

# Triennial Torah Study – 6<sup>th</sup> Year 14/11/2015

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By Joseph F. Dumond

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<b>Num 2</b>	<b>Ezek 43-46</b>	<b>1 John 5 &amp; 2 John 1</b>
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## Numbers 2

### Organization of the Families (Numbers 1-2)

In chapter 2 we find the organization of the tribes of Israel. God made it clear to Moses that every Israelite was personally responsible for pitching his camp with his tribe. There was a recognizable standard—akin to the national flags of more modern times—that bore the emblem or ensign of each tribe and marked the area of encampment. A leader was chosen for each tribe, the same man who had been charged with taking the tribe's census.

In the center of all the camps were the Levites, surrounded by the 12 other tribes. The 12 tribes were sorted into four main assemblies. First in the order of procession of this great body of people was Judah on the east with Issachar and Zebulun. On the south side of the camp, Reuben was accompanied by Simeon and Gad. The tribe of Ephraim was in the west with the tribes of Manasseh and Benjamin. Dan took the northernmost camp with Asher and Naphtali. Not only did all Israel camp in this fashion, they traveled in this order, all 603,550 men with their wives and children, in addition to the Levites in the center of the formation with the tabernacle.

The four main standards surrounding the tabernacle, those of Ephraim, Judah, Reuben and Dan, probably carried the emblems of a bull, a lion, a man and an eagle respectively. This is fascinating when we discover that these are the respective faces of the four living creatures surrounding God's throne in heaven (Revelation 4:7)—and that cherubim have all these faces (Ezekiel 1:10).

### Messiah's Arrival at the Temple; Altar of Burnt Offering (Ezekiel 43)

Returning to the east gate, Ezekiel is now given a glimpse of the awesome and thrilling arrival of Jesus Christ (identified by Ezekiel as the coming of the "glory of the Lord") to this newly completed temple, a scene that reminded him of the visions he had recorded earlier in his book (verses 1-5; see Ezekiel 1; 10). Ezekiel 10:18-19 had specifically mentioned God leaving the temple, after which it was destroyed. Here we have God returning again.

Verses 6-12 contain one of several sets of warning and instruction from God about what He expects the Israelites' behavior to be in this future temple, in contrast to their abominable behavior in the one upon which He had recently brought destruction.

The bronze altar of burnt offering in Solomon's temple was 20 x 20 x 10 cubits (2 Chronicles

4:1), much bigger than the portable one for the tabernacle, which was 5 x 5 x 3 cubits (see Exodus 27:1-2). The altar Ezekiel sees is similar, but it is either more elaborate or simply related in greater detail. Four vertical parts are described: a one-cubit-deep gutter for catching the blood of the sacrifices, a two-cubit-high lower ledge, an upper ledge four cubits above that, and a four-cubit-high structure around the hearth (for a total above ground height of 10 cubits), with horns extending above that at the four corners. Each succeeding level seems to have a one-cubit setback associated with it, the upper-level hearth being 12 x 12 cubits, and increasing by two cubits each level to apparently 16 x 16 cubits at the ground level with a one-cubit-wide gutter below that. Steps for accessing the hearth are located on the east side (verse 17). The altar is massive. It is taller than a two-story building. The base of the hearth is more than 12 feet above the ground, and more than 600 square feet. With the sides of the hearth being eight feet tall, it is likely that doors are built into the sides of the altar for placing meat and tending to the fires and ashes, though none are specifically mentioned.

The chapter concludes with a description of the purification offerings for the altar (verses 18-27). As in the days of the tabernacle, the process will take seven days (see Exodus 29:35-37).

### **Ordinances of the Temple and Priesthood (Ezekiel 44)**

Ezekiel is taken back to the outer east gate and discovers that now it has been shut. Following

Christ's arrival, no man will be allowed to use it (verses 1-2). However, one identified as the "prince"—ruler or leader—will be permitted to enter the eastern gate complex through its porch for eating certain ceremonial meals (verse 3). This person cannot be Jesus Christ, for we later discover that he must make a sin offering for himself (45:22). Indeed, Ezekiel 46:16-

17 says the prince has natural children. Some have argued that the prince is the resurrected King David, as he will be prince over Israel in the Millennium (34:23-24; 37:24). Yet that doesn't fit either because David also would not need to offer a sin offering for himself. Nor would any of the glorified saints who will then no longer sin. So the prince here must be a human being who needs to repent of sin. From all that is written of the prince in chapters 45-46, it is evident that he is a civil leader, the highest human ruler of the day, probably of the house of David.

