

Sunday Morning Message

March 28, 2021

1 John 2:1 - 14 "Are You Living Proof or Just a Lying Professor of Faith?"

Series – 1st, 2nd, and 3rd John

Text – 1 John 2:1 - 14

Congregational Reading – 1 John 2:1 - 2

Introduction

Last week, we learned that the children of God are supposed to walk in the light. We saw in vs. 5 – 7 that our fellowship revolves around the light. Jesus is the light, and in Him is absolutely no darkness. We are his children, and as such, we are drawn to that light, and even radiate that light through the indwelling Spirit of God within us. Other believers are also drawn to the light, and as a result we find ourselves drawn closer to each other.

We also learned that as children of the light, we have to be honest with ourselves and God. We have to be willing to humbly confess our sins to the Lord, confessing that we have need of His cleansing (vs. 8 – 10).

We stated in our introduction to this letter last week that John makes many bold statements that will indicate whether or not you are genuinely a believer in Christ, or are you just an imposter: someone who may hang around at times with true believers, but never really trusted Christ yourself. Not everyone who calls themselves a Christian is truly "in Christ."

Notice in vs. 4, 6, and 9 the phrase, "He that saith." This is similar to the phrase, "if we say," which is found in chapter one (vs. 6, 8, and 10). Basically, these phrases have to do with someone who is merely professing faith rather than someone who really believes it and lives it.

Transition

In this chapter, John will ask the question, "Are you Living Proof of a Genuine Faith, or Are You Merely a Professor of Faith?" Is your faith real?

While John's purpose is not to try to sow doubt in anyone's faith, it is an attempt to shake some folks who may profess faith in Christ, but have never truly been saved. As we look through these verses today, let God's word reveal to you whether these attributes of genuine faith are consistent with who you are and with what is going on inside of your heart. Having said that, let me also encourage you who are saved that no one is perfect, except the Lord, and you have and will fall short of these attributes at times in your life.

But, your deep desire ought to be allow these spiritual qualities to flow through you and be a blessing to the world around you.

I. The Propitiation for Our Sins (vs. 1 – 2)

A. He is our Advocate

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:" (1 John 2:1)

"little children" (here and in vs. 12- **Τεκνία; παιδιά** in v. 13) – This phrase is used only sixteen times in the New Testament and ten of them are by John; nine of them are here in 1 John. This is a term that a teacher would use as a term of endearment to his pupils.

Notice what John states about sin – he is strongly encouraging them not to sin, but he knows that they will.

Wiersbe states this regarding our ability to resist sin: "John makes it clear that Christians do not *have* to sin. The secret of victory over sin is found in the phrase "walk in the light" (1 John 1:7). To walk in the light means to be open and honest, to be sincere.

To walk in the light means to be honest with God, with ourselves, and with others. It means that when the light reveals our sin to us, we immediately confess it to God and claim His forgiveness. And if our sin injures another person, we ask *his* forgiveness too.¹

"advocate" (**παράκλητον**) – one who comes alongside. The Greek word is translated "comforter" in in John 14:16, 26; 15:26; 16:7:

Illustrate - If you are broke down, you may need somebody to pull over to help you. It also refers to someone who intercedes on your behalf. The English word, "advocate," has the idea of a lawyer. Revelation 12:10 speaks of Satan as the "accuser of the brethren," but Jesus is our lawyer. He represents us to the Father.

The letter to the Hebrews refers to Christ's ministry as our Advocate:

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:14-16)

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7:25)

¹ Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 483–484.

I love what John Phillips said about this: "So Satan, obviously, has no case at all against us. When Satan arrives in the presence of God, the Lord silences him at once. Our sins have been sovereignly willed out of existence by a God who controls all the factors of time and space and who has had Calvary in mind from the beginning. Paul puts it this way: 'There is therefore no condemnation to them which are in Christ Jesus.... Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us' (Rom. 8:1, 33–34)."²

B. He is our Atonement

"And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2:2)

"propitiation" (ἱλασμός) – used only here and in 1 John 4:10 and in Romans 3:25:

*"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a **propitiation** through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;"*
(Romans 3:24-25)

A form of this word (ἱλαστήριον) is translated "mercy seat" in Hebrews 9:2.

