

## Sermon Notes

Series on First John  
First John 5:1-5  
“Overcoming”

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Lesson #13, 04/20/08  
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Introduction: The full connection between the sermon title and the sermon itself will have to wait until verses 4 & 5 where *overcome/s* is used three times. As John begins today’s passage, a new chapter, the Apostle John’s *love-fest* continues! By the way, there really should not be a chapter break between chapters 4 and 5 as the opening verses of chapter 5 are related to the concluding verses of the previous chapter. The Apostle John continues to show the relationship between genuine *love* for God and *love* for other believers. The presence and power of God’s redeeming *love* assures us of our saving relationship with God. Unlike what we see in movies, read in novels, or view on TV, John didn’t write sentimental drivel about *love for one another* but states that *love* is the result of our relationship to the Lord Jesus Christ. In the previous chapter, John had written that *we love because He first loved us* (1 John 4:19); and God’s *love* for us causes believers to *love one another* and if a person states that he *loves God* but also *hates his brother, he’s a liar* (4:20—also read 1 John 4:11). Dr. Hiebert gives a general outline: “In these verses John showed that the varied relationships of love are all related to God in the Christian life. He stated the relationship between saving faith and experience of love (v.1), he noted that love is revealed in obedience to God’s commandments (vv.2-3), and portrayed the power of saving faith in a life of victory over the world (vv.4-5).” [Hiebert, D. Edmond, “An Exposition of First John,” “Bibliotheca Sacra,” January-March 1990, p.216.] The English scholar, Dr. Stott provides his outline based on the three tests found in the First Epistle of John: ‘In chapter 2 he describes all three tests in order; obedience (3-6), love (7-11) and belief (18-27). In chapter 3 he treats only obedience (2:28-3:10) and love (3:11-18), while in chapter 4 only belief (1-6) and love (7-12). In 4:13-21 he has combined the doctrinal and social tests. Now, however, in the brief opening paragraph of chapter 5, we meet the three together again. The words “believe” and “faith” occur in verses 1, 4 and 5, “love” in verses 1, 2 and 3, and “obey” or “keep His Commandments” in verses 2 and 3. What he is at pains to show is the essential unity of his three-fold thesis....he shows that they are so closely woven together in a single, coherent fabric that it is difficult to unpick and disentangle the threads.’ [Stott, John R. W., The Epistles of John, Tyndale Bible Commentaries, Eerdmans, Pp. 171-172]. Dr. Warren Wiersbe reflects John’s emphasis on practical *love* with the following illustration. “A woman visited a newspaper editor’s office hoping to sell him a few of the poems that she had written. “What are your poems about?” the editor asked? “They’re about love!” Replied the poetess. The editor settled back in his chair and said, “Well, read me one of your poems as the world could use a whole lot more love.” The poem she read was filled with the sentimental sentiments that accompany romantic love but it was more than the newspaper editor could take. “I’m sorry” he said, “but you just don’t know what love is really about! It’s not about moonlight and roses. It’s about sitting up all night with a loved one who’s sick, or working extra hours so your children can have shoes. The world really doesn’t need more of your brand of poetical love. The world is desperate for some good old-fashioned practical love for others.” [Wiersbe, Warren W., Be Real; A New Testament Study, 1 John, David C. Cook, Pp. 163-64.] Many Bible scholars

refer to John as the apostle of *love*. John is stating that *love* is not a sentiment but is a sacrificial act. Peter, in 1 Peter 4:8 provides a clear illustration of this truth as true *love* for another believer will lead us to rebuke their sin and forgive them. That's exactly Apostle John's emphasis; he's writing about genuine practical *love* that produces a *victorious* life for each of us. In First John 5:1-5, John reveals that practical *love* that overflows to other believers is related to our relationship to Jesus Christ, which brings us to this first point:

### **#1 OVERFLOWING LOVE, 5:1**

**Verse 1:** The Apostle John begins to characterize the victorious Christian life by stating a cause and effect: *whoever believes that Jesus is the Christ is born of God*. There are two main concepts in this verse: **(1)** a statement on salvation. I love how John begins this verse for here is one of the clearest statements in the Bible on what a person needs to do to be saved. There is no other way to be saved: the question is; what do you *believe about Jesus*? John's emphasis in his book is on *love*, but he never wants anyone to get the idea that salvation is earned by *loving* others. Instead, John writes that a correct belief about *Jesus* means that we are *born of God*—saved. A person is *born of God* or *born* again whenever they place trust in the Person and work of the Lord Jesus Christ. The Greek phrase translated *born of God* is εκ του θεου γεγεννηται which is literally translated, 'out of God has been born because the 'out of God' is placed first, in an emphatic position, to stress the source of our birth. Hiebert adds: "...the perfect tense looks back to when God implanted new life in the believer and portrays his continuing possession of that new life as a member of God's family." Hiebert, D. Edmond, "An Exposition of First John," "Bibliotheca Sacra," January-March 1990, p.217]. John is calling for genuine faith in God, not mere orthodox head knowledge. Recall the response of the Ethiopian eunuch in Acts 8:37: "*And Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."*" John is writing about personal belief and John likes to use this verb *believe*. *Believe* in various forms is used 98 times in the Gospel of John and in First John 3:23; 4:1; 16; 5:1, 5, 10—3 times. The Greek verb for *believe* is a present participle and denotes that the Christian exercises a persistent, continuous faith in *Jesus Christ*. Smalley adds: "...such (orthodox) faith is virtually synonymous with the 'confession' or 'acknowledgment' demanded of the true believer according to 2:22-23; 4:2, 15." [Smalley, Stephen S., 1, 2, 3 John, Word Biblical Commentary, p.266]. Some people today think that to *believe* in *Jesus* means to *believe* that *Jesus* has a *Christ* type spirit; Buddhists *believe* that as do Confucius and Muslims. Buddhism is really very popular today because it's so all inclusive; you can *believe* that *Jesus* is just one of many gods. Other people think that to *believe* in *Jesus* means to have an intellectual head knowledge that *Jesus Christ* lived as a great historical person. But John is writing that individuals must *believe* that *Jesus is the Christ*, that is, *Jesus* of Nazareth, is the Anointed One—deity. John writes that to *believe* basically means to have an active personal commitment to the truth about *Jesus*. He's describing someone who is completely sold out to the truth about *Jesus* and *believes* it totally, without question. The name *Jesus* [Greek is Ιησους, Iseous] emphasizes the humanity of our Savior, a truth that was rejected by the Gnostics, the false teachers in John's day. Notice in verse one that John adds this about *Jesus*, that *He is the Christ* [in the Greek Χριστος, Christos], which means "the Anointed One, a reference to His deity. We've

observed in previous studies that John has stated that *Jesus* is the Son of God (1:7; 3:8, 23; 4:9, 15.) It's important to note that in the Greek, John uses the present tense, *is the Christ*, to place emphasis on His unchanging character. John desires that his readers accept all the truth about *Jesus* as presented in the scriptures; the redemptive message of both the Old and the New Testaments. What defines us as believers is our personal faith in *Jesus Christ*, and not our good works, baptism, creeds, or even obedience to God. The promises of the Old Testament about the Messiah that were given to Israel began to be fulfilled when *Jesus* was born in Bethlehem, greeted by angels, visited by shepherds and presented gifts by the magi. John is declaring that *Jesus* is the One whom God the Father sent; He is deity, God in the flesh. He is the preexistent One from heaven who had existed eternally with the Father and the Spirit. The good news, the great news, is that God's salvation is not for a select few, but for all those who will accept this message about *Jesus, the Christ*. Think about this as John has written that *whoever believes that Jesus is the Christ is born of God*. Unfortunately, that leaves out a bunch of really nice people, doesn't it? People who are really good hearted, kind, thoughtful yet who have chosen to reject the message of the gospel! Regretfully, they won't go to heaven. Some of these have rejected the *Lord Jesus Christ* even after checking out the truth of the Bible. And think about this: being a nice person isn't the qualification to get into heaven! Now, while were doing so much thinking, consider this; in addition, there are a lot of difficult and obnoxious people who **are born of God** and will go to heaven! While we have a relationship with these because of *Jesus Christ*, and we share together in this salvation, there are some of those with whom some Christians prefer to run as far away from them as we can, right? **(2)** Being *born of God*, brings two results or effects. The result of this correct doctrinal belief in the Person and work of *Jesus Christ*—brings these two overflowing results: **(a)** we will *love the Father* because He birthed us—we are *born of God* and become part of His family. John previously characterized *God* as a *God of love* (2:5; 3:1, 16; 4:7-16, 19 & 20). **(b)** And we will *love* others which John asserts as well; the phrase, *the child born of Him*, refers to other Christians. The Apostle John uses the singular when he writes twice, *whoever*, because *believing* and *loving* is required of each one of us on an individual basis. Each Christian is both to *love* and to be *loved*. Earlier in the notes, 1 John 4:20 is cited: *20 If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen*. In 5:1 John answers the question that grows out of that verse; who is my *brother*? John states that our *brother* is the person who *is born of God*. Christian parents are upset when their children fight with their siblings and seem to *hate* one another—imagine how God the Father feels when He sees His *children* fighting and even *hating one another*? Dr. Hiebert adds this quote from another scholar: "This love...does not spring from something loveable in the person himself, but from his paternity." Then he adds, "It does not necessarily express itself as warm emotional reaction toward the one loved, nor does it always run with the natural inclinations of one's individual nature, but it does seek the true welfare of the one loved. It reveals itself in its beneficence toward others." [Hiebert, D. Edmond, "An Exposition of First John," "Bibliotheca Sacra," January-March 1990, p.218]. At the close of this verse, John states that we are required to *love* other Christians—*love* overflows! He's already repeatedly exhorted Christians to *love one another* in chapters 3 & 4 (3:11, 23; 4: 7, 11 & 12) and here uses a

unique phrase, *loves the child born of Him*—that’s all Christians regardless of race, looks, attitudes, minor doctrinal differences etc. This is family *love*! All Christians have been adopted into God’s family (Romans 8:15; 2 Corinthians 6:18; Galatians 3:26; 4:5-6; & Ephesians 1:5). Illustration: Years ago one of my elders (**not** here at Grace by the way) really devastated me by something he said that I had no clue was part of his thinking or behavior. I knew this man quite well but one day as we were returning from lunch together he made a startling statement. He hoped that a family that had been visiting our church would not stay...because they were black! I could not believe my ears and I immediately confronted him on his *lovelessness* and doctrinal error. Surprisingly he and his family shortly left the church even though they had been members since childhood. *Loving the child born of God* is required, no matter ethnicity, looks, doctrinal differences, etc. We’re all going to dwell together in heaven forever anyway, so why not start *loving* even the unlovely here on earth?

## **#2 OBEDIENT LOVE, 5:2-3**

**Verse 2:** In verses 2 and 3, the Apostle John writes about *love* that is marked by obedience as a demonstration of God’s *love*. *Loving* other Christians those who are *the child born of Him* is required by us if we are to be obedient to *His commandments*...kind of like a test! Back in chapter 4:20-21, John teaches that genuine *love for God* involves *loving the children of God*. Here John is making his point conversely; every example of *love* and (obedience) *observing His commandments* is confirmation that we *love the children of God*. Interestingly, John writes with confidence, *we know* [Greek is γινωσκομεν, ginoskomen]. This *knowledge* is experiential *knowledge* (the Greek uses the present tense of the verb—*know*.) John is writing that I can look at you and you and you and say...*I know that you love* other Christians because you’re obedient to God’s *commandments*, His Word. [Plummer writes: “Love to God and love to the brethren confirm and prove each other. If either is found alone it is not genuine (emphasis mine). Fellowship with God and fellowship one with another (1:3, 7) necessarily exist together.” [Plummer, Alfred, The Epistles of S. John, Cambridge University Press, p.156]. The Apostle John is weaving together, like the fibers of a rope, the themes of obedience and *loving one another*. Our unique family relationship unites the two *loves*. John’s point is that this kind of *love* expresses itself in our actions and not just in our emotions. One of the best ways to *love God* is to *love the children of God*; we only *love* others when we *love God* and *observe His commandments*. The best way for us to *love* others the way God wants us to *love* them, is to take God seriously when we’re with them. It’s not so much how we feel about God and other Christians as how we choose to relate to them; that’s what really matters. Here are a couple of observations on verse two: **(1)** John word, *commandments* is plural to remind us that we are under obligation to all the requirements of His Word. Often we like to pick and chose from the list and we *observe* or obey one *command* but ignore or reject another. Hiebert adds, “The plural ‘His commandments’ suggests that God has given various statements of His will for His people which relate to various aspects of Christian living. [Hiebert, D. Edmond, “An Exposition of First John,” “Bibliotheca Sacra,” January-March 1990, p. 219]. **(2)** That word *observe* is a Greek present tense [ποιωμεν, poiomen] to remind us that we are to continue to obey God’s will and His Word. When a believer is not obedient to God’s *commandments* he/she is of little effectiveness to the body of Christ even though he/she might be involved in ministry. **(3)**