As the porch on an outer gate is on the inner side of a gate complex, the prince is entering the east gate from inside the temple area, from the outer courtyard. The outer door of the east gate remains shut, and even Ezekiel is no longer taken through the east gate door. We will later learn the rules governing the inner east gate, but for now, Ezekiel is caused to avoid the east gate, by being taken into the inner court again via the north gate (44:4), where he receives more instruction about what is expected of the Israelites in this future temple.

Circumcision will still be in effect, or reinstated, for all who enter the holy sanctuary—the requirement being both physical and spiritual circumcision (verse 9). Sacrifices will also be reestablished, as noted earlier, which is clear throughout these chapters. The Levites will again serve in the temple as non-priestly ministers. Even the priestly descendants of Aaron, except for one branch, could only serve in this non-priestly capacity. The restrictions imposed on the Levites' assigned work will serve as a reminder of their family's failure to properly exercise their duties in the past (verses 10-14). However, God said the descendants of Zadok (probably the priest who served during the reigns of David and Solomon, see 1 Kings 2:35) remained faithful during those years of apostasy. And as a reward, they will become the priestly line (Ezekiel 44:15). (This will also fulfill promises given previously to descendants of

Aaron and his grandson Phinehas, from whom Zadok descended—see Numbers 18; 25:11-13.)

We are then reminded of some of the regulations regarding the priests, most of which had already been given through Moses. They are to wear special linen garments when on duty within the inner court or inner court buildings (verses 17-19; see Exodus 28:39-43; Leviticus 16:4). Their hair is to be well trimmed (verse 20; see Leviticus 21:5). They are not to drink alcoholic beverages before performing their priestly duties (verse 21; see Leviticus 10:9). There are restrictions as to whom they can marry (verse 22; see Leviticus 21:7, 13-14). They have a responsibility to teach God's laws (verse 23; see Leviticus 10:10). They are to act as judges (verse 24; see Deuteronomy 17:8-13). They are not to defile themselves by exposure to those who have died (verse 25; see Leviticus 21:1-4). The priests were not to receive an inheritance in the land (verse 28; see Numbers 18:20). They were to eat the appointed offerings and tithes of the people (verses 29-30; see Numbers 18:8-19). But they were not allowed to eat any animal that had not been explicitly killed for eating (verse 31; see Leviticus 22:8).

While we see many parallels between the past and the future, no description of a human high priest among the Zadokite priests is given—presumably because Jesus Christ alone will fulfill that role in perpetuity. It is, of course, possible that there will be a leading human figure among the priests.

### **The Holy District and Feasts (Ezekiel 45)**

In chapter 42, we saw a “holy area” surrounding the temple complex that was a little over one square mile. Ezekiel is now told of a district surrounding this area that is 25,000 x 25,000 cubits (almost exactly 10 x 10 miles). The KJV uses “reeds” here, but the unit of measure is not actually given in the Hebrew. The NKJV says “cubits,” which appears to be the correct rendering because the district would be unreasonably large if these measurements were using the full six-cubit measuring rod. There isn't that much land in the area, using the larger measure.

This area is also described in chapter 48, where more details are given, and between the two passages we discover that this “capital district” is divided into three main sections. One part is a 10,000-cubit- (4-mile-) wide strip that provides room for the priests' houses. The temple is contained in this portion (verses 1-4)—apparently with a 50-cubit easement outside the parkland wall to prevent anyone from building right up to it (see 45:2). Another section is also 10,000 cubits wide, and provides “twenty chambers” (probably referring to towns with their surrounding pasturelands, compare Numbers 35) for the Levites (Ezekiel 45:5). The final 5,000-cubit strip is for the city and the “whole house of Israel.”

Stretching east and west from this 100 square mile district is land given to the “prince.” In the same context God says that the Israelite leaders of that time would oppress His people no longer (verses 7-8). The people's land was not to be appropriated by the “government” (see also 46:18), which will have its own land and be responsible for providing certain representative offerings for the people out of the abundance owned by it (45:17). Included in this are the festival offerings in the first and seventh months. We see in this section that God's

Sabbath and feasts will be observed during

### **Temple Offerings (Ezekiel 46)**

As we saw earlier, the outer east gate will be permanently shut following Christ's arrival. The inner east gate is to be opened for certain religious observances, such as the Sabbaths and new moons. (During the workweek the inner east gate is closed, perhaps symbolic of the fact that mankind was shut out from God for six millennia as a result of sin.)

The prince is to bring the offerings he was instructed to provide for the people, and to go through the inner east gate to the edge of the inner court while these offerings are prepared. The gate is then to remain open for the

remainder of the day, so that others may worship at the entrance of the gate (verses 1-3). If the prince brings an offering on a day when the east gate is normally shut, it will be opened for him, but closed again when he is finished with the offering (verse 12). And, as we saw earlier, if the prince was making a peace offering, he would proceed across the pavement of the outer courtyard to the outer east gate for eating his part of the sacrifice (44:3).

Ezekiel 46:9 describes an interesting traffic pattern for the annual feasts. When entering the temple courts for the feasts, the people will be required to pass through the outer courtyard, and not just go in and back out again the way they came. Some have suggested this as improving the traffic flow, but others see it perhaps as more symbolic of the people not returning to their former ways. The people will not likely just pass through, of course. Part of the reason for entering the temple is to partake of the peace offerings, which is the reason for the abundance of dining chambers, which probably also double as meeting rooms as such facilities often do for us today. But neither will the people come in just to eat of the sacrifices. Rather, everyone will be required to go past the front of the east inner gate before proceeding on his way.

This area (between the inner and outer east gates) is 100 cubits wide, as we have seen (40:19), and provides a place where praise and thanksgiving can be offered to God on the weekly Sabbaths and on the New Moons (46:3). But during the annual feasts, there will be too many people in attendance for all to gather together there for worship. Instead people will visit this place of prayer and singing as they are going out or coming in. And as they do so, they will also be crossing over the river of life that proceeds from God's temple (which we will read about in chapter 47). Then, in order to get back to where they came from (if they didn't circle around on their way to the temple), people will have to go around the outer perimeter of the temple complex as well (perhaps along the east side where they may wade in the river of life and, as mentioned in chapter 47, partake of the fruitful trees alongside it—elsewhere shown to parallel the tree of life—and gather of their leaves for their healing).

Inheritance laws are mentioned in verses 16-18 of Ezekiel 46, where we discover that the law of jubilees will be in effect, where land is returned to the family that originally owned it in the 50th year, the year of liberty (see Leviticus 25).

For the remainder of Ezekiel 46, the prophet is shown various cooking places. The bulk of sacrifices, especially at feasts, are peace offerings. Only the blood and fat of such sacrifices are offered to God. The remainder is eaten by the offerer, with a token portion consumed by the priest as well. Also, most sin and trespass offerings are eaten by the priests, and the grain offerings need to be baked. In chapter 42, we were shown the dining chambers for the priests—three-story buildings west of the north and south inner gates. Apparently, the “kitchens” for these chambers are to the west of the dining rooms, in the previously unaccounted-for area at the northwest and southwest corners of the inner court building complex (verses 19-20).

It does not actually say whether the cooking places for the priests will be indoors or out. There are also cooking areas (in this case, outdoor patios with built-in, presumably wood-burning, stoves) for the temple servants (Levites, 44:11) to cook the peoples' portions of the sacrifices, located in the four corners of the outer court. We are told they are each 30 x 40 cubits (more than 5,000 square feet). Since the people also need places to eat this prepared food, this is most likely the purpose of the chambers that surround the outer court.

## **1 John Chapter 5**

John Wesley's Explanatory Notes

## Verse 1

[1] Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

The scope and sum of this whole paragraph appears from the conclusion of it, 1 John 5:13: "These things have I written to you who believe, that ye may know that ye who believe have eternal life." So faith is the first and last point with St. John also.

Every one who loveth — God that begat loveth him also that is begotten of him — Hath a natural affection to all his brethren.

Verse [2] By this we know that we love the children of God, when we love God, and keep his commandments.

Hereby we know — This is a plain proof.

That we love the children of God — As his children.

## Verse 3

[3] For this is the love of God, that we keep his commandments: and his commandments are not grievous. For this is the love of God — The only sure proof of it.

That we keep his commandments: and his commandments are not grievous — To any that are born of God.

## Verse 4

[4] For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

For whatsoever — This expression implies the most unlimited universality.

Is born of God overcometh the world — Conquers whatever it can lay in the way, either to allure or fright the children of God from keeping his commandments.

And this is the victory — The grand means of overcoming.

Even our faith — Seeing all things are possible to him that believeth.

Verse 5 [5] Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Who is he that overcometh the world — That is superior to all worldly care, desire, fear? Every believer, and none else. The seventh verse 1 John 5:7 (usually so reckoned) is a brief recapitulation of all which has been before advanced concerning the Father, the Son, and the Spirit. It is cited, in conjunction with the sixth and eighth, 1 John 5:6,8 by Tertullian, Cyprian, and an uninterrupted train of Fathers. And, indeed, what the sun is in the world, what the heart is in a man, what the needle is in the mariner's compass, this verse is in the epistle. By this the sixth, eighth, and ninth verses 1 John 5:6,8,9 are indissolubly connected; as will be evident, beyond all contradiction, when they are accurately considered.

## Verse 6

[6] This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

This is he — St. John here shows the immovable foundation of that faith that Jesus is the Son of God; not only the testimony of man, but the firm, indubitable testimony of God.

Who came — Jesus is he of whom it was promised that he should come; and who accordingly, is come. And this the Spirit, and the water, and the blood testify.

Even Jesus — Who, coming by water and blood, is by this very thing demonstrated to be the Christ.

Not by the water only — Wherein he was baptized.

But by the water and the blood — Which he shed when he had finished the work his Father had given him to do. He not only undertook at his baptism “to fulfil all righteousness,” but on the cross accomplished what he had undertaken; in token whereof, when all was finished, blood and water came out of his side. And it is the Spirit who likewise testifieth — Of Jesus Christ, namely, by Moses and all the prophets, by John the Baptist, by all the apostles, and in all the writings of the New Testament. And against his testimony there can be no exception, because the Spirit is truth — The very God of truth.

Verse 7[7] For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

What Bengelius has advanced, both concerning the transposition of these two verses, and the authority of the controverted verse, partly in his “Gnomon,” and partly in his “Apparatus Criticus,” will abundantly satisfy any impartial person.

For there are three that testify — Literally, testifying, or bearing witness. The participle is put for the noun witnesses, to intimate that the act of testifying, and the effect of it, are continually present. Properly, persons only can testify; and that three are described testifying on earth, as if they were persons, is elegantly subservient to the three persons testifying in heaven.

The Spirit — In the word, confirmed by miracles.

The water — Of baptism, wherein we are dedicated to the Son, (with the Father and Spirit,) typifying his spotless purity, and the inward purifying of our nature.

And the blood — Represented in the Lord’s supper, and applied to the consciences of believer. And these three harmoniously agree in one — In bearing the same testimony, -that Jesus Christ is the divine, the complete, the only Saviour of the world.

Verse 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

And there are three that testify in heaven — The testimony of the Spirit, the water, and the blood, is by an eminent gradation corroborated by three, who give a still greater testimony. The Father — Who clearly testified of the Son, both at his baptism and at his transfiguration. The Word — Who testified of himself on many occasions, while he was on earth; and again, with still greater solemnity, after his ascension into heaven, Revelation 1:5; Revelation 19:13. And the Spirit — Whose testimony was added chiefly after his glorification, 1 John 2:27; John 15:26; Acts 5:32; Romans 8:16.

