**full** (the connexion of *work* with *reward*must not be broken. The idea is a  
complex one. Ye, our converts, are our  
*reward* in the day of the Lord: and this  
has suggested thé use of the well-known  
word, even where it manifestly applies  
not to the teachers but to the taught,  
whose *reward* is the eternal life, which  
shall receive on that day its glorious completion:   
which is *having the Son and the  
Father*: see 1 John iii.2.—If readings 1)  
or 2)be right, the use which Roman-Catholic  
expositors have tried to make of this verse  
to establish the merit of human works  
falls at once to the ground. Nor indeed  
does it fare much better if the other  
reading be taken).

**9.**] Explanation of this *loss*, that it is  
the non-possession of God, which is incurred  
hy all who abide not in Christ's teaching.  
**Every one that goeth before** [**you**] (such  
I believe to be the meaning of the somewhat   
difficult word here used: every one  
who would set up for a teacher, *going before*  
*the sheep*, as John x. 4, and they following.  
The expositors who take this reading  
interpret it, “goeth forward too fast,”  
“maketh false and unsound advance,” regarding   
it, either as ironical [so Huther],  
or as serious [so Düsterdicck]), **and not  
abiding in the doctrine of Christ** (i.e.  
in Christ's doctrine,—that truth which  
Christ Himself taught. This is far more  
likely than that of Christ should be objective,  
as Bengel [“in doctrine which  
teaches that Jesus is the Son of God”],  
and others: and thus we have the personal   
genitive after *doctrine* wherever it  
occurs in the New Test.: see Matt. vii. 28:  
Mark iv. 1: John xviii, 19: Acts ii. 42),  
**hath not God** (see 1 John ii. 23, v. 12,  
notes): **he that abideth in the doctrine,  
that man hath both the Father and the  
Son** (see as above. The order is the  
theological one, the Father being mentioned   
first, then the Son).

**10, 11.**] The exercise of the love of  
brethren is conditioned and limited by  
the truth: and is not to be extended to  
those who are enemies and impugners of  
the truth. Those who harbour or encourage   
such, make common cause with  
them, and their evil deeds.

**10.**] **If  
any cometh unto you, and bringeth not**  
(the *indicative mood,“cometh,” “bringeth,”*  
shews that the case supposed actually  
existed: that such persons were sure to  
come to them: compare, in the revised  
text, John xi, 12; 2 Cor. ii, 5; 1 John  
iv. 11. It is not the same as if with a  
junctive mood, “*if any come, and  
bring:*” which always carries a purely  
hypothetical force, corresponding to an  
interrogation, whereas the other corresponds   
to an assertion) **this doctrine** (the  
expression, “**bringeth** *not this doctrine,*”  
points out the person as a teacher, not a  
mere traveller seeking hospitality. The  
original implies that he not only comes  
without this doctrine, but by so doing,  
brings the contrary doctrine. The absence   
of testimony for the truth is, in one  
who brings any testimony at all, equivalent   
to testifying for error), **receive him  
not into** [**your**] **house, and do not bid him  
goad speed:**

**11.**] **for he that biddeth  
him good speed partaketh in his evil deeds**  
(these words must be understood with their  
right reference: “not of men who have  
never had any relation with the church,  
—1 Cor. v. 10,—but of men who wish to  
be thought brethren, and overthrow the  
truth,” as Grotius says. These were not,  
to be received with the *hospitality* with  
which all Christian brethren were to be  
entertained. Such reception of them would