Luke ii, 14; Rom. v. 1; x. 15; John  
xiv. 27; xvi. 33), **from God the Father,  
and from Jesus Christ, the Son of the  
Father** (from the Father, as their original  
fountain, who of His great love hath decreed  
and secured them for us: from Jesus  
Christ the Son of the Father, this solemn  
title being used for the more complete  
setting forth of the union of Jesus with  
the Father in the essence of the Godhead),  
**in truth and love** (truth and love are the  
conditional element in which the grace,  
mercy, and peace are to be received and  
enjoyed).

**4–11.**] *Truth and love:* These (see ver. 1)  
were the two ground-tones of the Epistle.  
And now the Apostle proceeds to describe his  
joy at finding the children of the *elect lady*  
walking in truth (ver. 4), and to enforce  
the commandment, to love one another  
(5, 6): and this in presence of the fact  
that many deceivers are in the world, who  
would rob us of our Christian reward, and  
of our share in God (7–9). These are  
not to be treated as brethren, nor greeted,  
lest we partake of their evil deeds (10, 11).

**4.**] **I rejoiced greatly** (at some  
definite time *perhaps*: but it may also  
be the epistolary form of putting the verb,  
implying the present only: and this is  
made more probable by the perfect tense,  
“*I have found,*” which follows. See however   
3 John 3), **that I have found** (the  
most obvious interpretation is, that at some  
place where the Apostle was, *he came upon*  
these who are presently mentioned: as in  
Acts xviii 2, *Paul came to Corinth: and*  
**finding** *a certain Jew, &c.*) **of thy children**   
(some) **walking in-truth** (i.e. not only  
in honesty and uprightness, but in that  
truth which is derived from and is part  
of the truth of God in Christ: see above  
on 1.—Again, there is no hint whatever  
given that the rest, or that others, of her  
children were not walking in truth, The  
Apostle apparently, as above, in some place  
where he was, lit upon these children of  
the “*lady,*” and sends her their good report.   
Respecting the rest, he makes no  
mention nor insinuation), **according as we  
received commandment from the Father**  
(viz. to walk in the truth: not, as Lücke,  
to love one another, making this clause a  
further description of the manner in which  
they were walking in truth).

**5.**] **And now** (so coupling to what has gone  
before, 1 John ii. 28. It has also a force  
of breaking off, and passing to that which  
is the main subject, or most in the Writer’s  
thoughts, which here is, that this walking   
in truth is a walking after God’s  
commandments in love) **I entreat thee** (see  
on *entreating* and *asking*, 1 John v.15,  
16. Here the *entreating* carries a mild  
admonition with it, and assumes that the  
writer had a right thus to entreat), **lady,  
not as writing to thee a new commandment, but**   
(as writing to thee) **that which  
we had from the beginning** (see on this,  
1 John ii. 7, 8), **that** (i.e. *in order that:*  
not merely explanatory here) **we love  
one another** (the expression of the commandment   
in the first person is a mark  
of gentleness and delicacy: a sign that  
he who wrote it kept the commandment  
himself).

**6.**] **And** (the onward course  
of thought here is highly characteristic of  
St. John) **this is love** (**love** is used in its  
widest sense, as the sum and substance  
of all God’s commandments: not only as  
love to God; nor only as love to the  
brethren), **that** (the explicative “*that*”