cu. XXx.] 2&3 JOUN. [inrropuction.   
   
 it being understood, that some circumstances had arisen, which made   
 such writing desirable. And what those circumstances were, is not   
 obscurely pointed at in the verses following, i, 18—25: compare   
 especially ver. 21.   
   
   
   
   
   
   
   
   
 CHAPTER XxX.   
   
   
 2&3 JOHN.   
   
 SECTION I.   
 AUTHORSHIP.   
   
   
   
 1. Tux question of the authorship of both Epistles is one whieh will   
 require some discussion. On one point however there never has been   
 the slightest doubt: viz., that both were written by one and the same   
 person. They are, as it has been said, like twin sisters: their style and   
 spirit is the same: their conclusions agree almost word for word. I   
 shall therefore treat of them together in all matters which they have in   
 common.   
 2. Were the two Epistles written by the author of the former and   
 larger Epistle? This has been answered in the affirmative by some   
 critics who do not believe St. John to have written the first Epistle:   
 e. g. by Bretschneider and Paulus. Their arguments for the identity of   
 the Writer of the three will serve, for us who believe the apostolicity of   
 the former, a different purpose from that which they intended. But the   
 usual opinion of those who have any doubts on the Authorship has taken   
 a different form. Aseribing the first Epistle to St. John, they have given   
 the two smaller ones to another writer; either to the Presbyter John,   
 or to some other Christian teacher of this name, otherwise unknown tous.   
 Another exception is found to this in the modern crities of the Tiibingen   
 school, Baur and Schwegler, whose method of proceeding I have briefly   
 noticed in the Introduction to the former Epistle (§ i. par. 29), and need   
 not further characterize.   
 3. It will now be my object to enumerate the ancient authorities, and   
 to ascertain on which side they preponderate; whether for, or against,   
 the authorship by the Apostle John.   
 Irenmus says: ‘John the disciple of the Lord urged their condemna-   
 tion, willing that we should not even say good speed to them: for,   
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