The mercy seat was the place where the blood of the atonement was poured on the Day of Atonement. The priest would offer the blood of a bull first for his own sins, and then would go back in behind the veil to offer the blood of one of two goats for the sins of the people. The second goat had the sins of the congregation symbolically placed upon him and was then sent out into the wilderness by a fit man where it would eventually die a horrible death of dehydration and starvation. (see Leviticus 16)

Atonement also reminds us of the Passover. Jesus is also referred to as "our Passover" (1 Corinthians 5:7). The Passover Lamb was slain and the blood was to be applied to the doorposts of the house in order to protect the congregation from the Death Angel. (see Exodus 12)

The point that John is making is that Jesus is the atonement for sin, and He is also our advocate who goes to the Father on our behalf whenever the Devil tries to rat us out. Jesus reminds the Father that His blood was shed in full atonement or satisfaction for our sin debt.

Jesus died on the Cross for you, and not only for you – "for the sins of the whole world." The blood that Jesus Christ shed on the Cross of Calvary is **sufficient** for every lost sinner

² John Phillips, *Exploring the Epistles of John: An Expository Commentary*, The John Phillips Commentary Series (Kregel Publications; WORDsearch Corp., 2009), 1 Jn 2:1b–c.

that ever lived or will live, but it is **efficient** only for those who receive Christ as their Saviour by faith.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)

Even McArthur states: "The pardon for sin is offered to the whole world, but received only by those who believe."³

II. The Practices of Genuine Faith as Opposed to a Mere Profession (vs. 3 – 11)

Here is where John starts to distinguish between those who are truly in Christ and those who are not.

A. Genuine Faith Desires to Please the Lord (vs. 3 – 6)

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2:3-6)

Let me remind you before you get alarmed by these verses that John already stated that we will not be able to follow God's commandments perfectly – we will mess up at times. We will, unfortunately sin against the Lord that we love. That is why we have an advocate who made the atonement for our sins.

"And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46)

"If ye love me, keep my commandments." (John 14:15)

True believers have a desire within them to please the Lord - not in order to be saved, but because we are already saved. *"We love him, because he first loved us." (1 John 4:19)*

"For the love of Christ constraineth us;..." (2 Corinthians 5:14a)

Notice also (in v. 5) that God's love is perfected (or completed or fulfilled; Ryrie - realized in practice⁴) in us when we "keep His word."

When we trust Christ, we are new creatures in Christ. (**Read 1 Corinthians 5:14 – 21**)

Again, quoting Wiersbe:

But walking in the light means something else: it means obeying God's Word (1 John 2:3–4). "Thy Word is a lamp unto my feet and a light unto my path" (Ps. 119:105). To

³ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 1965.

⁴ Charles Caldwell Ryrie, *Ryrie Study Bible: King James Version*, Expanded ed. (Chicago: Moody Press, 1994), 1899.

walk in the light means to spend time daily in God's Word, discovering His will; and then obeying what He has told us.

A slave obeys because he *has* to. If he doesn't obey he will be punished. An employee obeys because he *needs* to. He may not enjoy his work, but he *does* enjoy getting his paycheck! He needs to obey because he has a family to feed and clothe. But a Christian is to obey his Heavenly Father because he *wants* to—for the relationship between him and God is one of love. "If you love Me, keep My commandments" (John 14:15).

This is the way we learned obedience when we were children. First, we obeyed because we *had* to. If we didn't obey, we were spanked! But as we grew up, we discovered that obedience meant enjoyment and reward; so we started obeying because it met certain *needs* in our lives. And it was a mark of real maturity when we started obeying because of love.

"Baby Christians" must constantly be warned or rewarded. Mature Christians listen to God's Word and obey it simply because they love Him.

Walking in the light involves honesty, obedience, and love; it also involves following the example of Christ and walking as He walked (1 John 2:6). Of course, nobody ever *becomes* a Christian by following Christ's example; but *after* we come into God's family, we are to look to Jesus Christ as the one great Example of the kind of life we should live.⁵

B. Genuine Faith Delights in the People of God (vs. 7 – 11)

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (1 John 2:7-11)

You will notice that John states that this not a new commandment. The Lord Jesus told us when He was still on the earth that we needed to love our brothers and sisters in Christ. It was a new commandment over fifty years earlier when Jesus gave it:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35)

⁵ Wiersbe, 483–484.

Read also John 15:12 – 17.

Peter also wrote about this principle:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:" (1 Peter 1:22)

This is a common theme in 1 John – he will remind us again and again to love one another. (3:11; 3:23; 4:7; 4:11; 4:12; also 2 John – v. 5)

We may have a difficult time liking each other at times, but if the Holy Spirit of God is in you, He will be pushing you to get along with each other, and to act in love toward each other.