And these three are one — Even as those two, the Father and the Son, are one, John 10:30. Nothing can separate the Spirit from the Father and the Son. If he were not one with the Father and the Son, the apostle ought to have said, The Father and the Word, who are one, and the Spirit, are two. But this is contrary to the whole tenor of revelation. It remains that these three are one. They are one in essence, in knowledge, in will, and in their testimony. It is observable, the three in the one verse are opposed, not conjointly, but severally, to the three in the other: as if he had said, Not only the Spirit testifies, but also the Father, John 5:37; not only the water, but also the Word, John 3:11; John 10:41; not only the blood, but also the Holy Ghost, John 15:26, etc. It must now appear, to every reasonable man, how absolutely necessary the eighth verse is 1 John 5:8. St. John could not think of the testimony of the Spirit, and water, and blood, and subjoin, “The testimony of God is greater,” without thinking also of the testimony of the Son and Holy Ghost; yea, and mentioning it in so solemn an enumeration. Nor can any possible reason be devised, why, without three testifying in heaven, he should enumerate three, and no more, who testify on earth. The testimony of all is given on earth, not in heaven; but they who testify are part on earth, part in heaven. The witnesses who are on earth testify chiefly concerning his abode on earth, though not excluding his state of exaltation: the witnesses who are in heaven testify chiefly concerning his glory at God’s right hand, though not excluding his state of humiliation. The seventh verse, therefore, with the sixth, 1 John 5:7,6 contains a recapitulation of the whole economy of Christ, from his baptism to pentecost; the eighth, 1 John 5:8 the sum of the divine economy, from the time of his exaltation. Hence it farther appears, that this position of the seventh 1 John 5:7,8 and eighth verses, which places those who testify on earth before those who testify in heaven, is abundantly preferable to the other, and affords a gradation admirably suited to the subject.

Verse 9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

If we receive the testimony of men — As we do continually, and must do in a thousand instances.

The testimony of God is greater — Of higher authority, and much more worthy to be received; namely, this very testimony which God the Father, together with the Word and the Spirit, hath testified of the Son, as the Saviour of the world.

Verse 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

He that believeth on the Son of God hath the testimony — The dear evidence of this, in

himself: he that believeth not God, in this, hath made him a liar; because he supposes that to be false which God has expressly testified.

Verse 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. And this is the sum of that testimony, that God hath given us a title to, and the real beginning of, eternal life; and that this is purchased by, and treasured up in, his Son, who has all the springs and the fulness of it in himself, to communicate to his body, the church, first in grace and then in glory.

Verse 12 He that hath the Son hath life; and he that hath not the Son of God hath not life. It plainly follows, he that hath the Son — Living and reigning in him by faith. Hath this life; he that hath not the Son of God hath not this life — Hath no part or lot therein. In the former clause, the apostle says simply, the Son; because believers know him: in the latter, the Son of God; that unbelievers may know how great a blessing they fall short of.

Verse 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

These things have I written — In the introduction, 1 John 1:4, he said, I write: now, in the close, I have written. That ye may know — With a fuller and stronger assurance, that ye have eternal life.

Verse 14 And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us:

And we — Who believe. Have this farther confidence in him, that he heareth — That is, favorably regards, whatever prayer we offer in faith, according to his revealed will.

Verse 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

We have — Faith anticipates the blessings.

The petitions which we asked of him — Even before the event. And when the event comes, we know it comes in answer to our prayer.

Verse 16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

This extends to things of the greatest importance.

If anyone see his brother — That is, any man.

Sin a sin which is not unto death — That is, any sin but total apostasy from both the power and form of godliness.

Let him ask, and God will give him life — Pardon and spiritual life, for that sinner.

There is a sin unto death: I do not say that he shall pray for that — That is, let him not pray for it. A sin unto death may likewise mean, one which God has determined to punish with death.

Verse 17 All unrighteousness is sin: and there is a sin not unto death.

All deviation from perfect holiness is sin; but all sin is not unpardonable.

Verse 18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

Yet this gives us no encouragement to sin: on the contrary, it is an indisputable truth, he that is born of God — That sees and loves God.

Sinneth not — So long as that loving faith abides in him, he neither speaks nor does anything which God hath forbidden.

He keepeth himself — Watching unto prayer. And, while he does this, the wicked one toucheth him not — So as to hurt him.

Verse 19 And we know that we are of God, and the whole world lieth in wickedness.

We know that we are children of God — By the witness and the fruit of his Spirit, 1 John 3:24. But the whole world — All who have not his Spirit, not only is “touched” by him, but by idolatry, fraud, violence lasciviousness, impiety, all manner of wickedness.

Lieth in the wicked one — Void of life, void of sense. In this short expression the horrible state of the world is painted in the most lively colours; a comment on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men.

Verse 20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

And we know — By all these infallible proofs.

That the Son of God is come — Into the world. And he hath given us a spiritual understanding, that we may know him, the true one — “The faithful and true witness.” And we are in the true one — As branches in the vine, even in Jesus Christ, the eternal Son of God. This Jesus is the only living and true God, together with the father and the Spirit, and the original fountain of eternal life. So the beginning and the end of the epistle agree.

Verse 21 Little children, keep yourselves from idols. Amen.

Keep yourselves from idols — From all worship of false gods, from all worship of images or of any creature, and from every inward idol; from loving, desiring, fearing anything more than God. Seek all help and defence from evil, all happiness in the true God alone.

## **2 John 1**

Verse 1 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

The elder — An appellation suited to a familiar letter, but upon a weighty subject.

To the elect — That is, Christian. Kuria is undoubtedly a proper name, both here and in 2 John 1:5; for it was not then usual to apply the title of lady to any but the Roman empress; neither would such a manner of speaking have been suitable to the simplicity and dignity of the apostle.

Whom — Both her and her children.

I love in the truth — With unfeigned and holy love.

Verse 2 For the truth’s sake, which dwelleth in us, and shall be with us for ever.

For the truth’s sake, which abideth in us — As a living principle of faith and holiness. Verse 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Grace takes away guilt; mercy, misery: peace implies the abiding in grace and mercy. It includes the testimony of God’s Spirit, both that we are his children, and that all our ways are acceptable to him. This is the very foretaste of heaven itself, where it is perfected.

In truth and love — Or, faith and love, as St. Paul speaks. Faith and truth are here synonymous terms.

Verse 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

I found of thy children — Probably in their aunt's house, 2 John 1:13.

Walking in the truth — In faith and love.

Verse 5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

That which we had from the beginning — Of our Lord's ministry. Indeed it was, in some sense, from the beginning of the world.

That we may love one another — More abundantly.

Verse 6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

And this is the proof of true love, universal obedience built on the love of God.

This — Love. Is the great commandment which ye have heard from the beginning — Of our preaching.

Verse 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Carefully keep what ye have heard from the beginning, for many seducers are entered into the world, who confess not Jesus Christ that came in the flesh — Who disbelieve either his prophetic, or priestly, or kingly office. Whosoever does this is the seducer — From God.

And the antichrist — Fighting against Christ.

Verse 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

That we lose not the things which we have wrought — Which every apostate does.

But receive a full reward — Having fully employed all our talents to the glory of him that gave them. Here again the apostle modestly transfers it to himself.

Verse 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

Receive this as a certain rule: Whosoever transgresseth — Any law of God.

Hath not God — For his Father and his God.

He that abideth in the doctrine of Christ — Believing and obeying it.

He hath both the Father and the Son — For his God.

Verse 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

If any came to you — Either as a teacher or a brother.

And bring not this doctrine — That is, advance anything contrary to it.

Receive him not into your house — As either a teacher or a brother-Neither bid him God speed — Give him no encouragement therein.

Verse 11 For he that biddeth him God speed is partaker of his evil deeds.

For he that biddeth him God speed — That gives him any encouragement, is accessory to his evil deeds.

Verse 12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

Having many things to write, I was not minded to write now — Only of these, which were then peculiarly needful.

Verse 13 The children of thy elect sister greet thee. Amen.

The children of thy elect or Christian sister — Absent, if not dead, when the apostle wrote this.