Assuredly Born of God

1 John 5:1-5

October 25, 2026

Well, thank you for that beginning to our fellowship tonight and the worship of our Lord. That song prepares us well for our text tonight. Heir of salvation, purchase of God born of his Spirit, washed in his blood. It also holds an arm out to where we've just been in Hebrews. All is at rest. I and my Savior, am happy and blessed.

When you're asked to preach and you're not in a sequential exposition of a book of the Bible, we can present quite a decision dilemma for you. We have a blank canvas and you don't know what to choose. You have 66 books and 66 minutes. I think to bring something as worship to God and to feed his people and it's not for one of options, but as to ask the question, what will be fitting for tonight? And I often think, what does the body need? What does my soul need? What season are we in? What are we going through?

And I had a peek at the calendar and noticed that the next time we'll be together, Lord willing, is next Lord's day at 9:00 AM. And we'll be witnessing some baptisms, hearing a number of people testify to God's work in their lives, speaking of a time when they were born again, reborn, regenerated and given new life, made a new creation, and they've seen their life be transformed by grace and through faith.

This is a good opportunity then to ponder what the new birth is and what it looks like in a life, how it manifests. And I pray that this will be an encouragement to every believer here. It will be a preparation for us to rejoice next week and that our hearts will be primed to praise our God for his immense goodness and kindness to save sinners like you and me.

By the way, if you are here tonight and you're getting baptized next week and sharing your testimony, you just need to know that on this side of the room, when we're, as we're sitting there, our hearts are listening and bursting in agreement that that was us too and we can relate. We were lost. We were dead in sin, unable to please God. And like in quicksand, the harder we tried, the more we sank. And we were like you, helpless to save ourselves.

But God being rich, being abundant, having endless storehouses of mercy, because of his great love, he saved us by his grace and he made us alive. And that's where all God's people were. But because of the grace and mercy of God, we can say with the apostle Paul in 1 Corinthians 6:11, that we "were washed", we "were sanctified", we were "justified in the name of the Lord Jesus Christ and in the Spirit of our God."

So, baptism services, listening to testimony after testimony of God's grace. It is celebratory for certain. And Luke tells us that, that there is great joy in heaven, great joy when a Sinner repents and when we recount that story, but it's also a time to remember from where we have fallen.

So Revelation 2 would come to mind, right? Revelation 2:5. And to rekindle that love for him that we had at first, which through time and trial and trouble can wane and diminish. So, in this John says in Revelation, in this rekindling of your love, he says in Revelation that you prove to be one who overcomes the world, who overcomes the world.

Which is a good segue into our text for tonight. It's the same writer of Scripture, the apostle John, but not in Revelation, rather in 1 John, the epistle of 1 John, which is a

tender and pastoral letter, tender but, but not soft and sentimental. It's as it is pastoral, it is polemical.

He protects the flock from confronting error that threatens their joy and assurance. And John has come a long way from his son of thunder nickname, likely due to his fiery and impulsive personality with his brother James, the dynamic duo. I mean, that's what the word does over time, doesn't it? It softens hard hearts. It completes what is lacking over time.

And John is writing to churches in Asia Minor, and he has advanced in years and addresses his readers as little children, which is not a condescending term, but rather a tender and affectionate term of spiritual authority and pastoral and shepherding care for them. And so, we're going to look at a small portion of his letter, 1 John chapter 5.

If you're not there, chapter 5 and verses 1 through 5, 1 John 5:1 to 5. Let's read from verse 1, "Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the One who gives new birth loves also the one who has been born of Him. By this we know that we love the children of God, when we love God and do His commandments.

"For this is the love of God, that we keep His commandments; and His commandments are not burdensome. For everything that has been born of God overcomes the world; and this is the overcoming that has overcome the world-our faith. Who is the one who overcomes the world, but he who believes that Jesus is the Son of God."

Packed into these five verses is a lot of what John has already covered in the first four chapters of his letter. But here he has a new string to his bow and that is to describe the Christian as one who overcomes the world, who overcomes. And it's a great name for the Christian and overcomer because it sums up a lot in one word, and it distinguishes the saved from the unsaved, the believing from the unbelieving, and even what we once were which was defeated with what we are now, we are victors; once slaves, now free, once a slave to sin, now free to righteousness.