III. The People Who John is Strengthening (vs. 12 – 14)

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (1 John 2:12-14)

There are three groups of people referred to in these verses: little children (**τεκνία** and **παιδιά**), fathers (**πατέρες**), and young men (**νεανίσκοι**).

These groups represent people at different levels of spiritual growth. Some have been saved and walking with the Lord for many years, some were newborn babes in Christ. Each level of growth has its advantages and disadvantages. Older believers have gleaned some knowledge and have attained wisdom. Their disadvantage may be that they have lost some of their zeal. The younger believers have a lot of zeal, but sometimes lack wisdom.

John does not refer to any disadvantages here in these three verses, however. He is very positive.

Conclusion

Well, how did you do with this first examination of your faith. The Lord made two statements in our passage today that are indicators of genuine faith.

1. A desire to keep his commandments.
2. Loving your brothers and sisters in Christ.

How did you do?

Exegetical Comments

1 John 2:1

Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρτητε.

Children (~~Νομ~~ or Υοc) / My / this / I write / to you, / in order that / not / ye sin

γράφω = 1st Per. Sing. Pres. Act. Ind.; ἀμάρτητε = 2nd Aor. Act. Sub. 2nd. Per. Pl.

My children, I write this to you in order that you sin not.

καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα,

and / if / anyone / sin, / we have / a helper (Acc), intercessor (Thayer) / with the father (see 1 John 1:2)

ἀμάρτη = 3rd Per. Sing. 2nd. Aor Subj.

and if anyone sins, we have an intercessor with the father,

Ἰησοῦν Χριστὸν δίκαιον·

Jesus Christ, the righteous.

My children, I write this to you in order that you sin not, and if anyone sins, we have an advocate with the father, Jesus Christ, the righteous.

1 John 2:2

καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν.

And / he / the satisfaction, propitiation / is / concerning, for / sin (Pl) /our

And he is the propitiation for our sins.

οὐ περὶ τῶν ἡμετέρων δὲ μόνον,

Not / for / but / ours (Pl) only

But not for our sins only

τῶν ἡμετέρων agrees with its antecedent τῶν ἀμαρτιῶν.

ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

But / and, also / for / whole (Thayer) / of the world

But also for the whole world.

And he is the propitiation for our sins, but not for our sins only, but for the whole world.

1 John 2:3

Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν,

And / in / this / we know / that / we have known /him

γινώσκομεν = Pres Act. Ind. 1st Per. Pl.; ἐγνώκαμεν = Perf. Act. Ind. 1st Per. Pl.

And in this we know that we have known him,

ἐὰν τὰς ἐντολάς αὐτοῦ τηρῶμεν

if / commandments (Acc) / his / we guard, keep

τηρῶμεν = Pres. Subj. Ind. 1st Per. Pl.

if we keep his commandments.

And in this we know that we know him, if we keep his commandments.

1 John 2:4

ὁ λέγων, "Ἐγνώκα αὐτόν, καὶ τὰς ἐντολάς αὐτοῦ τὰ τηρῶν,

he who is saying (Black), / him / I have known, / and / the commandments / his / not / keeping

λέγων = Pres. Act. Part. Masc. Nom. Sin.; Ἐγνώκα = Perf. Act. Ind. 1st Per. Sing.; τηρῶν = Pres. Act. Part. Masc. Nom. Sin

He who says, I have known him, and keeps not his commandments

ψεύστης ἐστί, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·

liar / is / and / in / him / truth / not / is

is a liar and ~~in him is no truth~~. Is a liar and the truth is not in him.

He who says, I have known him, and keeps not his commandments is a liar and the truth is not in him.

1 John 2:5

ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον,

which, who / now or but / (particle adding indefiniteness) / keeps / his word

τηρῇ = Pres. Subj. Act. 3rd Per. Sing.

But whoever keeps his word,

ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται.

Truly (Rogers) / in / this, him / the love / of God / is perfected

Τετελείωται = Perf. Ind. Pas. 3rd Per. Sing

In him truly the love of God is perfected

ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.

In / him / we know / that / in him / we are

In this we know that we are in him.

But whoever keeps his word, in him truly the love of God is perfected. In this we know that we are in him.

1 John 2:6

ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει,

He who says (1 John 2:4) / in him / he remains or abides / he owes, he should, he ought to (Rogers)

Μένειν = Pres. Act. Inf. ; ὀφείλει = Pres. Act. Ind. 3rd Per. Sing

He who says he abides in him ought

καθὼς ἐκεῖνος περιεπάτησε,

as or just as / that or he / walked

περιεπάτησε = Aor. Ind. Act. 3rd Per. Sin.

as he walked

καὶ αὐτὸς οὕτω περιπατεῖν.

