12. 3 JOH 927   
   
 AUTHORIZED VERSION. AUTIIORIZED VERSION REVISED.   
   
 not. 3° Wherefore, if I 10 Wherefore, if I come, I will bring   
 come, Iwill remember his to mind his deeds which he doeth,   
 deeds which he doeth, prating’ against us with wicked   
 prating against us with speeches: and not content there-   
 ‘malicious words: and not with, neither doth he himself re-   
 content therewith, neither ceive the brethren, and forbiddeth   
 doth he himself receive the them that would, and casteth them   
 brethren, and forbiddeth out of the   
 them that would, and cast- \*imitate not evil, but good.   
 eth them out of the church. that doeth good church. of God: Beloved, he   
 0 Beloved, follow not that that doeth evil hath not seen God. ‘eiivus™   
 which is evil, that which 2 Demetrius &hath good testimony He #1 Tim...   
 is good. He that doeth from all, and from the truth itself:   
 good is of God: but he yea, and we also bear testimony ; and b Jobn xu. 24   
 that docth evil hath not   
 seen God. \* Demetrius   
 hath good report of all   
 men, and of the truth it-   
 self : yea, and we also bear   
 fluence). On this account, if I should stract), but good (abstract also). He that   
 come, I will bring to mind (i.e. as Bede, doeth good is from God (is born of God,   
 to the knowledge of all, by plainly stating and has his mission and power from Him ;   
 them) his works which he doeth (what as so often in the first Epistle): he that   
 they were, is explained by the participle doeth evil hath not seen God (sce reff).   
 following), prating against us (this is 12.] The praise of Demetrius, Testi-   
 best rendering, which conveys not only mony hath been borne to Demetrius by all   
 thut he used reproaches, but also that the (namely, who know him, and have brought   
 reproaches were mere tattle, worth no- Teport concerning him), and by the truth   
 thing, irrclevant. Sce 1 Tim. y. 13) with itself (it not very easy to explain this ex-   
 wicked speeches: and not satisfied with pression, We may understand it that the   
 this (his coudnet and words), neither doth reality of facts themselves supports the   
 he himself receive the brethren (here re- testimony of all. But there are two rea-   
 ceive secms best: taken in its literal sons against this view: 1) that it does not   
 of entertaining hospitably, see 2 John 10, correspond to the objective fact asserted in   
 ‘The brethren are probably the same as in the statement, nor to the parallelizing of   
 yer. 5, the travelling missionaries), and is testimony with that of all and that of   
 hinders (hy forbidding: sce 1 Thess. ii, the Apostle: and 2) that thus the Chris-   
 16) those that would (receive them), and tium and divine sense of the truth, which   
 casts them (those that wonld receive the St. John seems always to put forward,   
 brethren: not, the travelling brethren. wonkl be entir sunk. Some would   
 themselves) out of the church (manifestly, understand that Demetrius had done much   
 hy excomunmication, which owing to his for the truth, and his deeds were his wit-   
 flnence among them he had the pow: ness: but this is hardly witness of the   
 to inflict. ‘There is no difficulty, any truth to him. Others take refuge in the   
 oceusion to take the word as pointing at aordinary supposition, that the Holy   
 that which Diotrephes was affempting to Spirit lad revealed to the Apostle the   
 do or threatening to do, and so as spoken trnth respecting Demetrius. Muther re-   
 y irony : the present tense indicates his gards the testimony borne by the truth to   
 jt, as above. He was evidently one in be that furnished by all, whose evidence   
 high power, and able to forbid, and to. was decisive, not from their credit as men.   
 punish, the reception of the travelling but becanse they all spoke of and from the   
 brethren. Sec Introduction). 11.j trath of Christ dwelling in them. This   
 Upon occasion of the hostility just men- wonld reduce this new t   
 tioned, St. John exhorts Cains fo imitate former, and would in fact besides   
 not the evil but the good,—probably as the following in it likewise.   
 shewn in the praises of Demetrius which interpret: b   
 follow. Beloved, imitate not evil (ab objective Truth of God, which is the divine