of St. John) **we walk according to His  
commandments. The commandment** (the  
one commandment in which God’s other  
commandments are summed up) **is this,  
even as ye heard from the beginning  
that ye should walk in it** (“Is this, even  
that which ye heard from the beginning,  
that ye should walk in it,” viz. in *love*.

**from the beginning**, as above,  
ver. 5, and 1 John ii. 7).

**7,8.**] The  
condition of Love is Truth, see ver. 3.  
And the necessity of fresh exhortation to  
walk in love, in that love whose condition  
is truth, lies in the fact that there are many  
deceivers gone forth, denying the Truth:  
of whom we are to beware, and not, by  
extending to them a spurious sympathy,  
to become partakers with them.

**7.**] **Because many deceivers** (makers to wander)   
**went forth** (here probably, on account   
of the past tense, “*from us,*” as in  
1 John ii. 19. In 1 John iv. 1, it is  
perfect, “*are gone forth,*” where I have preferred   
the sense, “are gone forth from  
him who sent them,” viz. the evil one.  
Huther prefers this latter sense here also)  
**into the world,** [**namely**] **they who confess not**   
(instead of “*not confessing,*” the  
Apostle writes **they who confess not,**  
thereby not merely characterizing the *deceivers*   
as not confessing , but absolutely  
identifying all who repudiate the  
confession which follows, as belonging to  
the class of *deceivers*) **Jesus Christ coming  
in** [**the**] **flesh** (**coming**, altogether timeless,   
and representing the great truth of  
the Incarnation itself, as distinguished from  
its historical manifestation [1 John v. 6],  
and from the abiding effect of that historical  
manifestation [1 John iv. 2]. He  
who denies the *coming in the flesh*, denies  
the ***possibility*** of the Incarnation: he who  
denies the *having come*, denies its *actuality*).  
**This** (viz. “he that fulfils the above character”)   
is the deceiver and the anti-christ   
(see notes on 1 John ii. 18, 22, as  
to the personal relation of these “*many*”  
to the one great Antichrist of prophecy.  
The word **this**, pointing to a class, makes  
each one of these, in his place, a representative   
and “precursor of Antichrist”).

**8.**] The warming is suddenly introduced   
without any coupling particle,  
and becomes thereby so much the more  
solemn and forcible. **Look to yourselves**  
(**yourselves** here probably implies not as  
Bengel, *during my absence*, but “yourselves,”   
as contrasted with the deceivers,  
that ye too become not as they), **that ye  
lose not the things which ye wrought**  
(the reading of this is somewhat uncertain.   
We had better give the explanation  
of all three forms, 1) *“that* **ye** *lose not the  
things which* **we** *wrought,”* i.e. that ye,  
Christian converts, lose not that your  
Christian state of truth and love which  
we, Apostles and Teachers, wrought in  
you. The Apostles were God’s *workmen*,  
Matt. ix. 37; 2 Tim. ii. 15: *the false  
apostles were crafty workmen*, 2 Cor.  
xi. 13; *bad workmen*, Phil. iii. 2: the  
true *work* was to cause men to believe on  
Christ, John vi. 29: and this *work* the  
false teachers put in peril of loss. If 2) the  
whole be in the first person, “*that* **we**  
*lose not the things which* **we** *wrought,*” then  
the *apostolic* reward, the souls which are  
to be their hire, must be understood: if 3)  
in the secend,—*“that* **ye** *lose not the things  
which* **ye** *wrought,”* —no human merit, but  
the reward laid up for faithfulness, and  
for every thing done in His name, must ho  
understood, which is reckoned of grace,  
and not of debt), **but receive reward in**