And or also / he / so, in this manner / walks

Περιπατεῖν = Pres. Act. Inf.

Also to walk, himself, as

He who says he abides in him ought, also to walk, himself, just as he walked.

The phrase order is definitely unique here. The second phrase in the Greek is actually the third phrase in English. Perhaps it could be more literally translated:

He who says he abides in him ought, as he walked, also to walk himself.

1 John 2:7

Ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν,

Brothers (Voc) / not / commandment (Acc) / new / I write / to you

Γράφω = Pres. Act. Ind. 1st Per Sing.

Brothers, I write no new commandment to you

ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς·

but / commandment / old / which / ye had / from / the beginning

εἶχετε = Imp. Act. Ind. 2nd Per. Pl.

but an old commandment, which ye had from the beginning:

ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.

The commandment / old / is / the word / that / you have heard / from the beginning

ἠκούσατε = 2nd Per. Pl. Aor. Act. Ind.

The old commandment is the word that you have heard from the beginning.

Brothers, I write no new commandment to you, but an old commandment, which ye had from the beginning. The old commandment is the word that you have heard from the beginning.

1 John 2:8

πάλιν ἐντολὴν καινὴν γράφω ὑμῖν,

Again / commandment / new / I write / to you

γράφω = Pres. Act. Ind. 1st Per Sing.

ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν:

RP which / is / true / in him / and / in / you

ὅτι ἡ σκοτία παράγεται,

that / the darkness / is passing away

παράγεται = Pres. Mid. Ind. 3rd Per. Sing

καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

And the light / true / now / shine

Φαίνει = Pres. Act. Ind. 3rd Per. Sing

Again I write a new commandment to you which is true in him and in you: that the darkness is passing away, and the true light now shines.

1 John 2:9

ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν,

He that says / in the light / he is / and / brother / his / hates

μισῶν = Pres. Act. Part.; εἶναι = Pres. Act. Inf.

He that says he is in the light and hates his brother,

ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

In / the darkness / is / until / now (Rogers)

Is in darkness until now

He that says he is in the light and hates his brother is still in darkness.

1 John 2:10

ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει,

He that loves his brother / in the light / abides

ἀγαπῶν = Pres. Act. Part

καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν·

and / stumbling / in / in him / no / is

He that loves his brother abides in the light and in him there is no cause for stumbling.

1 John 2:11

"ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶ,

RP which / but or now / hating / brother (acc) / of him, It; his its / in / the darkness / is

μισῶν = part. nom. masc. sing.; ἐστὶ = Pres. Ind. 3rd. Per. Sing

but whoever hates his brother is in darkness,

Exegetical Comments – hates is present participle – continuous action; is = is now in darkness

καὶ ἐν τῇ σκοτίᾳ περιπατεῖ,

and / in / the darkness / he walks

Pres. Act. Ind. 3rd. Per. Sing.

and walks about in darkness,

Exegetical Comments – is now walking around in darkness

καὶ οὐκ οἶδε ποῦ ὑπάγει,

and / not / has known / goes

οἶδε = Perf. Ind. Act. 3rd. Per. Sing.; ὑπάγει = Pres. Ind. Act. 3rd Per. Sing.

and has not known where he goes,

Exegetical Comments - "has not known" = the perfect indicates that the knowing continues, which results in a continual (present) going. According to Rogers, the going is away from something. Somebody who does not know where he is going, has no destination, but definitely has a point from which he departed.

ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ." (1 John 2:11 TR)

that or because the darkness (1 John 2:8)/ it blinded / eyes / of him, his

ἐτύφλωσε = aor. Ind. Act. 3rd. Per. Sin. ; ὀφθαλμοὺς = Nom. Acc. Pl.

because the darkness has blinded his eyes.

Exegetical Comments – darkness blinded in the past, which created a continuing condition of not knowing. The question arises as to when the darkness blinded the person that hates his brother. It seems that the darkness precedes the hate.

But whoever hates his brother is in darkness, and walks about in darkness, and has not known where he goes, because the darkness has blinded his eyes.

1 John 2:12

"Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ" (1 John 2:12 TR)

I write / to you, / little children, / that or because / they have been forgiven / to you / sins / on account of, because of / name Nom. or Acc. / his

Γράφω = Pres. Act. Ind. 1st Per. Sing.; ἀφέωνται = Perf. Ind. Pas. 3rd Per. Pl.