*Love for the children of God* boils down to *observing God's commandments*. Recall that Judas, one of Jesus' disciples, failed to *observe His commandments*. Jesus' reply to Judas' question in John 14 is: 23 "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. 24" *He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me*. Jesus Himself taught that the proof of a *love* relationship with Jesus Christ is obedience to God's *Word—observing His commandments* (read also 15:10). There in the Upper Room, Jesus impressed on His disciples that God expected implicit obedience to His *Word* as an evidence of their *love*. What about our obedience to His *Word*? Disobedience is essentially a sin against *love*. When our *love for God* grows cold, we not only lose fellowship with God and harm ourselves but we also harm our Christian brothers and sisters. John ties obedience to *love* in the previous verse and *love* to obedience in the next verse. We *love* other Christians best when we obey/*observe* God's *Word* which is what the Apostle John reinforces in the next verse.

**Verse 3:** Sure sounds like John is repeating what he's already stated in the previous verse, but the opening word, *for*, indicates that John is picking up after his last statement in verse 2 and making a further comment. Note that John uses the definite article, *the*, with *love* indicating that John is writing about this universal principle of selfless agape *love* that has been his subject since 2:5 and will continue through 5:3. In 1 John 3:10-17, John wrote that agape *love* must include a willingness to show sacrificial *love* for *one another*. John uses a Greek genitive when writing about *the love of God* to denote that a believer's *love* for *God* is revealed in our obedience to *His commandments*. Dr. John Stott adds, "Love for God is not an emotional experience so much as moral obedience." Stott, John R. W., The Epistles of John, Tyndale Bible Commentaries, Eerdmans, p. 173]. John reaffirms that the proof of our true *love for God* is obedience to the *Word of God*—that's evidence! How committed are we to *keeping His commandments*? The Greek word for *keep* is τηρεω, tereo. John chose to use *keep* because God desires that we make every effort and exercise diligent care to do His will. Being a Christian takes all the fun out of life!—ever hear that? If I become a Christian think of everything I'll have to give up!—ever hear that? That's why the Apostle John then writes in this verse, *and His commandments are not burdensome*! This word for *commandments* in the Greek is ἐτολαι, entolai; the Greek word for *burdensome* is βαρειαι, bareiai, and means 'not heavy,' 'not oppressive.' The Moffat translation says, '*His commandments are not irksome*'—I like that! *His commandments* are not beyond our ability to obey and when our hearts are right before God, we won't feel like *His commandments* are hard to *keep*. Obedience motivated by *love* is not a crushing *burden* for a believer. It's not *burdensome* to do the things that Jesus told us to do, whatever that is. God knows us by name! He cares about us! He has the hairs of our head numbered! He's preparing a home in heaven for us! So, it's not *burdensome* to *love one another*; to turn the other cheek; to pray for one another; to live holy, etc! The *Word of God* is not intended by God to ruin our lives, take the fun out of life, or make us give up something! God isn't planning on destroying our sense of freedom in Christ and replacing it with legalistic *burdens*. However, when we choose to disobey the *Word of God* and His will for our lives, God's *commandments* will seem to be a *burden* because our fellowship with God will be broken. Jesus reassuring words from Matthew 11:30

fit well with this passage: *For My yoke is easy and My burden is light*" and reminds us that *His commandments are not burdensome* (read also Matthew 11:28-29; Luke 11:46 & in Romans 12:2 that God's *will is good and acceptable and perfect.*) It's not a *burden* for our new nature to respond to the Word of God and *keep His commandments*. Someone who's not a Christian finds *keeping His commandments* oppressive and hard. They object that God's laws are unreasonable and restrictive—not us! Obedience to God is actually freedom while disobedience is bondage as we know from experience (read Psalm 119:45, a really great verse). The Mosaic Law is not a way of salvation nor are the *commandments* in the New Testament but serve to bring one to faith read Psalm 19:7; Matthew 23:1-4; Romans 7:12-14 & 1 Timothy 1:8-11). In Psalm 119 the psalmist writes that *His commandments* are fulfilling (read selected passages such as 119:1-8) and later he writes such things as how wise and good are *His commandments* (such as in 119:97-104). God's *commandments are not burdensome* when we compare them to the religious rules that religious men and women make up. Jesus personally confronted the Pharisees of His day with their man-made rules which He Himself calls *heavy burdens* in Matthew 23:4. (Read Matthew 23:1-36, noting especially the "*woes*" that Jesus spoke to the Scribes and Pharisees.) The news all last week has shown the damage done by the rules and regulations of the Fundamentalist Church of Jesus Christ of Latter Day Saints. Three of the young girls from this polygamist sect indicated that 'compliance is being godly; its part of honoring God.' One more thought on verse 3; God desires that our obedience be motivated internally and not externally (Romans 6:17-18); obedience from *love* and not from *fear* (recall 1 John 4:18). Illustration: I read the story about a group of adults who expressed their concern to a little girl who was carrying a heavy baby. Her answer was, 'Oh, but he's my brother' which reflects exactly what John is teaching in verses 2 and 3. For us as Christians, who have been saved by God's great grace, the *commandments* are not irksome but a delightful privilege. That God's *commandments* are not irksome is because of the victory that our *faith*, our salvation brings which is what John writes about in the next two verses.

