*by Caius; and reason of that praise.***Beloved** (beginning again of new address:  
see above on ver. 2), **thou doest a faithful  
act** (one worthy of a “faithful” man)  
**whatsoever thou workest towards** (so  
the Lord in Matt. xxvi. 10 describes His  
anointing by Mary thus, “*She hath done  
a good work* **towards Me**”) **the brethren,  
and that** (and those brethren), **strangers**  
(*love of strangers* is an especial mark of  
Christian love, Rom. xii, 13, 1 Tim. iii. 2,  
Tit. i. 8, Heb. xiii. 2, 1 Pet. iv. 9),

**6.**]  
**who** (the above-named strange brethren)  
**bore testimony to thy love in the presence  
of the church** (viz. where St. John  
at the time of writing. They were Evangelists,   
ver. 7: and thus would naturally  
give the church an account of their missionary   
journey, during which they were  
so hospitably treated by Caius): **whom  
thou wilt do well if thou forward on  
their way worthily of God** (in a manner  
worthy of Him whose messengers they are  
and whose servant thou art): **for on behalf   
of the Name** (o*f Christ*: see Acts. v.  
41; ix. 16; xv. 28) **they went forth** (on  
their missionary journey), **taking nothing**  
receiving nothing by way of benefaction  
or hire: even as St. Paul in Achaia, 1 Cor.  
ix. 18; 2 Cor. xi. 7 ff.’ 1 Thess.  
ii, 9 ff.: against Huther, who denies the  
applicability of the comparison, seeing  
that in St. Paul’s case they were *Christian  
churches*: but so must these have been  
before they would contribute to the support   
of their missionaries. The peculiar  
word used for **nothing** implies that it was  
their own deliberate purpose; refusing to  
take any thing) **from the Heathens. We  
therefore (contrast to the heathens: therefore**,   
because they *take nothing* from the  
heathens) **ought to support** (the word does  
not seem to signify “receive hospitably,”  
as some have explained it) **such persons,  
that we may become fellow-workers**  
[**with them**] **for the truth.**

**9, 10.**] *Notice of the hostility of Diotrephes.*   
{9} **I wrote somewhat to the church**(the word **somewhat** docs not imply that  
the thing written was specially important,  
nor on the other hand does it depreciate ;  
but merely designates indefinitely: compare   
Acts xxiii. 17; Luke vii. 40; Matt.  
xx. 20. The contents of the Epistle are  
not hinted at. The **church** is apparently  
the church of which Cains was a member:  
not, as Bengel, that out of which the missionaries   
of ver. 7 had gone forth): **how-beit   
Diotrephes, who loveth preeminence**  
(he appears to have been an ambitions  
man, who willed that not the Apostle but  
himself should rule the church) **over them**  
(the members of the *church*, implied in the  
word previously used), **receiveth us not**  
(does not recognize our authority: here in  
an improper sense, but in the next verse  
probably literal: see there. {10} **We** wants no  
explanation, such as our commands, our  
Epistles, or the like: in rejecting the  
Apostle’s person, he rejected all his influence).