Exegetical Comments – sins have been and continue to be forgiven

I write to you, little children, because your sins have been forgiven you because of his name.

1 John 2:13

"γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

I write / to you / fathers, / because / ye have known / the / from / beginning

ἐγνώκατε = Perf. Ind. Act. 2nd Per. Pl.

Exegetical Comments – known what? No pronoun in the text. Possibly, the KJ translators connected the missing pronoun with “the Father.” Inserting the phrase “him that is” makes the verse more accurate as the fathers have not known from the beginning, or known “him” from the beginning; but they had known the One who is from the beginning.

γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.

I write / to you / young men, / because / ye have conquered / evil (one - Rogers)

νενικήκατε = Perf. Ind. Act. 2nd Per. Pl.

Exegetical Comments – The KJ translators used the word, “overcome,” perhaps because the word, “conquer,” seems to credit the victory to the young men, whereas “overcome” indicates that they have received the benefits of the victory, which was won by Christ.

γράφω ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα" (1 John 2:13 TR)

I write / to you / children, / because / ye have known / the father

ἐγνώκατε = Perf. Ind. Act. 2nd Per. Pl.

I write to you fathers because ye have known *him who is* from the beginning; I write to you young men because ye have conquered the evil one; I write to you children because ye have known the Father.

Exegetical Comments – all verbs (save γράφω) are in the Perfect tense, indicating a completed action with continuing results. The fathers and children still know him. The young men still have the victory.

1 John 2:14

"ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

I have written / to you / fathers, / because / ye have known / from / the beginning

ἔγραψα = Aor, Act. Ind. 1st. Per. Pl; ἐγνώκατε = Perf. Ind. Act. 2nd Per. Pl.

ἔγραψα ὑμῖν νεανίσκοι, ὅτι ἰσχυροί ἐστε,

I have written / to you / young men, / because / strong / ye are

ἔγραψα = Aor, Act. Ind. 1st. Per. Pl; ἐστε = 2nd Per. Pl. Pres.

καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει,

and the word of God / in / you / it abides, remains, continues

μένει = 3rd. Per. Pl. Pres. Act. Ind.

καὶ νενικήκατε τὸν πονηρόν" (1 John 2:14 TR)

and / have conquered / the evil (one – Rogers)

βενικήκατε = Perf. Ind. Act. 2nd Per. Pl.

Exegetical Comments – Much of this verse repeats what has already stated, which in itself indicates emphasis.

“Abides” carries the idea of living in and continuing or remaining in; speaks of security. The “strength” of the young men comes from the word that is within them. “Conquer” is appropriate here because it is the Word that abides in them that has conquered the evil one. Jesus is the Word (John 1:14).

I have written to you fathers because you have known him that is from the beginning. I have written to you young men because you are strong, and the word of God lives within you, and you have conquered the evil one.

Overall Exegetical Observations

In many of the verses, the word order in the Greek, was very similar to the English translation, which also made it easy in many verses to figure out. (1 John 2:6 is an exception to that general observation). There also seemed to be a repetition in 1st Person Plural, especially in chapter one.

There are also three conditional sentences in chapter one, which contrast a person's profession (what he says) with his actual inward condition. In verse 6, 8, and 10 we see the phrase: "ἐὰν εἴπωμεν" ("if we say"). Each of these verses contrasted what a person might say about himself to what he actually is.

Verse six, contrasts walking in darkness with a profession of faith, and concludes that it is a false profession. The word, “walk” (περιπατῶμεν) is present active subjunctive 1st person plural, which is linear action, indicating a continuous walk in darkness, not merely a temporary or momentary lapse of judgment.

Verse eight contrasts the claim of not having any sin (οὐκ ἔχομεν - also present active 1st person plural, but here indicative) with the reality that everyone is a sinner (Romans 3:10, 23). John emphatically declares that a person that could make such a claim could not possibly have the truth within in.

Finally, verse ten essentially repeats what was stated in verse eight, which indicates John's emphasis on the truth that everyone is a sinner. Here John states “his (God's) word” is not in the person who would make such a profession. Notice “the truth” in verse eight is parallel to “his word” in verse ten. John also wrote: *"Sanctify them through thy truth: **thy word is truth.**"* (John 17:17)

In chapter two, we see similar conditional sentences, but the construction is slightly different. In verses 4, 6, and 9, we see “he that saith” (ὁ λέγων) rather than “if we say” (“ἐὰν εἴπωμεν”). However, in each of these verses comparisons and conditions are indicated, and each has something to say about the genuineness, or assurance (or lack of assurance) of a person's salvation.