

# The First Epistle of John

## (Week 47 – 1John 5:1-5 – part2)

**Text: 1John 5:1-5 (ESV),** *“Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. <sup>2</sup>By this we know that we love the children of God, when we love God and obey his commandments. <sup>3</sup>For this is the love of God, that we keep his commandments. And his commandments are not burdensome. <sup>4</sup>For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world— our faith. <sup>5</sup>Who is it that overcomes the world except the one who believes that Jesus is the Son of God?”*

### I. Review:

#### A. 1John 5:1-5

1. Our relationship with God starts at the new birth (i.e., at regeneration)
  - a. A person can be active in church, have a moral lifestyle and be faithful in contribution yet not be regenerated by God.
2. We looked at the first vital sign of the New Birth:
  - a. Belief in Jesus as the Christ and Son of God (vv. 1, 5)
    - i. Jesus, as the Son of God, implies His deity (John 5:17-18).
    - ii. Jesus, as the Christ, implies His being the one anointed by God to bring salvation to the lost (Isa. 61:1; Luke 4:18-20)
3. Some say that 1John 5:1 teaches that regeneration (i.e., new birth) precedes faith
  - a. The reason why some say 1John 5:1 teaches regeneration precedes faith is because:
    - i. The term *“who believes”* is a verb denoting present, continuous action
    - ii. And the term *“has been born”* is a verb denoting a completed act with continuing results
    - iii. Therefore, to them, the apostle John is saying that the new birth (regeneration) precedes faith in Christ.
4. However, the same apostle John said in John 20:31 says that by believing (i.e., faith), one may have life in Jesus’ name (faith precedes regeneration).
  - a. The term “believe” is a synecdoche which includes repentance (Luke 13:3), confession (Matthew 10:32), baptism (Mark 16:16) and faithful endurance (Mark 13:13; Rev. 2:10)

### II. Continuation: The New Birth (part 2)

#### A. The second vital sign of the New Birth:

1. Love for God’s children (vv. 1b)
  - a. 1John 5:1b, *“...everyone who loves the Father loves whoever has been born of him.”*
    - i. John repeats his point of 1John 4:7-21 that those who love are born of God.
    - ii. If one loves the Father, they will love those born of the Father.
  - b. Our love for God’s children is proof that we love God ...
    - i. 1John 5:2, *“By this we know that we love the children of God, when we love God and obey his commandments.”*
      1. We obey His commandments (note the plural)
        - He commands us to love one another (John 13:34-35)
        - He commands us to seek first the kingdom (Mt. 6:33)
        - He commands us to make & teach disciples (Mt. 28:19-20)
        - All these commandments promote agape love

2. Genuine love for the brethren is defined by obedience to God's commandments, not by cultural definitions of love:
  - Culture says:
    - a. If one falls into sin, the loving thing to do is to be nice and overlook his sin.
    - b. If one corrects a brother's sin is judgmental and unloving.
  - But what does God say?
    - a. **Question: Is Church discipline an act of love?**
      - i. Church discipline answers the question: "How should we deal with a brother/sister caught up in a transgression?"
      - ii. Transgression = willful sin; deliberate sin
    - b. Culture sees church discipline as cruel and unloving
    - c. Paul:
      - i. Galatians 6:1, 2 (ESV), "*Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. (2) Bear one another's burdens, and so fulfill the law of Christ.*"
      - ii. Law of Christ = love one another (Jn. 13:34)
      - iii. Love restores brethren who are transgressing.
      - iv. Notice: Those who are spiritual (mature in the Lord) should help restore
      - v. Those young in their faith have a greater temptation to be dragged into the sin; They may, also, unintentionally push the brother further into sin by their choice of words, attitude or ill-advice.
    - d. Jesus:
      - i. If a brother sins against you, help restore him (Matthew 18:15-17)
      - ii. Step one: Personal contact (v. 15) – this is motivated by love and concern
      - iii. Step two: Group contact (v. 16) – this is motivated by love and concern
      - iv. Step three: Church contact (v. 17a) – this is motivated by love and concern
      - v. Step four: No contact (v. 17b) – this is motivated by love and concern that the brother has not repented and needs to see how bad his sin is. (cf. 1Cor. 5:11; 2Thess 3:14)

- e. **Practical examples:**
- i. **Should we accept the excommunicated as Facebook friends?**
  - ii. *“But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one.” (1Cor. 5:11 ESV)*
  - iii. **How should we address those who have left the Lord’s path? (2Thess. 3:14-15 – warn them)**
  - iv. *“If anyone does not obey what we say in this letter, take note of that person, and have nothing to do with him, that he may be ashamed. <sup>15</sup> Do not regard him as an enemy, but warn him as a brother. (2Thess 3:14-15)*
  - v. **How should we deal with divisive persons? (Titus 3:10 – have nothing to do with them)**
  - vi. *“As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him” (Titus 3:10)*
- f. **The goal of Church disciple is to get the brother to TRULY repent.**