

# The Saved and Victory Believer

## 1 John 5:1-5

### Bible Study

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#### A. The Saved (vs. 1-2):

1. Believes that Jesus is the Christ - The sign that this person is saved (John 6:44; Romans 10:9, 17), regenerated, have the Holy Spirit in them is when they confess that they demonstrate confidence and full trust that Jesus was fully God when fully human and was their true Messiah. Jesus has the divine nature of God.
  - a) Peter could not do this without God's influence on his heart (Matthew 16:16-17)
  - b) Where faith is described as the condition of spiritual regeneration; elsewhere John describes right behavior (2:29; 3:9-10).
  - c) The Cerinthian Gnostics denied the identity of Jesus and the Christ. That is, they denied that the individual whom the Christian Church knew by the name "Jesus" was also the Christ. The word "Christ" is the English spelling of the Greek word *christos* (ΧΡΙΣΤΟΣ) which means "the anointed one." But the predicted Anointed One was to be God-incarnate, virgin-born into the human race. Thus, the incarnation is in view here. But this belief is not a mere intellectual assent to the fact of the incarnation, but a heart acceptance of all that it implied in its purpose, the substitutionary death of the Incarnate One for sinners, thus making a way of salvation in which God could bestow mercy on the basis of justice satisfied.<sup>1</sup>
  - d) The description of the heretics as Antichrists (2:18), liars (2:22) and children of the devil (3:10) is consistent with Jesus' characterization of John as a son of thunder (Mk. 3:17).
  - e) The indications of a close relationship with the Lord (1:1; 2:5-6, 24, 27-28) fit the descriptions of "the disciple whom Jesus loved" and the one who reclined "next to him" (Jn. 13:23).
  - f) To expose false teachers and refute false doctrine and practice (1:6,8,10; 2:9,11,18,22-23,26; 3:4,8,10,15,17; 4:1-3,5,8,20; 5:10. Acts 20:29-30; 2 Tim. 3:1-9; 4:3-4)
  - g) Gnosticism was the main false doctrine that beset the churches around Ephesus in Asia Minor. Its central teaching was that spirit is entirely good and matter is entirely evil. However there are two basic elements:
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    - The belief matter is inherently evil. Man's body, which is matter is therefore evil. It is to be contrasted with God, who is wholly spirit and therefore good.
    - Salvation is the escape from the body, achieved not by faith in Christ but by special knowledge (the Greek word for "knowledge; is gnosis, hence Gnosticism).
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<sup>1</sup>Wuest, Kenneth S.: *Wuest's Word Studies from the Greek New Testament : For the English Reader*. Grand Rapids : Eerdmans, 1997, c1984, S. 1 Jn 5:1

- i. h) Christ's true humanity was denied - a view called Docetism, from the Greek *dokeo* ("to seem") -- others said that the divine Christ joined the man Jesus at baptism and left him before he died, a view called Cerinthianism, after its most prominent spokesman, Cerinthus
  
- 2. Born of God – Loves the Father–(Mat. 16:16-17; 2:29; 3:9; 4:7) – The decision to continuously willfully decide to demonstrate affection and concern for the Father only occurs because we have been regenerated by the Holy Spirit (John 6:44; Romans 10:9, 17) and this leads to a confession that Jesus is the very nature of God.
  - a) Born of God goes back to 3:9 where John talks about the effect of God's seed (NASU, Study Bible).
  - b) Born of God is discussed in 2:29; 3:9; 4:7; 5:1 (NASU, Study Bible).
  - c) This verse completes the thought of verse 1. If we believe in the historical Jesus to be the true Christ or anointed one then we are born of God because it is the Holy Spirit that is alive in us that reveals this to us (4:2). This is every day by day manifested when we love each other (you will know by disciples by the way they love one another also it is the second of the two great commands; John 13:34-35; Matthew 22:36-40). It is not possible to love one another if we do not demonstrate our love for God by obeying His commands (1 John 2:5; NASU, Study Bible).
  
- 3. Loves the Father (agapao) - The person continually has a passion to obey God's Word (John 13:34-35; 15:8-10) as outlined in the Old Testament (2 Timothy 3:14-15; Hebrews 1:1-3).
- 4. Loves the child born of God -- The person who is truly saved has a deep commitment to surrender their lives to full obedience to the Words taught by Christ (Luke 8:15). The person who is saved is in a set condition that cannot be changed (John 14:16-17). The question is are they saved (1 John 3:4-10) not whether or not they lose a gift (Ephesians 2:8-10) they never earned.
  - a) 1 John 3:14-15 "We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him."
  
- 5. Why this we know – When we can consistently observe a person's life, the characteristics outlined above are demonstrated by the manner in which they live daily (Matthew 7:15-23).
- 6. We love – Continuously willfully have care and compassion for other believers. This is how we behave when we have the love of God in us (1 John 3:16-19; 4:7-14; Matthew 22:36-40).
  - a) We love. The Greek form is to be taken as an indicative, stating a fact with the force of an obligation; hence, 'we must love.' (from the UBS Handbook Series. Copyright © 1961-1997, by United Bible Societies.)
  
- 7. When we love God – We love God when we intentionally, purposefully each day seek to obey His Word because we view it as His commands (1 John 2:3-6).
- 8. Observe His commandments – To observe His commandments is to make it a habit to take possession of His Word and watchfully, and carefully guard it.
- 9. Commandments – Expression “we carry out His orders.” Suggest the active and positive “energy of obedience.”

## B. The Victorious Believer (vs. 3-4):

1. Love of God we keep His commandments – The main point of all that is said is for us to engage God’s love. We do so when we continually guard ourselves from turning away from God’s Word (John 15:8-10). This is the only way we can experience all that God promises to do for us.
  - a) This love is *agapē* (ἀγάπη), that divine love produced in the heart of the yielded saint by the Holy Spirit, which love impels us to obey Him. “Grievous” is “heavy.” The word speaks of that which is burdensome, severe, stern, violent, cruel, unsparing. Love for God makes the keeping of His commandments a delight rather than a burden. Translation. *For this is the love for God, namely, that we are habitually and with solicitous care guarding and observing His commandments. And His commandments are not burdensome.*<sup>2</sup>
2. His commandments are not burdensome – God’s precepts are not heavy burdensome, cruel, troublesome or fierce, or hard (Mt. 11:30; 23:4; John 14:21, 23-24, 31; 15:10; 13:34-35). We keep them because God, the Holy Spirit, provides us the strength to keep His commands (Philippians 2:13; Romans 8:9-17).
  - a) It is, of course, not the author's intention to make light of God's commandments. What he means to say is that we can keep them because God gives us strength to do so (see v. 4). This is brought out in renderings like, "are not too hard for us" (TEV), 'are not oppressive,' 'are not difficult to obey we feel.' (from the UBS Handbook Series. Copyright © 1961-1997, by United Bible Societies.)
  - b) When John claims that God's commands are not "burdensome," he means that they are not oppressive, so as to crush the freedom and spontaneity of love (he will show why they are not thus oppressive in v.4). The writer cannot be maintaining that God's commands are not "exacting"; moral standards are also given the power to do so. For the idea in this sentence see Deut. 30:11; Matt. 11:30; 23:4,23. A rabbinic reflection about "light" and "heavy" laws (Matt. 23:23) may also lie behind John's statement at this point.
3. Whoever is born of God overcome – The person who demonstrates that they are in a set condition of having been saved can continuously actively live a victorious life (1 John 4:4).
  - a) Whatsoever” is neuter in gender, the comprehensive, categorical neuter, expressing the universality of the principle, and refers to persons, those persons born of God. “Born” is again perfect in tense, referring to a past completed act of regeneration with the present result that that regenerated individual has been made a partaker of the divine nature and as such is a child of God (II Peter 1:4, John 1:12 “sons,” *tekna* (τεκνα), “bairns,” born-ones).<sup>3</sup>
4. Whoever is born of God overcomes the world – A true believer who is in a continuous struggle with Evil one is provided the knowledge, wisdom and inner strength to overcome the evil attacks of Satan (1 John 2:13-14; Phil. 2:15-16; Romans 8:37; Ephesians 6:11-18).

<sup>2</sup>Wuest, Kenneth S.: *Wuest's Word Studies from the Greek New Testament : For the English Reader*. Grand Rapids : Eerdmans, 1997, c1984, S. 1 Jn 5:2

<sup>3</sup>Wuest, Kenneth S.: *Wuest's Word Studies from the Greek New Testament : For the English Reader*. Grand Rapids : Eerdmans, 1997, c1984, S. 1 Jn 5:3

- a) “Overcometh” is *nikaō* (νικάω), “to carry off the victory, come off victorious.” The verb implies a battle. Here the forces of the world-system of evil, the flesh (totally depraved nature), the devil, and the pernicious age-system (*zeitgeist* German) with which the saint is surrounded, are all engaged in a battle against the saint, carrying on an incessant warfare, the purpose of which is to ruin his Christian life and testimony. The verb is in the present tense, “is constantly overcoming the world.” It is a habit of life with the saint to gain victory over the world. To go down in defeat is the exception, not the rule.<sup>4</sup>
5. Whoever is born of God overcomes the world – The believer who has overcome the world is a person whose godliness leads them to a place of contentment (1 John 2:15-17; Philippians 4:10-12).
  6. Our faith – The prevailing progress in the daily battle which every believer experiences occurs because of their full trust and deep conviction in the divine truths. This is because they do not view the Lord’s commandments as burdensome, they are fully surrendered to continuously guard themselves from disobeying His words, and demonstrate a deep love for God by willfully and purposefully doing what the Lord instructs them to do.
  7. The one who overcomes the world believes - The believer who constantly wins victories over the flesh, the desire for the things of the world (1 John 2:15-17), and the forces of the world-system of evil (1 John 5:19), is the person who daily demonstrates complete confidence, full trust that Jesus was fully the divine nature of God, fully the son of Mary manifested by their deep commitment to obey God’s Word.
  8. Jesus the Son of God – Jesus – fully human, born of Mary and of the Holy Spirit, walked on the earth for 33 years, died on the cross and rose from the dead. This deep conviction is held without reservation.

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<sup>4</sup>Wuest, Kenneth S.: *Wuest's Word Studies from the Greek New Testament : For the English Reader*. Grand Rapids : Eerdmans, 1997, c1984, S. 1 Jn 5:3