And if you draw your eyes to verse 13 of chapter 5, you'll see there, John's purpose in writing. And he writes to believers. "You who believe", he writes to believers. And he's writing so that they would not be drowning in a sea of doubt. He writes so that they would know, know that they have eternal life and that know that they are an overcomer, know that they're in

Christ and that they truly belong to him. This is not a, an aloof question. This is something you can know.

So, this letter is to encourage and clarify, not to muddy and confuse. John is endeavoring to assure believers, but in doing that he will inevitably unsettle unbelievers who at times might look similar. They might sound similar, but eventually they prove they are on the outside of the sheepfold, looking in, looking into what they don't have.

And if that is you, you've got to look in, but taste and see and come and eat and drink so that you will never be hungry again, never thirst again, because you've embraced the Lord Jesus Christ. So primarily this is to bring assurance, to bring a confidence, not to question and doubt.

Now to know that you have eternal life, you must have been what? There's something critical at the beginning. You must have been born again. You need new birth to satisfy the purpose statement of 1 John 5:13. We need to know that we have been born again or we cannot know that we have eternal life. We need to know if God has performed the invisible work of the new birth or regeneration, so that we can know that he has granted the eternal gift of everlasting life in him.

This is not about checking to see if you have acquired eternal life. It's never that. It's about being assured that God in his abundant kindness, condescension, generosity, grace, love, mercy has in the pre-temporal realm has determined to make you a true worshipper and a child of the living God. In other words, if you just don't want eternal consequences, you, you might be missing the Savior because eternal life is with an in and for and about the eternal God, not just avoiding wrath. You got to want him to be with him.

So back to John's point, to know that you have eternal life, you need to know that you've been reborn, that you are his. And this is the beauty of the name Renee, which means to be reborn. And it's from the Latin verb *renascor,* which is to be reborn or to be born again. And it has a special place in my family, which I can tell you afterwards if you care to know.

But we need to know if we had been born again, because regeneration, being born again, is done on the inside. The Holy Spirit, through the pen of John, helps us in this very passage to know for sure that rebirth has actually happened, and if it has happened, that we can be confident, joyful, and bursting with gratitude in the fact that we have received eternal life.

Amazing reality, amazing; incomprehensible, truly. God doesn't want us to suffer in constant questioning, constant questioning of what our eternal state will be. He wants us to know. And I know that as I say that with Lord willing, some simplicity and some straightforwardness, there could be a number of hearts here that will be thinking about things.

What about this? What about that? Yeah but, kind of protests in, in your minds. But just stay with me to the end and Lord willing, at the end, by the end you'll be helped and equipped and settled because that's what John wants and that's what the Holy Spirit wants; it's clarity, not confusion.

So, John is solving the most important question for us in this text. And, and hear that that this is the most important question. Am I born again? Do I have eternal life? Will I be with Christ forever? And look at verse 1, the first half of that verse, we need to just take some special care at the beginning just to settle something that's going to make the rest of it all make sense.

So verse 1, I'll read that again, at least the first half. "Everyone who believes that Jesus is the Christ has been born of God." And the Greek verb tenses are well reflected here in the English, but it's so critical that we need to still take some

time to highlight these. So believes there; he who believes, everyone who believes in verse 1, this is a present active participle.

Has been born again, is a perfect passive verb and this is most important because if you are presently believing, then something has happened for this to be a reality, that is, that you have been born again. So the perfect passive verb tells us that this past action and then something that is done to you. But it is a past action which has results continuing into the present, namely for one that you believe.

So, we can say then that being born again is a prerequisite to believing, that regeneration precedes faith. God as the initiator in salvation is even more emphatic in the Greek here where, where the of God, as in that initial phrase "has been born of God", where it says of God, of God is front ended to literally read everyone who is presently believing that Jesus is the Christ, out of God he has been born. And that's where our assurance starts. It starts right here; out of God he has been born, and if you have been born of God, there are certain results that paint a picture of a person so that you can know that out of God you have been born. Born from above.

The understanding that the new birth begets believing regeneration, preceding believing, regeneration precedes faith is an important order in redemption. It's important to get this right the the order of salvation known as the Ordo Salutis, and I'm not going to unpack this thoroughly tonight because it's not John's primary goal, but I need to state it at the very least.

So, there are eight components of that and you have one component that is pre-temporal. So that is the foreknowledge, predestination, and election. So that's the pre-temporal component. And then you have four components that have no perceivable time gap, but there is a logical order to them. And this all happens when someone becomes a Christian.

