

HHBC



1st John 3: 19-22

Confidence: before God



I John 3: 19-22

We will know by this that we are of the truth, and will assure our heart before Him in whatever our heart condemns us; for God is greater than our heart and knows all things. Beloved, if our heart does not condemn us, we have confidence before God; and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.



1st John 3: 19

19 We will know by this that we are of the truth, and will assure our heart before Him

We will know: future, middle, indicatively: a reality. We will really come to know that we are **[out]** of the truth. The fact that we will know "we are of the truth" is a thing of personal involvement in this fact.

- know: *ginōskō knowledge*: not pure point of time knowledge, but coming to know with experience

"by this" we will know: by what?

Context: our demonstration of agape towards the brethren; by *agapaō* (ing) in actual deed and truth (v. 18),

COMES BY:

giving of our lives to the brethren sacrificially **as did Christ** (v. 16); and by loving by giving of our actual, physical basic resources (bios) *food, water, shelter*

"by this": the WHAT is answered in Verse 16: we know it by the fact that Christ laid down His life for us

- We ought (or OWE) the same to fellow believers, as we learned last week. Ought/ Owe = **opheilō**
- This will happen naturally, organically because it's sourced from the Spirit who indwells the regenerated believer



1st John 3: 19

19 We will know by this that we are of the truth, and will assure our heart before Him

That we are (out of, or from) the truth: this reveals the Source of our ***agapē*** love; it's out from the indwelling Christ in us.

agapē love: [Merryman I Jn #21] is a mental attitude that expresses itself in a sophisticated yet practical way. Not passive, but active. Not ***phileo*** love which is rapport love, which can be chummy or can be expressed in gushy or inappropriate manner. ***Agapē*** acts becomingly; not unbecomingly

And “will assure our heart”: ***peithō*** (*TENSE: future VOX: active MOOD: indicative*) our ***kardia***

Assure = peithō: we will be absolutely ***persuaded***; BUT: much better usage in this verse over the concept of being ***persuaded*** is: tranquilizes; pacifies; soothes the alarm of our heart (Thayer & Smith)

Most Clear in the NIV: ***This is how we know that we belong to the truth and how we set our hearts at rest in His presence:***

‘assure/ assurance’: here is closely related grammatically to ***pistis***, (faith) and ***hypostasis***, (a standing under, support; substance) as in ***“Now faith is the assurance of things hoped for, the conviction of things not seen”*** Heb. 11:1

Kardia: is the seat and center of our inner life, our hidden man

thus we will have an under-girded/foundation persuasion and heart-rest; a blessed assurance

Leads to the key question: why are the alarms of our heart sounding, why the lack of persuasion?



1st John 3: 20

20 in whatever our heart condemns us; for God is greater than our heart and knows all things.

*and will assure our heart before Him **in whatever our heart condemns us;***

The answer: our hearts are condemning us. The interlinear say the effect of: 'if the heart of us **blames us**' –

Before Him: we can have tranquility of heart.

Before Him: has a face to face / in front of meaning

Condemns: **kataginōskō** – *over and against / knowledge* about something about ourselves

Key Question: What is the guilty conscience that is unsettling us?

Smith via Wuest says: In taking stock of 'how we are doing' in having agape love for other saints, and how we are measuring up to the Standard: Christ Who laid down His Life for us, and we owe the same to the brethren: this reflection may have awakened a misgiving in our minds: '**Am I as loving as I ought?**' Our failures in duty and service rise up before us, and 'our heart condemns us.'

Q: have you ever had misgivings or worries about whether you were confessing all of your shortcomings before God? . . . Or loving this person or that as you ought?



1st John 3: 20

20 in whatever our heart condemns us; for God is greater than our heart and knows all things.

Answer: because our heart is blaming us for something:

*..... and will assure our heart before Him **in whatever our heart condemns us;***

CASE STUDY of Verse 20 [adapted from: F.B. Hole]

Peter: who said He loved the Lord with word and tongue (vs. 18) ended up denying the Lord three times by oaths and curses before the Jewish authorities; realized what He had done; his conscience shouted at him;

BUT: the wonderful Reassurance given by the Lord on the shore of the Galilee; drilling down in Peter's guilty conscience three times, the same number of Peter's denials to get to the bottom of his failure and condemned heart

The Lord knew all about it. His knowledge of it was greater than Peter's guilt. His mercy and grace towards Peter was greater than all of it. And did He condemn Peter?

