rule of the walk of all believers, gives a  
good testimony to him who really walks in  
the truth. This witness lies in the accordance   
of his walk with the requirement of  
God’s Truth. It was the mirror in which  
the walk of Demetrius was reflected: and  
his form, thus seen in the mirror of God’s  
Truth, in which the perfect form of Christ  
is held up to us [1 John ii. 6, iii. 3, 16),  
appeared in the likeness of Christ; so that,  
the mirror itself seemed to place in a clear  
light his Christian virtue and uprightness,  
and thus to bear witness to him): **yea, we  
too** (besides the two testimonies foregoing)  
**bear testimony; and thou knowest that  
our testimony is true.**

**13. 14.**] *Close of the Epistle.*

**13.**] **I had many things to write to thee,  
howbeit I will not to write by means of  
ink and reed** (see on 2 John 12):  
  
  
  
**14.**] **but I hope immediately to see thee, and**  
(then) **we shall speak mouth to mouth**  
(see 2 John 12). **Peace be to thee** (beautifully   
paraphrased by Lyra, “The internal  
peace of the conscience, the fraternal peace  
of friendship, the supernal peace of glory.”  
Remember our Lord’s legacy, John xiv.  
27, and His greeting after the Resurrection,   
John xx. 19.26). **The friends salute  
thee. Salute the friends by name** (as if I  
had written their names here). ‘The reason  
why St. John mentions **friends** [see John  
xi. 11, xv. 15, Acts xxvii. 3], and not  
*brethren* [1 Cor. xvi. 20, Phil.iv, 21, Eph.  
vi. 23], is probably to be found in the  
personal character of the Epistle, not addressed   
as from an Apostle to a church,  
but as from a friend to his friend, in which  
mutual friends on both sides would be the  
senders and receivers of salutation.