So these four things are the effectual call and regeneration, which is the new birth. And then you have conversion, which is repentance and faith, and then justification, which is a right legal standing. And then adoption being made heirs and made sons. And then you have the rest of your life as a believer. And that those two components are sanctification, perseverance. And then the final process of redemption is completed with glorification at the return of Christ.

So, the part that appears in this verb tense in our text and verse 1 has been born of God, is regeneration. So of those four things that happened at the same time, but in a logical order with no chronological gap. So regeneration and faith happened in the same instant. But the question is, which is the cause and which is the effect? Scripture is clear: the spiritually dead are made alive. Then the alive, the reborn ones, they believe, they love, they obey, they overcome. And that's what we're going to see tonight.

But in Ephesians 2, verses 1 and 5 state this clearly. "You were dead in sin", and "even when you were dead", God made you alive. And John 3:3 just before the passage that was read earlier. "Unless one is born again, he cannot see the kingdom of God." So faith has not unlocked the new birth. The new birth is the cause that results in faith, and in the new birth it is God alone who acts. It is a monergistic work. Then the regenerate person cooperates in in his believing, and even that is a gift, right?

In Ephesians 2:8 and 9 says that even that is a gift. Even the faith we have as a gift. So the order that the new birth precedes faith has profound implications. And here's a few of those that I've found number one, the glory goes to God,

critical, the glory goes to God. No one can say I was wiser, more spiritually sensitive, more willing to embrace Christ. It produces humility and worship. So that's number one, and the glory goes to God.

Number two, it changes how we think about assurance, changes how we think about assurance. The picture of the Christian is evidence of the new birth, not conditions that we must keep performing to stay born again. If it starts with us, we have to maintain it. But if it starts with God, we get to enjoy it and walk in the wonderful fruits, the wonderful results of our regeneration.

Number three, it changes how we evangelize. Unbelief is not a problem of a lack of effort or will to believe. It's not about convincing the intellect, only. The core to believe is legitimate and vital, and the power to believe is God's work alone.

Number four, it implicates sanctification and justification. It implicates sanctification and justification. The same life in the new birth that produces faith, which justifies, is the same life that now produces sanctification. You would know this from the Philippians 1:6 that the work God

began, he "will perfect it until the day of Christ Jesus". So, it implicates sanctification along with justification.

Number five, it destroys moralism, destroys moralism. The proceeding of regeneration means that you can't try harder, be better, or slowly reform yourself, become more morally aligned. That produces usually nice people. But you can't make yourself a Christian by cleaning yourself up on the outside.

You can't become a child of God by working on the outside. God must do the work on the inside first. And if God does regenerate you, you will believe, and you will love, and you will obey, and you will overcome. And the first indication I said is worth repeating again, that the glory goes to God. It leaves us in awe of God. It produces the fear of the Lord. It produces wonder of the Lord and worship of him.

That which I could not do on my own, he did, and he determined to do so before I had even a heartbeat to pray. This never becomes old, never becomes routine or stale news for us, but that we would be as thankful and joyful as the day when it all began. I pray that the Lord softens our hearts with this glorious truth.

And to sum it all up, we can see that the new birth is the starting point. For the assured Christian, the new birth happened in the past and it has continuing results or fruit in the present. And this fruit will keep on being apparent until the Lord calls us home or until he returns. The one reborn cannot be unborn, so it has continuing results, which gives us great confidence doesn't it?

So to answer the question, how can we know that I have eternal life, we need to understand that regeneration is the beginning. If we get that order wrong, what comes next can start to look like to do's things we have to do rather than evidences or results of what has been done.

So, for the time that remains, we're going to look at four results of regeneration, four results that give true Christians assurance. Four fruits that flow from the new birth that present a picture of a true Christian, and these all result from being born again.

So the true Christian is number one, born to believe, number two born to love, number three born to obey, and number four born to overcome. And these are all interconnected, interlocking. Something is off if one fruit is missing. And forgive me that all my points sound like a stereotypical tattoo

on your bicep: born to believe, born to love, born to overcome. But maybe that'll make them more memorable. I'm not condoning getting those tattoos, but that would be better than what's probably out there.

