**from the beginning** i.e. in St. John’s  
usage of speech, Christ; see ch. i. 1 and  
notes). **I write unto you, young men,  
because ye have conquered the wicked  
one** (the proper attribute of youth is,  
to carry on the active parts of life,—if  
soldiers, to be engaged in all active service:  
that of age, to contemplate, and  
arrive at sound and matured knowledge.  
The latter have conquered as well, but the  
burden and heat of their struggle is past.  
The **wicked one** is he in whom, in whose  
power, the whole world lieth, ch. v. 19;  
John xii. 31, xiv. 30, xvi. 11: the  
*devil*, who deceives from the beginning,  
John viii. 44; ch. iii. 8, 10, 12: whose  
works Christ came into the world to  
destroy, ch. iii. 8. He is conquered once  
and for all, by those who have passed from  
darkness to light, and from the power of  
Satan to God, to communion with the  
Father and the Son, ch. v.18. Whatever  
conflict remains for them afterwards, is with  
a baffled and conquered enemy: is a *keeping them*[from the wicked *one*], ch. v. 18,  
which *keeping* [see note there], owing to  
their whole life being led in communion  
with the Father and Son, is in fact a *being  
kept*, John xvii. 15.—He now repeats  
(see above) the three classes, but with  
some variations and additions in his reasons  
for writing to each, and with the  
past tense, *I have written*, instead of  
the present, *I write*. With respect to  
the possible reason for this change of  
tense, see note in my Greek Testament.  
Probably he refers, in both expressions,  
to the whole of this present Epistle).  
**I wrote** (or, **have written**) **to you, children**(by *children*, all the readers are  
meant: see above), **because ye know the  
Father** (the very word *children* reminds of  
*father:* and the relation is close between  
this and that which is said before, that  
their sins are forgiven for Christ’s name’s  
sake. They are received thus by adoption  
into God’s family, and He is become  
*their* reconciled Father, as He is the  
Father of Him through whom they have  
received their adoption: and one of the  
first evidences of dawning intelligence in  
a child is the recognition of its father.  
But this knowledge of the Father docs  
not precede, nay, it presupposes, communion  
with the Son: for none knoweth  
the Father but the Son, and he to whom  
the Son will reveal Him, Matt. xi. 27).

**14.] I wrote** (or, **have written**)  
**to you, fathers, because ye know Him  
that was from the beginning** (verbatim  
as before : to shew perhaps in strong light  
the great truth of John xvii. 3, that the  
whole sun of Christian ripeness and experience is,  
this knowledge of *“Thee the only  
true God, and Jesus Christ whom Thou  
didst send.*” Bengel gives another reason,  
—that no more is added, because the  
*fathers*, to whom the clause is addressed,  
needed not more to be said). **I wrote  
to you, young men, because ye are  
strong** (strong in fight: so in Heb. xi.  
34; Luke xi. 21), **and the word of God  
abideth in you** (i.e. the whole announcement  
of the good news of the gospel in  
Christ has found entrance into your hearts  
and an abiding place there, and there  
dwells and works)**, and ye have conquered  
the wicked one** (see above).

**15—17.]** *Dehortation from the love of  
the world.* The preceding designation of  
the different classes has been, as so frequently  
in St. John, their ideal designation,  
in the perfection of their several  
states of Christian life: and now, as so  
often, he brings that ideal state to bear on  
real temptations and duties. The love of