### **#3 OVERCOMING, 5:4-5**

**Verse 4**: Three times in verses 4 and 5 this word *overcome/s* is used. History calls Cyrus the Persian, Alexander the Great, Julius Caesar and Napoleon world conquerors. The Bible often tells us that Christians are conquerors. To the early Christians of Paul's day who had about as much of a bright future as slaughterhouse lambs, Paul wrote: *36 Just as it is written, "for your sake we are being put to death all day long; we were considered as sheep to be slaughtered."*<sup>37</sup>*But in all these things we overwhelmingly conquer through Him who loved us.* (Romans 8:36-37). I like how J. B. Phillips translates Jesus words in John 16:33: *You will find trouble in the world, but...I have conquered the world*, which is what the Apostle John means here in verse 4; that it is *our faith* that brings *victory*. We are *born of God* which means that God has given us a new nature, His nature to obey *His commandments*. When our old nature is in control we sin (read Paul's instruction in Galatians 5). John affirms that *our faith* brings *victory*, that is *overcoming the world*. The Apostle John likes this word *overcome* and uses it in 1 John 2:13, 14; here in 5:4 and in Revelation often to characterize believers. In fact, he uses this word *overcomer* like a name for a genuine Christian. Dr. Warren Wiersbe shares this really great illustration: 'We are told that a soldier in the army of Alexander the

Great was not acting bravely in battle. When he should have been pressing ahead, he was lingering behind. The great general approached him and asked, “what is your name, soldier?” The man replied, “My name, sir, is Alexander.” The general looked him straight in the eye and said firmly: “Soldier, get in there and fight—or change your name!” Then Hiebert adds; What is our name? Children of God—the born-again ones of God. Alexander the Great wanted his name to be a symbol of courage;’ our name carries with it the assurance of victory. To be born of God means to share God’s victory.’ [Wiersbe, Warren W., Be Real; A New Testament Study, 1 John, David C. Cook, p. 167]. Here John uses *whatever* as a neuter which indicates something impersonal about this *victory* and “stresses not the victorious person but rather the victorious power.” [Plummer, Alfred, The Epistles of S. John, Cambridge University Press, p.157]. Hiebert adds, “And the perfect passive articular participle το γεγεννημνον, “that which has been begotten”” presents this power as the abiding result of the new birth. The passive turns the attention from the believer himself to the God who wrought the new birth in him. This God-implanted power is the true dynamic that “overcomes the world” νικα τον κοσμον, nika ton kosmon. The present tense verb presents this victory as a continuing experience gained through continuing struggle against “the world.” [Hiebert, D. Edmond, “An Exposition of First John,” “Bibliotheca Sacra,” January-March 1990, p.220]. John has already addressed the truth that believers have the power to *overcome the world* because *the love of the Father* is found within us; that’s what happens when we are saved. We can see the sins of the *world* writes John in 1 John 2:15-16. The word *overcome/s* which is a fascinating word in the Greek. Actually you already know this Greek word really well if you’ve ever worn a pair of Nike shoes! The Greek word is νικα, nika, which means “to get the victory.” The Greeks believed that *victory* could only be achieved by the gods and not men as only the gods were conquerors and unconquerable. The Greek goddess of *victory* was named Nike. If we were to read the Greek text of verse 4 word by word today, we would discover that the words *overcome* and *victory* are from the exact same root word. The noun η νικη, e nike, occurs only here in the New Testament although the word was very common in the Greek world. John’s wording, η νικη η νικησασα, e nike e nikesasa, which is literally translated, “the victory, the one which overcame,” indicating that John is depicting a decisive conquest. Hiebert adds, “The articular aorist participle, appositionally describing “the victory,” points to some specific victory gained in the past. [Hiebert, D. Edmond, “An Exposition of First John,” “Bibliotheca Sacra,” January-March 1990, p.221]. There are different interpretations as to the nature of this victory. Dr. Hiebert writes that (1) ‘some believe that this is a reference to Christ’s once for all victory over Satan as seen in John 12:31-32; 14:30 and over the world in 16:33 through Christ’s work on the cross. Then, the believer’s victory is gained by appropriating the victory already won by Christ. (2) Others believe that the victory in view is the believer’s victory since John wrote about it as *our faith*. If *our* refers to believers, then the victory in view would be the one that is gained over the heretics like the Gnostics, causing them to leave the church (1 John 2:18-19). (3) A more natural interpretation is that this is a reference to the believer’s salvation. [Hiebert, D. Edmond, “An Exposition of First John,” “Bibliotheca Sacra,” January-March 1990, p.221]. Perhaps this is the best interpretation; a reference to the believer’s salvation; his confession of *faith* in Jesus as the Son of God. John is describing our position in Jesus Christ.