Anyway, if we see these fruits, these results, present in our lives, but not perfectly, but present, increasing in our lives, we could have settled joy. Like John says in, in verse 13. We can know that we have eternal life, and this is the evidence that we need to know, the first evidence, that one has been born of God.

The first result that the new birth has happened is that we are number one, born to believe. And we see this in verse 1a and also in verse 5. So let's look at those two verses real quick, verse 1a and verse 5. "Everyone who believes that Jesus is the Christ." And then the rhetorical question in verse five, "Who is the one who overcomes the world, but he who believes that Jesus is the Son of God."

Here we go from total inability to saving ability to believe that Jesus, in Jesus because we are born again. Believing here is certainly focused on the object of our belief, that is Jesus Christ, and it must be the right Christ. It's not that you have to be a scholar, but your belief must be accurate.

It must be orthodox, it must be doctrinally faithful, that you believe in the historical Jesus of Scripture, the promised seed from Genesis 3:15, the foretold suffering servant from Isaiah 53. And he said, "He would be despised and forsaken of men," and he was, for he came to his own, and "His own did not receive Him." He said Jesus would be, "A man of sorrows and acquainted with grief;" and he was. And Isaiah said he would not be esteemed, and he was right.

And so, you must believe in this Jesus, the Jesus of Nazareth, the one born of a Virgin Mary in Bethlehem, the one who left the realms of glory and humbled himself, taking the form of his own creation. A man in human flesh to be the perfect expression of the love of God to the world, that he would love to the point of death, even death on a cross. The one that John the Baptist paved the way for and said, "Behold, the Lamb of God who takes away the sin of the world!" John 1:29.

This Jesus is the teacher of teachers. They marveled at his wisdom that he is the miracle worker, the one who raised Lazarus from the dead. And he was the one who was betrayed, outed for 30 pieces of silver. He was the one who wept for his people, and he sweat drops of blood in the garden, agonizing before the cup of wrath that he was about to drink on behalf of sinners.

This Jesus is the one who hung on the tree like a criminal, though he was the perfect and sinless spotless lamb, he took the crucifixion and the eternal wrath of his father that was due to all of those who would believe on his name. Acts 4:12, "There is salvation in no one else". Luke is talking about Jesus Christ the Nazarene specifically in that text."

And there is salvation in no one else, for there is no other name under heaven that has been given among men by which we must be saved." How can we be saved by this Jesus? Because when he gave up his spirit and breathed his last on the cross, he was placed in the grave. But evidently the grave could not hold him in John 10:18 says that Jesus had the authority to lay his life down and to take it up again.

And so, he arose with a mighty triumph, a victor from the dark domain, and he lives forever. And he ascended to heaven and he reigns, and he is now the mediator between God and man. And he is coming back again to set up his kingdom to reign on earth and be with his people forever.

And there's so much more, so much more that you could say about this Jesus Christ, the Messiah, the Son of God. And we love to hear about him. Don't we? Love to hear about this, our Savior. And this is why we love going through Colossians and

going through Hebrews right now, because we see Christ exalted and supreme above all.

And Peter got it right with his confession, Matthew 16:16. He said, "You are the Christ, the Son of the living God." Which is the same confession here essentially in 1 John 5, that he is the Christ, which is his title of the Davidic line, the anointed king, and then that he is the Son of God, which is his title of eternality and deity.

And you can get it all right, but it's not a formula to recite. You can get the right Jesus. You must get the right Jesus. But the rest of the picture that John paints, if this isn't you, that you love God and his children, that you freely obey his commands, and that you overcome the world, then all of this knowledge would be empty knowledge about Jesus Christ.

It would not be a trusting faith in him, knowledge that didn't save you, but it's just proof that you rejected the real Jesus when you lie in the grave. Proof that in your heart you wanted your own glory rather than submit to the one who is all glorious.

So, the testimony of Scriptures, don't miss him. The born-again Christian was born again to believe and to believe

trustingly and savingly because that led to love and obedience and overcoming. And one Scottish pastor from the 1800s said to you who do believe, he says this, and I've really shortened up this quote, trust me.

But he says this, "To you who do believe. Keep on believing. Believe more and more. Unbelief in you who have believed is aggravated disobedience. And as such, it is especially displeasing to God. It is his pleasure that his Son should be known and trusted and worshipped, loved and honored as he himself would be honored."