No: he soothed the alarm of Peter's guilty heart, and pacified him; tranquilized him with the balm of the forgiveness of sins and His superabounding mercy....

'There is a balm in Gilead to make the wounded whole, there is a balm in Gilead; to heal the sin-sick soul.'



1st John 3: 20

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whatever: (*ean*) F.B. Hole is a 'blank check' of things that we may be condemned about and is alarming our hearts, we can be assured that He knows, and He forgives, and there is no need for further anxiety; *'...casting all your care upon him; for he careth for you.'* I Pet 5:7

- Wrapping this thought into the start of the epistle: if we confess our sins, he is faithful to forgive and cleanse us for all unrighteousness, all shortcomings/ missing the marks (I Jn 1:9)
- We have an Advocate before (pros) God (Jn 2:1)



1st John 3: 21

21 Beloved, if our heart does not condemn us, we have confidence before God;

Beloved – once again is ‘loved by God’ with the *agapē* root- divinely sourced loved for us.

‘if our heart does not condemn us’: a third-class conditional phrase. Our heart may not condemn us, or our heart may condemn us (3rd person present active subjunctive)

Condemn: more on *kataginōskō* – come to know by experience, the *kata* adds: to know something against due to exercise of the heart (W.E. Vine’s)

But: Verse 21 is the reverse of Verse 20: in Verse 20, our inner man is condemned; is blamed; exercised about something **vs.** our inner man, in verse 21 **is not** condemned; and therefore enjoys a clear conscience.

The ‘then’ conclusion is: we have in the present confidence before (pros) God

Parrēsia = **confidence**. a.) Boldness, come openly in the presence of God, with plainness (Vine)-
b.) Freedom to speak, cheerful courage, with a free and clear conscience

Observation: Verse 20-22 are by association clearly wrapped into I John 1:7-9 and the advocacy of Christ in I John 2:1

Therefore: this clear, good conscience before God gives us the needed restored fellowship and intimacy with Him



1st John 3: 22

22 and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.

THE RESULT OF THIS HEART-SEARCHING EXERCISE:

- IS: answered prayer and effectual prayer: in all things/ and for all the ‘whatevers’
- 1 Pet. 5:7: casting **all your anxieties** on Him (*in prayer*)
- Eph. 3:20: Now to Him who is able to do far more abundantly beyond **all that we ask** (*in prayer*) or think, according to the power that works within us
- Eph 6:8: With **all prayer and petition** pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,
- Phil 4:6-7: Be anxious for nothing, but **in everything** by prayer and supplication with thanksgiving let **(all)** your requests be made known to God. (*openly and confidently with boldness*) 7 And the peace (*tranquility! & rest*) of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus.
- Mark 11:22-24: And Jesus answered saying to them, “**Have faith in God. Truly I say to you, whoever says to this mountain, ‘Be taken up and cast into the sea,’ and does not doubt in his heart, but believes that what he says is going to happen, it will be granted him. Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you**”



1st John 3: 22

22 and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.

Prayer = Asking = making a request of:

'ask' = ***aiteō*** – asking here is present tense and durative actions. This asking is: one of a suppliant, the petition of a person of lesser position than the grantor of the request.

Compare to: ***erōtaō*** - this is the word applied to Jesus' asks of the Father. The petitioner is on equal footing and equality with the grantor of the request. Example: **"I will ask the Father and He will give you another Helper"**

The keeping and doing in Verse 22 are: all present tenses, durative actions

Our present standing before God in regard to unconfessed sin is a critical matter in God favorably answering prayer: Isa 59:1-2: **Behold, the LORD'S hand is not so short That it cannot save; Nor is His ear so dull That it cannot hear. But your iniquities have made a separation between you and your God, And your sins have hidden *His* face from you so that He does not hear.**

Ultimate purpose of asking / prayer / ***aiteō***: ***to bring glory to the Father. John 14:13: 'Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it. "If you love Me, you will keep My commandments.'***

ADAPTED FROM: RON MERRYMAN; MERRYMANMINISTRIES.NET / I JOHN 3: 11-24 #22



1st John 3: 19-22

Last Thoughts ...

- We'll cover Vs. 22 b: 'because we keep His commandments and do the things that are pleasing in His sight' with next week's verses as it ties in with with 23 and 24 nicely
- These verses are CONSOLING, not condemnatory
- They are comforting not vexing
- Searching our hearts and confessing sins and acknowledging our short comings before the throne of grace prepares our hearts to enjoy Eph. 1:4's riches:

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: