

HHBC



1st John 5: 4,5

Our Relationship to God

[Part 2]



I John 5: 1-5

1 Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. 2 By this we know that we love the children of God, when we love God and observe His commandments. 3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

Today's Verses:

4 For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith.
5 Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?



REVIEW of Las week: John chapter 5 opens with the intimate relationship we have with God

- Anyone believing that Jesus is God's promised Messiah who has paid the penalty for his sins, is born by God into God's Church age Family.
- As born-from-God-ones, when we love God, we will love all of God's family. (*thought: begotten-ones of God will naturally love other begotten-ones; like kind will recognize and love other like-kinds?*) A.M.
- We experience love for all of God's family when we openly believe on Him and His work on the cross for us, and let Him love all His family through us.
- God is love, and as we are changed to be like Him (*through regeneration, being born again*) A.M., we are love others now too (like Him)
- His commands are to believe on Him (*Jesus, God's Son*) whom He (*the Father*) has sent, and to love one another (*God's family*) as I (*the Son*) have loved you.
- **These 2 commands: are not greivous, weighty or burdensome** (added by A.M.)
- God's commands are like Divine love songs that we joyfully sing with Him.

Some Detailed Observations of 1st John 5:1-3: by Roy Smith, 9.25.2022; 5:1-3 1st John #33 / Slide 13/ I John Study 2022, hollyhillsbiblechurch.org



1st John 5: 4 & 5

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‘For whatever is born of God’:

For: is **Because** in the interlinear

Whatever: is a neutered adjective: stressing the comprehensive, categorical FACT of the being born from God

Is born of God: *gennaō* is a verb in the perfect tense, passive voice; done to us as recipients with abiding results (power, strength, mindset, eternal destiny) We are born-again ones

- Two ‘Musts’ stated by Christ in John’s Gospel: 1. You **must** be born again, 2. ‘as Moses lifted up the serpent in the wilderness, even so **must** the Son of Man be lifted up, (so that whoever believes will *in Him* have eternal life.... For God so loved the world....’) Jn 3: 7, 14-16
- Two men have to ‘musts’ they have to do: you and Christ. A must is so much a command; but an ABSOLUTE thing which has to happen

“**For whatever is born of God**”: is a phrase stating the principle of being born again: the interlinear has: “Because everything having been begotten of God --- overcomes the world;”

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*‘For whatever is born of God **‘overcomes the world’**’:*

Overcomes: *nikaō* is a present tense, active voice. ‘is presently overcoming’ the world; durative action

As Roy stated in his study last week: ‘when’ is this all happening? It is right now

Nikaō is a verb from *nikē*: meaning to conquer, to prevail

Merryman: the moment we became a begotten one from God, we became a focal point of angelic warfare. **WE ARE IN A WAR**

The 3 fronts in this war are: 1. The world, 2. the flesh, and 3. the devil

Review: what is the world?

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Definition of: **Cosmos (gr.) = world**

The cosmos is a vast order or system that Satan has promoted, Which conforms to his ideals, aims, and methods. It is a civilization now functioning apart from God.

This system embraces its godless governments, conflicts, armaments, jealousies, its education, culture, religions of morality, and pride.

It is the sphere in which man lives. It is what he sees, what he employs. To the uncounted multitude it is all they ever know so long as they live on this earth.

It is properly styled ***the satanic system***, which phrase is in many instances a justified interpretation of the so-meaningful word, *cosmos*

LEWIS SPERRY CHAFER: 'ANGELOLOGY: SATANOLOGY: SATAN'S EVIL CHARACTER' IN *SYSTEMATIC THEOLOGY*, DALLAS: DALLAS SEMINARY PRESS, 1947; 2: PP 77-78



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*‘For whatever ever is born of God **overcomes the world**’:*

BY Way of review in John’s Gospel and 1st John we have learned: *(not exhaustive, but a sampling)*

- **Our standing in the world:** *If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you. Jn 15:19*
- **We are in the world but not of it:** *“I do not ask You to take them out of the world, but to keep them from the evil one. Jn 17:15*
- **Who owns the world?:** *We know that we are of God, and that the whole world lies in the power of the evil one. 1 Jn 5:19*
- **Our mindset towards the world must be:** *Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. 1 Jn 2:15*
- **Our resource in the world:** *You are from God, little children, and have **overcome** them; because greater is He who is in you than he who is in the world. 1 Jn 4:4*
- *These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but **take courage; I have overcome** [perf. Tense; active; indicative assertion of fact] **the world.** Jn 16:33*

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Here is the FINAL overcoming of the world and its actual defeat: [Revelation 19]

11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. 12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. 13 He is clothed with a robe dipped in blood, and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.”

