On this account, if I should  
come, I will bring to mind (i.e. as Bede,  
to the knowledge of all, by plainly stating  
them) **his works which he doeth** (what  
they were, is explained by the participle  
following), **prating against us** (this is the  
best rendering, which conveys not only  
that he used reproaches, but also that the  
reproaches were mere tattle, worth nothing,   
irrelevant. See 1 Tim. v. 13) **with  
wicked speeches: and not satisfied with  
this** (his conduct and words), **neither doth  
he himself receive the brethren** (here   
**receive** seems best: taken in its literal sense,  
of entertaining hospitably, see 2 John 10,  
**The brethren** are probably the same as in  
ver. 5, the travelling missionaries), **and  
hinders** (by forbidding: see 1 Thess. ii,  
16) **those that would** (receive them), **and  
casts them** (those that would receive the  
brethren: not, the travelling brethren.  
themselves) **out of the church** (manifestly,  
hy excommunication, which owing to his  
influence among them he had the power  
to inflict. There is no difficulty, nor any  
occasion to take the word as pointing at  
that which Diotrephes was *attempting* to  
do or *threatening* to do, and so as spoken  
in irony: the present tense indicates his  
habit, as above. He was evidently one in  
high power, and able to forbid, and to.  
punish, the reception of the travelling  
brethren. See Introduction).

**11.**] Upon occasion of the hostility just mentioned,   
St. John *exhorts Cains to imitate  
not the evil but the good*,—probably as  
shewn in the praises of Demetrius which  
follow. **Beloved, imitate not evil** (abstract),   
**but good** (abstract also). **He that  
doeth good is from God** (is born of God,  
and has his mission and power from Him;  
as so often in the first Epistle): **he that  
doeth evil hath not seen God** (see reff).

**12.**] *The praise of Demetrius.* **Testimony   
hath been borne to Demetrius by all**  
(namely, who know him, and have brought  
report concerning him), **and by the truth  
itself** (it is not very easy to explain this expression.   
We may understand it that the  
reality of facts themselves supports the  
testimony of all. But there are two reasons   
against this view: 1) that it does not  
correspond to the objective fact asserted in  
the statement, nor to the parallelizing of  
this testimony with that of *all and that of  
the Apostle*: and 2) that thus the Christian   
and divine sense of the truth, which  
St. John seems always to put forward,  
would be entirely sunk. Some would  
understand that Demetrius had done much  
for the truth, and his deeds were his witness:   
but this is hardly a witness of *the  
truth* to him. Others take refuge in the  
extraordinary supposition, that the Holy  
Spirit had revealed to the Apostle the  
truth respecting Demetrius. Huther regards   
the testimony borne by the truth to  
be that furnished by **all**, whose evidence  
was decisive, not from their credit as men.  
but because they all spoke of and from the  
truth of Christ dwelling in them. This  
would reduce this new testimony to the  
former, and would in fact besides include  
the following in it likewise. The best  
interpretation is that of Düsterdieck. The  
objective Truth of God, which is the divine