



CAPITOL COMMISSION™

Victory, Victory Is Our Cry(1 John 5:1-5)

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Bob Lewis / (267) 278-1992 / www.capitolcom.org / bob.lewis@capitolcom.org

“Victory at all costs, victory in spite of all terror, victory however long and hard the road may be; for without victory there is no survival.”¹

¹Whoever believes that Jesus is the Christ is born of God, and whoever loves the Father loves the child born of Him. ²By this we know that we love the children of God, when we love God and observe His commandments. ³For this is the love of God, that we keep His commandments; and His commandments are not burdensome. ⁴For whatever is born of God overcomes the world; and this is the victory that has overcome the world--our faith. ⁵Who is the one who overcomes the world, but he who believes that Jesus is the Son of God?

John now moves to deepen the assurance of his audience in terms of their confidence in encountering and contending with what is ahead. They have been wrestling with the opposition of Judaism, at large, and with those of Judaism who have embraced The Faith but have sought to wed the two.

By the time John writes his epistle, the Apostle Paul has already established the definitive response to this concern stated in the epistle to the churches of Galatia and Luke's record of the first church council at Jerusalem recorded in Acts 15.

The persecution from the Roman nation may have already begun as a result of Nero's having “crossed the line” (Habakkuk 1:11; Daniel 4:30-34; and Isaiah 10:5-15), such that his audience can anticipate increasing pressure and persecution from Rome.

John subsumes both of these and any other opposition to The Faith under the label “The World”. There are two operative forces in creation: the kingdom of God and “the world”.

John now wants to assure this audience in terms of overcoming The World and experiencing Victory. The

word John uses throughout this segment are derivations from the Greek word for victory or overcoming, nikao, pronounced “nik ah oh”.

Victory for John is founded upon two things: 1) having been born of God and 2) the content of their belief.

BIRTH

Biblical Christianity is a supernatural faith. It is something which cannot be ginned up naturally, though the presence of many substitutes or copies suggest otherwise. Biblical Christianity originates in heaven and is spread through the supernatural work of God the Spirit via the proclamation of his word and the lived out examples of this word in the lives of believers, and even in the lives of those who are not true but seek to emulate the truth. Such is the mystery of The Faith.

Biblical Christianity is a supernatural faith in that one simply cannot embrace The Faith whenever and however one seemingly chooses. One must be “born from above”. This is the term Jesus used in his dialogue with Nicodemus, a teacher in Israel (John 3). This is also part of what Jesus referred to when teaching a group of followers recorded in John 6, verses 37 & 44. This, also, is what John says in verse 4 when he refers to the one “born of God. Here John uses the passive meaning the subject is being acted upon, not acting themselves. God the Spirit, through the instrumentality of His word begins the process of drawing an individual to faith in Christ when he opens their mind to receive, believe, embrace what had previously been denominated as “foolish”.

Such is one's entrance into the kingdom of God, one's translation from the kingdom of darkness to the kingdom of light.

As with one's natural birth, one is not born fully mature but must grow to maturity. But, one's entrance into the

BIBLE STUDY

TUESDAY @ 8:30 A.M., ROOM 100 RYAN BUILDING

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human family is a once for all experience; that is, one cannot become un-human or non-human.

Similarly, when one is born from above into the family of God, the birth is one-time event. This, at least, is the perspective I see when I read the text.

One is born from above spiritually immature, needing to grow in grace and in the knowledge of Christ. It is this concern John is addressing, for with growth in maturity comes both assurance and the capacity to overcome the world.

Two things are then evident in terms of this birth experience: 1) Love for Jesus, and 2) Love for others in the household of The Faith

VICTORY

What it does/does not means

Victory over the world is a function of one's spiritual maturity.

Victory is the appropriation and application of the contents of The Faith.

Victory is not a one-time experience, but the process of what some old time saints called "possessing your possession". C H Spurgeon used to refer to Faith's Checkbook. By this he meant, the content of the truths of The Faith are as money in one's bank account. It does one no good simply sitting there. It doesn't draw interest. Its value is in being used, appropriated, applied to one's life.

Victory does not mean one will escape the difficulties, trials, even the injustices of life. Nor does it mean one will immediately grasp the significance of one's trial. What it does mean is that the content of The Faith is more than sufficient to enable one to overcome and in the overcoming, experience what another Apostle called "the peace that passes understanding".

While John does not delineate the specific content of The Faith to his audience, there is within the bulk of his epistle sufficient information to enable the individual to deduce some of the truths which will enable one to overcome.

SUMMARY

In all probability, the major experience of victory in the believer's life is that of triumphing over the broken power of indwelt Sin. Next will come the triumphing over what John labeled as the lust of the flesh, the lust of the eyes, and the pride of life.

Our experience of overcoming seems to have been designed by God to be a process of baby-steps, little by little.

Our part is to begin with the first steps, confession of sin, obedience to His commands, which he says are not burdensome, and then the steps outlined by Peter in 2 Peter 1:5-12

⁵Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, ⁶and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, ⁷and in your godliness, brotherly kindness, and in your brotherly kindness, love. ⁸For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ. ⁹For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. ¹⁰Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; ¹¹for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

¹ Winston Churchill