Clearly, then, this is the picture of the Christian exercising aggressive, personal *faith* in *overcoming the world*—we have *overcome*. But since John has pointed out that *the one who overcomes the world* has placed his *faith* in Christ, he makes it doubly clear that the Christian's *victorious faith* gets its power from the union with the victorious Christ. When we claim this position by *faith*, we share in His *victory*. 'The triumphant Christian knows the triumphant Christ. He alone has been victorious over the world. Tell me, Christian friend; are you any match for the world? Indeed not! But you may sing with the poet; My faith has found a resting place, not in device nor creed. I trust the Everliving One, His wounds for me shall plead.' [Van Gorder, Paul R., *In The Family*, Radio Bible Class, Pp.148-149]. Each *victory* gained by the believer over his old self, *the world* and Satan, is realized through an appropriation of the power of Christ.

**Verse 5:** Continuing to be an *overcomer* doesn't come easily nor automatically which is John's emphasis here as he writes about the *victorious* Christian. When we as Christians continue to *believe*, to live by *faith*, we will *overcome*—achieve *victories over the world*. *Victorious faith* is the result of maturing *love* as we come to *love* the Lord Jesus Christ more deeply. Hiebert writes: "The interrogative 'who' (τις) asks for the personal identification of the one characterized as overcoming the world....John continued with a suggested answer: 'but he who believes that Jesus is the Son of God'....more literally, 'if not the one believing that Jesus is the Son of God. The implication is that if the one so described is not victorious over the world, then no one is. John closely combined the victory of the believer with what he believes. No one who denies the apostolic teaching that 'Jesus is the Son of God,' can claim true victory over the world, which is characterized by its rejection of the 'Son of God' (John 1:10-11). To deny that Jesus is the Son of God is to deny the fact of the Incarnation. This article of faith underlies all the other parts of the Christian message: to destroy this truth is to destroy the whole gospel and effectively to nullify God's provision for victory over sin and the world. Acceptance of the apostolic message that 'Jesus is the Christ, the Son of God,' (20:31) gives the believer personal assurance and sure victory in his conflict with the forces of evil." [Hiebert, D. Edmond, "An Exposition of First John," "Bibliotheca Sacra," January-March 1990, Pp. 221-222]. **Conclusion:** The answer to the question, *who is the one who overcomes the world* is...the person who is a believer in Jesus Christ. It is not because of what we do but because of who we are in Jesus Christ. (1) Christians become *overcomers* when we abide in Him because Jesus has *overcome the world*—read John 16:33; (2) As a Christian matures and grows in Christ, John writes that *you have overcome the evil one*—read 1 John 2:13-14; (3) Those who are *overcomers* will be granted a unique place in heaven—read Revelation 3:21.

**Note:** It is my prayer that these printed notes will encourage serious Bible students to do further study on this passage. If you find any typos, errors or have any questions, please contact me. Since these notes are now available on our website, [www.gcc-am.org](http://www.gcc-am.org), your assistance in making corrections is truly appreciated. Thank you. Pastor John A. Eastman

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