2 JOHN.   
   
 AUTHORIZED VERSION,   
 AUTHORIZED VERSION REVISED.   
 his commandments. This is the ments. This is the com-   
 i1gomii2 commandment, ‘even as ye heard mandment, That, as ye   
 from the beginning that ye should have heard from the be-   
 7 Because \*many de- ginning, ye should walk   
 kigonw.a. walk in went forth into the world, in it. 7 For many de-   
 1igohniv.2, they !who confess not Jesus Christ: ceivers are entered into   
 ™This is the the world, who confess not   
 that Jesus Christ is come   
 mm} Jobn i. - coming in the flesh. in the flesh. This is a de-   
 nMarksitt.9. deceiver and the antichrist. 8" Look ceiver and an antichrist.   
 to yourselves, °that ye lose not those 3 Look to yourselves, that   
 things which ye wrought, but that we lose not those things   
 which we have wrought,   
 tseiuuerre ye receive reward in full t. °? Who-| but peward. we 9 receive a   
 ‘Gut sldest MSS. the Fatican that ye not things we wrought. p1Jobn fi.   
   
 of St. John) we walk according to His denies the having cone, denies its actuality).   
 commandments. The commandment (the This (viz. “he that fulfils the above cha-   
 one commandment in which God’s other racter”) is the deceiver and the anti-   
 commandments are summed up) is this, christ (see notes on 1 John ii. 18, 22, as   
 even as ye heard from the beginning to the personal relation of these “many”   
 that ye should walk in it (‘Is this, even to the one great Antichrist of prophecy.   
 that which ye heard from the beginning, ‘The word this, pointing to a class, makes   
 tht ye should walk in it,” viz. in love. each one of these, in his place, a repre   
 from the beginning, as above, sentative and “ precursor of Antichrist ”).   
 ver. 5, and 1 John ii. 7). 7,8.) Th 8.) ‘The warming is suddenly in-   
 condition of Love is ‘Truth, seo ver. troduced without any coupling particle,   
 And the necessity of fresh exhorta and becomes thereby so much the inore   
 walk in love, in that love whose con solemn and forcible. Look to yourselves   
 is truth, lies are to beware, and are many ~ (yourselves here probably implies not as   
 extending gone them a denying the Truth : Bengel, during my absence, but your-   
 to become partakers with them. selves,” as contrasted with the deceivers,   
 Because many deceivers (makers to wan- that ye too become not as they), that ye   
 der) went forth (here probably, on ace lose not the things which ye wrought   
 count of the past tense, “froin us,” as in (the reading of this is somewhat uncer-   
 1 John ii, 19. In 1 Jobn iv. it is tain. We had better give the explanation   
 fect, “are gone forth,” where I have pre- of all three forms, 1) © that ye lose not the   
 ferred the sense, “are gone forth from things which we wrought,” i.e. that ye,   
 him who sent them,” viz. the evil one. Ch converts, lose not that your   
 Huther prefers this latter sense here also) Christian state of truth and love whi   
 {ato the world, [namely] they who con- we, Apostles and Teachers, wronght in   
 fess not (iustead of “not confessing,” the you. The Apostles were God’s workmen,   
 ‘Apostle writes they who confess not, Matt. ix. 87; 2 Tim. ii. the false   
 thereby not merely el izing the de- apostles were crafty workmen, 2° Cor.   
 cvivers as not confessing , but abso- xi. 133 bad workmen, Phil. ili. 2: the   
 ing ull who repudiate the true work was to cause men to believe on   
 confession which follows, as belonging to Christ, John vi. 29: and this work the   
 the class of deceirers) Jesus Christ coming false teachers put in peril loss. If 2) the   
 in [the] flesh (coming, altogether time- whole be in the first person, “that we   
 less, an] th truth of Tose not the things which we wrought,” then   
 tion its tinguished from the apostolic reward, the souls which are   
 its historical manifestation [1 John v. 6), to Le their hire, must be understood : if 3)   
 and from the abiding effect of t in the secand,—\* that ye lose not the things   
 torical manifestation [1 John iv. 2]. which ye wrought,’ —no human merit, but   
 who denies the cowizg in the flesh, du the reward laid up for faithfulness, and   
 possibility of the Incarsation : he who for every thing done in His name, must ho   
 understood, which is reckoned of grace,   
 and not of debt), but receive reward in