12, 2 JOHN. 923   
   
 AUTHORIZED and abideth = AUTHORIZED before you +, and abideth ¢ 52 2t u   
 not in the doctrine of Christ, hath   
 not in the doctrine of| oldest   
 Christ, hath not God. Ile!   
 that abideth in the doc-\ not God: he that abideth in the   
 trine of Chrixt, he hath| doctrine ¢, he hath both the Father ar)   
 both the Father and the and the Son. WIfany cometh unto gel ‘alt   
 Son. you, If there come any and bringeth not this doctrine,   
   
 this doctrine, receive him! reevive him not into your house,   
 not into your house, ne’ |@neither bid him good speed : } for Rom. xvi 7.   
 ther bid him God speed: he that biddeth him good speed is   
 God speed is partaker of| partaker of his evil deeds. “12+ Having 2   
 ‘Titus   
 his evil deeds. % Having | 3 Jolm 15.   
   
 full (the connexion of work with reward Son (sce as above. The order is the   
 must not be broken. The idea is a theological one, the Father being men-   
 complex one, Ye, our converts, are our tioned first, then the Son).   
 reward in the day of the Lord: and this 10, 11.) The exercise of the love of   
 has suggested thé use of the well-known brethren is conditioned and limited by   
 word, even where it manifestly applies the truth: and is not to be extended to   
 not to the teachers but to the taught, those who are enemies and impugners of   
 shall receive on is the eternal life, which the truth. Those who harbour or en-   
 pletion : which is having the Son and the courage such, make common cause with   
 Father: see 1 Jon If readings 1) them, and their evil deeds. 10.) If   
 or 2)be right, use which Roman-Catholic any cometh unto you, and bringeth not   
 expositors have tried to make of this verse (theindicative mood,\*cometh,” “Bringeth,”   
 to estublish the merit of human works shews that the case supposed actually   
 falls at once to the ground. Nor indeed existed: that such persons were sure to   
 docs it fire much better if the other come to them: compare, in the revised   
 reading he taken). text, John xi, 12; 2 Cor. ii, 5; 1 John   
 9.] Explanation of this Joss, that it is iv. 11, It is not the sume as if with a   
 the hon-possession of God, is incurred junctive mood, “if any come, and   
 hy all who abide not in Christ's bring?” which always carvies a purely   
 Every one that goeth before [you] (such hypothetical foree, correspouding to an   
 I believe to be the meaning of the some- interrogation, whereas the other corre-   
 what difficult word here used sponds to an assertion) this doctrine (tho   
 who would set np fora teache expression, “bringeth not this doctrine,”   
 the sheep, a8 Jol x. 4, they following. points out the person as a teacher, not a   
 The expositors who take this reading mere traveller secking hospitality. ‘The   
 interpret it, “octh forward too fast,” original implies that he not ouly comes   
 in Christ's doctrine,—that advance,” re- without this doctrine, but by so doing,   
 garding Himself taught. ‘Chis is fur more brings the contrary doctrine. ‘The ab-   
 or ely than that of Christ should and ob- sence of testimony for the tr   
 abiding as in the doctrine of Christ which who brings any testimony al’ all, equiva   
 teaches that Jesns is the Son of God”), lent to testifying for error), receive him   
 and others: and thus we have the per- not into [your] house, and do not bid him   
 sonal genitive after docérine wherever it goad speed: 11.] for he that biddeth   
 occurs in the New 'f e Mutt. him good speed partaketh in his evil deeds   
 Mark iv. 1: John xviii, 19: Acts (these words must be understood with their   
 hath not God (sce 1 John ii. y right reference: “not of men who have   
 notes): he that abideth in the doctrine, wad any relation with the chureb,   
 that man hath both the Father and the ¥. 10,—but of nen who wish to   
 be thought brethren, and overthrow the   
 truth,” as Grotins says. ‘These were not,   
 to be received with the hospitality with   
 which all Christian brethren were to be   
 entertained. Such reception of them would