And he continues, "Do not deceive yourselves by imagining that there may be something rather gracious in your doubts and fears, your unsettled and unassured frame of mind, as if it be tokened humility and a low esteem of yourselves. Beware lest God see in it only a low esteem of his Son Jesus Christ."

When I read that, I was a little taken aback. That's a take on wavering belief that I wasn't expecting. He's saying there is such a person that questions and doubts and thinks they're ever pondering, humming and hawing is a noble and humble position. When it really could be unbelief and a displeasing to God, low estimation of Christ, the Christ they profess to believe. Put away doubts and fears. Put them away.

The born-again believer was born to believe and to believe boldly, and he perseveringly believes, presently believes, and eternally believes. But if there is a weakness, and sometimes there is there, sometimes there is a weakness of faith or a flakiness of faith. If that is the case, stay close to the body of Christ. Take heart. Keep warm by the fire. We spur one another on, don't we? That's what we do when we among each other.

Speaking of the body, the second evidence that one has been born of God, the second result of a new birth is that we are number two, born to love. We are born to love. I see this in verse 1b, second-half of verse 1. It says there, look at it. "And everyone who loves the One who gives new birth loves also the one who has been born of Him."

So how do we know if we've been born again? How do we know if we believe all that internal work starts to appear on the outside? The father who gave us new births articulated in Ephesians 2:1 to 5. We love him because he gave us the greatest gift. And if you say you love the father, then the logic is that love will show up in love for his other children.

You love them because they belong to God. They belong to your father. They received the gift of new life that you didn't

deserve and they don't deserve. So as recipients of the same grace, as children born into the same family, we love one another.

1 John 4, the previous chapter, you can flip back there if you want to. 1 John 4:11 says, "Beloved, if God so loved us, we also ought to love one another." And verse 19, "We love, because He first loved us." Verse 20, "If someone says, 'I love God,' and hates his brother, he is a liar; but the one who does not love his brother whom he has seen, cannot love the God whom he has not seen. And this is the commandment we have from Him, that the one who loves God should love his brother also."

It seems straightforward, doesn't it? How could we not love others? How could we not extend to others what we have so bountifully received? And it's not always easy, but the one born of God will prove to love God's children even when it's hard, even when it costs you something, even when it humbles you.

If we say we love the begetter, one way we show that is by loving the ones begotten of him. And this is tested often. It's tested when there is conflict, when there is personal offense, when feelings are paramount and righteousness is disregarded. When someone corrects you, this is tested, but they're correcting you to bring you closer to God in his ways.

And you got to ask yourself, what is your heart doing in that moment? Does it say, what right does so and so have to think he can come and say that to me? Or is it thankful? Thankful that your brother loves you enough to say the hard things?

How is love for God's people shown? It speaks the truth, it meets needs, it lifts burdens, it shows the love of God shown in Christ, which is humble and thinks of others as more important than self. The one born of God loves the God who gave new birth, loves the people who also received the new birth.

And John 13:35 says this as well, "By this all will know that you are My disciples, if you have love for one another." And the link in the chain is tightened here with the next result of the new birth. Because someone might ask, well, how do I really know that I love God's children?

God's children are generally nice, so they're kind of typically easy to love. But how do I really know? And it's inextricably linked to love for God shown through obedience. Obedience is, is the key.

So, verses 2 and 3 give us this. The third evidence that one has been born of God. The third result that the new birth

has taken place, number three is that we're born to obey, born to obey. Look at verse 2 says, "By this we know that we love the children of God, when we love God and do His commandments. For this is the love of God, that we keep His commandments; and His commandments." This is the key, "Are not burdensome."

If you are born again, you prove that not by your legalistic permissions or prohibitions, either self-imposed or otherwise, but by a newly found love to obey and a newly found power and ability to obey. Obeying is now seen as a privilege and, and, and something to enjoy. It's a relief, a joy for you, something that is personally preferred to you, to obey.

You don't seek satisfaction in worldly ways. It's your trajectory to walk in obedience. Your direction is obedience. And Jesus said, "If you love Me, you will keep My commandments." We must keep them, but we will keep them if we have been born again. John 14:15 says that. I don't think it's lost on people that the one who loves God shows that by doing what he says.

We perceive that even in our parenting. If you want to show love, you show that in obedience. It's a repeated refrain in our household. And I remember my mom said something like that around her birthday one year. I would ask her, what would you want for your birthday? And one particular year, I remember the response,

she wasn't interested in any gift. She said just for one day love me by doing what I say, which is a little bit of a reflection on how I was younger, which is kind of tough. It'll be a lot easier just to go out and buy a gift.

