indicative Middle or Passive-third person singular (Vincent, Ibid). Brooke wonders if Gaius' health had caused his friends anxiety. (A.T Robertson 2005).

Benson O. Igboin (2012) points out that health has to do with soundness in body and mind. It is a condition of being whole and free from illness whatsoever. This perfect condition or a state of being is the most desirous condition by humans within which they can maximally function. It is as a result of this that people very consciously guard against (however, some are carefree about their health), those things that are capable of debilitating their health.

Implication

A prosperous soul is a soul in right relation to the Lord Jesus just as the condition of Gaius spiritual heart was. Again, since 3rd John has universal value to the church of all ages this further emphasizes the fact that the church needs more people with spiritual health. However, the author agrees with J.F. Kennedy (2013) who rightly said, "Physical fitness is not only one of the most important keys to a healthy body, it is the basis of dynamic and creative intellectual activity." This statement clearly shows us the importance of physical

fitness which is a state or condition in which both one's body and mind are healthy and physically sound by taking in proper nutrition and maintaining a good workout schedule. However, if in the past one has been maintaining a sedentary lifestyle and maintains unhealthy eating habits, one is doing injustice to oneself. Therefore, to be physically fit, one not only needs to have a proper diet, but follow a proper exercise regimen too.

What is more, there is therefore profit in giving concern to our physical well being (1 Ti 4:8) but there is much more benefit in spiritual prosperity. A physically fit body, free from ailments of any kind, is believed to be one of the most important assets that a human being can possess. The importance of physical fitness and exercise, customized to the specific requirements of both young and old, has led to the popularity and use of exercise equipment. This has resulted in people leaving longer and healthier lives, than their predecessors could not have dreamed of. This then implies that preachers too should consider physical exercises of their bodies as a must this is because physical fitness not only improves one's quality of life, but also helps one in the long run. It increases cardiovascular fitness and body endurance. Regular exercise can also help increase the strength of your heart. What is more, being physically fit also increases blood circulation and helps it to deliver oxygen and nutrients to all the tissues. This not only helps the muscles increase one's overall body strength, but increases its ability to exert force and sustain contractions. Physical fitness makes one's joints and body more flexible, and regular exercise results in a decrease of body fat. It increases lean body mass, resulting in a balanced and healthy body composition. Therefore, pastor is called upon to care for his physical health. The body is not to be despised or neglected. It is the temple of the Holy Ghost, to be thought of, and dealt with, reverently.

Conclusion:

It seems clear from the research that Physical health is the result of nutrition, exercise, cleanliness, proper rest, and the disciplined order of a balanced life. Spiritual health is the result of similar factors. We must nourish ourselves with the Word, and then "work out" that nourishment in godly exercise (1 Tim 4:6-7). We must keep ourselves clean (2 Cor 7:1) and avoid the contamination and pollution that is in the world (2 Peter 1:4; James 1:27). While exercise and service are important, it is also important that we rest in the Lord and gain new strength through fellowship with Him (Matt 11:18-30). A balanced life is a healthy and happy life, a life that honors God.

Recommendation

The human body is like a machine. It is made up of many parts. These parts must be kept healthy in order for them to effectively perform their different but coordinated functions. Thus, the pursuit and attainment of healthful living requires appreciation and understanding of both the major and minor parts of our body. The author also agrees with David and Albert (1978,34) and recommends that sound health requires sensible attitudes, actions and precautions based on sound and scientific information which include: caring for the body parts such as teeth; eyes; ears and skin; taking adequate diet; adequate relaxation and periodic health checkup among others.

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