THE SECOND EPISTLE OF   
   
   
   
 JOHN.   
   
   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 + Or, the 17m elder unto + the elect lady 1 THE elder unto the   
 elect, Ine and her children, \*whom I love in elect lady and her chil-   
 ‘troduction. and not I only, but also all dren, whom I love in the   
 biomviige. they that know the truth; \*for truth; and not I only, but   
 Gal. if 15. the trath’s sake, which abideth in also all they that have   
 & \* us, and shall be with us for ever: Known the truth; 4 for   
 Sthere shall be with ust °grace, the truths sake, which   
 mercy, and peace, from God the dwelleth in us, and shall   
 im. 2, be with us for ever.   
 xcept 5 Grace be with you,   
 he theca el mercy, and peace, from   
 thine which omita shall with us altogether,   
 1—8.] Apparss axp GREETING. The abideth with you, and shall be in you. ‘The   
 elder (the Apostle, known by this name : future is not the expression of a wish, as   
 see Introd, “On the writer of the some have supposed ; hut of confidence, as   
 Epistle”) to the (not, an: see Introd., that alsowhich follows, which takes itstinge   
 “To whom the Epistle was written”) and form from this): 8,] there shall be   
 elect lady (see Introd., ibid.) and to her with us (by the us the Apostle inclndes   
 children, whom (this whom, masculine himself in the greeting, as he had before   
 plural in the original, probably embraces done in the introductory clauses. shall   
 the whole, mother and ebildren of both be, again, not a wish? see above: we   
 sexes: see 8 John 1) I love in truth (not inst of necessity conneet this second ehall   
 merely, in reality: but in trath, such be with the first. But the very fact of a   
 truth’ being the result, as stated below, greeting being conveyed, must somewhat:   
 of the truth of the Gospel abiding in him. modify the absolute future sense, and intro-   
 See 1 John iii. 18, Fal note on iii. duee something of the votive character. Tt   
 and not I alone, but also all who is as Bengel, “wish with its   
 know the truth (there is no need to a wish expressed by a confident assertion of,   
 imit this all to all dwelling in or near its fulfilment) merey, peace (Treuch   
 the abode of the Writer, or to all who says Grace has reference to the sins   
 were personally acquainted with those of' mercy to their misery. God’s grace,   
 addressed : it is a general the His free grace and gift, is extended fo men   
 communion of love is as wide as the com- as they are guilty: His merey is extended   
 wunion of faith); 2.) on account of to them as they are miscrable.” And   
 the truth (oljective: God’s truth revenled thus grace always comes first, because   
 in His Son, see 1 John ii. 4), which abideth guilt must be dove away, hefore misery   
 in us, and shall be with us for ever (see can be assuaged. Peace is the whole sum   
 John xiv. These words are a re- and substanee of the possession and en-   
 uiiniscenee of our Lord’s words there, joyment of God’s grace and mercy: see