..... 20 And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. 21 And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh.



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CIRCLING BACK, NOW TO THE TEXT OF VERSE 4:

What is the victory, *nikē*, that has overcome (*nikaō*) [vb:aorist;active participle] the world?

‘Our faith’:

Our *pistis* conquers, prevails over the world. Note that “has overcome” is an aorist, once for all act— Merryman says the aorist has an **aura of finality**:

- ‘how shall we who have died to sin live in it?’ is also a once for all aorist act (Rom. 6)

Faith: “*faith is the substance of things hoped for, the evidence of things not seen.*” from Heb. 11

‘substance’ = *hypostasis* is the undergirded, reality of something; the real foundation

And in Hebrews it is the reality of the ‘things’. The ‘things’ are REAL, and doesn’t depend on anything outside of themselves for verification, even us believing the things to be true, they stand on their own irregardless.

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‘Our faith’:

‘our faith’: then is our personal faith: the reliance and trust in the veracity of the Things of God

In Verse 4’s case: the 2 ‘things’ we are to believe, *pisteuō* from John here is: believing that Jesus is the Anointed One, the Christ (5:1), and the Son of God (5:5)

Hence: God sent His Son as Messiah, as the Christ to deliver us from Sin- the gospel. The gospel is one of God’s Things that are His reality. Things He accomplished at a point particular time in history. All facts.

The interlinear has: *And this the victory – overcoming the world the faith of us.*

Is any of this the Reality known to the world? [and: is the reverse of Verse 5 true for the non-believer?]

Faith: requires an Object, and here it is the fact that Christ has overcome (Jn 16:33) the world. But the Object is in reality— Christ Himself.



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‘Who is the one who overcomes the world, but he who believes [pres. active, ‘is believing’] Jesus is the Son of God?’:

1-5 is a ***syllogism***: (Aristotle): a major premise, minor premise and conclusion. [Merryman]

Vs 1: the Major Premise: **Whoever believes that Jesus is the Christ of God is born of God**

Vs 4: Minor Premise: **those born of God overcome the world**

Vs 5: Conclusion: **(therefore) whoever believes that Jesus is the Son of God overcomes the world**

Compare to a common syllogism:

“All men are human; all humans are mortal; therefore all men are mortal.”

CONCLUSION:

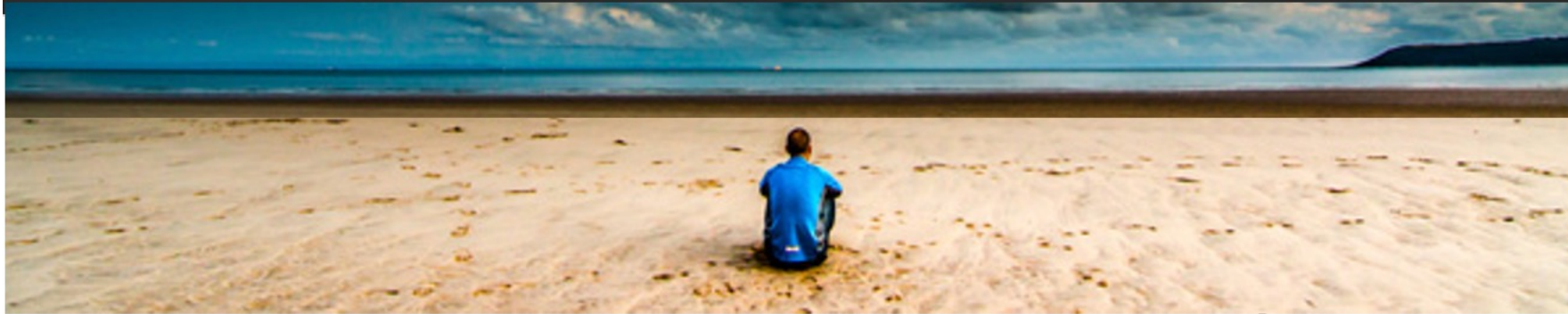
HIS VICTORY- by grace, association and regeneration: is OUR VICTORY



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An Excellent Example of Christ Giving the Victory over the World:

In: Joshua & the Israelites at Gilgal camp before entering Canaan from Joshua chaps. 5-6

Josh. 5-6: The World: represented in:

Josh. 7: The Flesh: represented in:

Josh. 9: The Devil: represented in:

The Fall of Jericho; and further -

The Defeat of Israel by the people of Ai

The Deception of the people of Gibeon

From: J. Vernon McGee