It's easier to say something, offer a quick transactional thing, but the real test is the unseen, unpraised walk of obedience, the consistent walk. That's the, that's the real expression of love. True affections result in true holy living, a transformed life. And I think this is the real heart of the matter here in this sense that it reveals the heart.

What reveals the true love, true belief, true regeneration is this, that to the one born again, his commands, the Lord's commands are not burdensome to us. They're not burdensome. They're not a burden, they're not irritating, they're not frustrating, they're not restrictive in that we don't like them, then they're not impossible.

And this does not mean that we always do them. There's a way that you're called to live and there's a way that you're called to refrain from living. And, and the narrow way is good for us. We love it, though we don't walk it perfectly. We love it, but when convicted of sin, we repent, we turn, we delight to

walk in the commandments of the Lord because we love them and they are not a burden.

To the believer who finds rest in God alone, his ultimate burden has been lifted and removed. So, the Lord's commandments become light to him now. Compared to the Pharisees piling on rules, Jesus said, "My yoke is easy and My burden is light." And it's not that his commandments are weakened or softened or change at all.

But the one born of God has power over sin through Christ and Spirit powered ability to walk in God's ways. And on your own time, you need to read Romans 8:1 to 17 about this. It talks about the indwelling Holy Spirit who proceeds from the Father and the Son. And if you have him by him, you put to death the practices of the body. And so you have life.

You have life. Verse 14, "For as many as are being led by the Spirit of God, these are the sons of God." Verse 16 therefore, "The Spirit Himself testifies with our spirit that we are children of God," not a mystery. He testifies to us we can know. Galatians 5 tells us to "walk by the Spirit".

Ezekiel 36 demonstrates the Spirit's work to a yet future Israel where he removes the heart of stone and gives them the

heart of flesh, and God puts his Spirit in them and causes them to walk in his ways. If that was for Israel, but it is a characteristic understanding of the new covenant, the work of the Spirit in our lives. The Spirit causes us to walk in his ways.

Philippians 2:12 and 13 tells us to work out our salvation, for God is at work in us, to will and to work for his good pleasure. And what is pleasing to God, that we walk in his ways. We walk in his ways. That's what's pleasing to him and satisfying to us. And for some reason you might have Colossians 3:18 to 4:1 on your mind. Those commands are not a burden to the born again.

They are good, as we heard this morning. They're good. So they're not a burden, not a taskmaster, but a joy, a relief, a satisfaction, a preference of the one who was born again. And we don't live them out perfectly, but it sure is a relief and a joy and a satisfaction when we do.

And the psalmist expresses his delight in the Lord, the Lord. And this is not only a respect for the authoritative word that that it is right there. He, he has affection for it. He loves the wisdom, the beauty of it, the precision of righteousness. He loves that.

And the psalmist loves what God says in his word, not the fact that it's right there. He loves what he says. That if we say we love the word that is shown in doing the word, we can't have empty words.

The commands of the Lord are not a burden to the born-again believer. He loves to do them. He loves to keep them, loves to observe them, loves to obey them. Not perfection, but a consistent trend of walking in the truth. And why do I keep making that necessary caveat? It's not to excuse sin, far from it.

But on the heels of a life of faith in Hebrews 11, the pastor assumes there will be stumbling. And you can see that in Hebrews 12 verse 1, while we're running the race, we had to what? "Lay aside every weight and sin which so easily entangles us." So, there's an admission that there will be stumbling, but we've got to be trending upwards over the long haul.

The result of the new birth is that we are free to and love to obey. A transformed and transforming life should be apparent. It should be visible. His commands are good and they are life for us and if we stray from them, it is painful because we, we chose what is against our new nature and it does not satisfy. In

fact, it breaks your heart and we need to test our heart and ask ourselves and self-examine.

We need to get to a final point here. The fourth evidence of one who was born again, born of God. The fourth result of the new birth is that we are number four, born to overcome, born to overcome. Look at verse 4, "For everything that has been born of God overcomes the world; and this is the overcoming that has overcome the world - our faith".

This verse further explains why the commands of God are not burdensome, for everything that has been born of God overcomes the world and the world being the sum of everything that opposes God. John helps us in chapter 2 verse 16, he says this, that is "the lust of the flesh, the lust of the eyes and the boastful pride of life," all that is in the world.

And the Christian can be assured that he is born to overcome, born again to have victory, to conquer, this word can mean; to have success over the evil world system and all its lies, all its temptations, all its enticements. You are not a slave to that anymore.

You are not under its grip or its dominion, where you could choose nothing else. You can choose a right way to obey the

Lord, and you have been born again to walk a different way. You can walk that different way. Where it says in verse 4, "this is the overcoming", which could be said, this is the present victory.

And then it says, that has overcome, which is the aorist tense, completed action, that has overcome the world. This is the past victory and the faith there, that is ours is what ties it all together. And it's applied to us by the Spirit, this victory. By faith we are united with Christ in death, raised with him in newness of life, and in him we have conquered all things.

The one who was born again is united with Christ through faith and shares in his once for all victory over sin and death, which is the second-half of verse 4, has overcome, and also continually shares in daily present overcoming victory, which is the first-half of verse 4. We presently overcome the world.

Life is hard, right? Life is hard, but we are not a defeated people. John 16:33 Jesus said, "In this world you will have trouble," but whatever trouble trial entrenches you're in right now, Jesus words are for you. He says "take heart" what, "I have overcome the world," it's done. The ultimate foe has

been conquered. Sin and death and the evil one have been conquered.

By faith that victory, by work of the Spirit is applied to you. You have that victory, it is yours, and the daily battles are able to be won as we rest in the victory that Christ won. We battle from a victorious position, not for a victory, but from a victory.

And we got to let this be wind in our sails. If you are weary in the battle tonight, let this eternal confidence be a present confidence and a comfort that in Christ we have overcome the world and therefore we can walk in daily victory. John says when you see this in your life, when you see this overcoming and you walk in it, you can know that you have been born again and you can know that you have eternal life. What a gift that God doesn't leave us guessing.

This is not a comfort nor an assurance for everyone. Some know not the victory. Some feel frustrated, straitjacketed by God's commands. Some don't want to love, and it's not in them to love. Some prove this by, that they don't have belief and trust in Christ that saves, they, they prove this by their walk. Therefore, their regeneration is genuinely a question mark.

And if that's you, if you're aware of that, don't sit quietly on that. Come to the light so you can be free. Embrace the true Christ and forsake yourself. Free yourself to walk in his ways, to have your burden lifted, your burden of sin gone. You can stand righteous before God.

Seek him, as Isaiah 55 says, "Seek Yahweh while He may be found; Call upon Him" while you have time. Be desperate. Turn to him, forsake your ways, he says, and he will have compassion, he will have mercy, he will abundantly, utterly, completely pardon.

And when he changes your heart, 1 John 5 is what you will be. You will believe, you will love, you will obey, and you will overcome. To the truly born again, but sometimes faint of heart, tending towards fears and doubts, at times perhaps, foolishly dabbling in the sins of the old self, and wondering if you will again walk what you profess.

Hear this from Jesus. He spoke these words to Peter. But by principle and by the reality of Christ's constant intercession for his own, you can receive them for yourself. To Luke 22:32, he says, "I have prayed earnestly for you, that your faith may not fail; and once you return, strengthen your brothers", be effective.

There's a song that captures some of this says, there's a, "There's peace that outlasts darkness, Hope that's in the blood There's future grace that's mine today That Jesus Christ has won So I can face tomorrow For tomorrow's in your hands All I need, you will provide Just like you always have." And it says in the chorus, "I'm fighting a battle that You've already won No matter what comes my way I will overcome I don't know what you're oing" and often we don't. "I know what you have done And I'm fighting a battle that You've already won."

It was said this morning about a pillow. There's a pillow that you can lay your head on. You can rest in the finished work of Christ, enjoy the results of the new birth, and worship him because he did it all and he wants you to know and to be assured of that reality, that internal reality.

Let's pray together. Our Father, we are in awe of the wonder of your salvation that you would cause even some of us to be born again. And there are many hearts here, Father. There are many situations, many varied experiences. I ask that Your Spirit would work wonders among us with precision and power that only he can.

And we thank you, Father, for the new birth. Help us to go from here, walking in step with your Spirit. We pray from a

position of victory that we have in Christ by faith that we would live lives this week for your glory. Empower us to this end. We pray in Christ's name, Amen.