

INTRODUCTION

1. Please take God's Word and turn with me to 1 John chapter 3.
2. This morning we are looking at verses 19-24.
3. John says in 1 John 3:19-24 (NASB) We will know by this that we are of the truth, and will assure our heart before Him 20 in whatever our heart condemns us; for God is greater than our heart and knows all things. 21 Beloved, if our heart does not condemn us, we have confidence before God; 22 and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight. 23 This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. 24 The one who keeps His commandments abides in Him, and He in him. We know by this that He abides in us, by the Spirit whom He has given us.
4. As a child of God, the truth abides in us (2 Jn.1:2).

5. Therefore, John's exhortation in verse 18 to "love in deed and truth" is possible.
6. Because the love of God has been poured into our hearts by the Holy Spirit (Rom.5:5), we have the capacity to truly love our brother.
7. John began chapter 3 with the subject of love by being amazed at God's love.
8. This "great love" the "Father has bestowed on us" is the cause and result of being "born of Him" (2:29).
9. And because of this, we are not only called "children of God" but we are right now "children of God."
10. And in the future we have the promise of being like Him (v.2).
11. This hope causes us to "purify ourselves" (v.3).
12. But as we have been learning in verses 4-10 not everyone is concerned about purity because there are some who still love their sin.
13. John says they "practice lawlessness" (v.4).

14. This continues to be the habit of their lives.
15. They don't "practice righteousness" (v.7) nor do they "love [their] brother" (v.10).
16. So in verses 4-18 we saw 8 principles that John gave to his audience indicating who is a child of God and who is a child of the devil.
17. Essentially this chapter is a test.
18. First he told them "if you practice sin you're not of God" (v.4).
19. Second, "Jesus came to take away sin" (v.5).
20. Third, "Christians continue in Christ not sin" (v.6a) and fourth, "if you continue in sin you haven't seen Him or known Him" (vv.6b-8).
21. Fifth, "No one who is born of God practices sin" (vv.9-10).
22. And the last three principles we saw last week which begins with number six in verse 11: "We should love one another."

23. Seventh, “Unbelievers do not love true believers” (vv.12-15). and last, number eight: “Unbelievers do not care about true believers” (vv.16-18).
24. Just like John said in verse 7 to “make sure no one deceives you” about who is a Christian, and verse 13 of not being surprised “if the world hates you,” he now focuses on assurance or confidence in verses 19-24.
25. False teachers attack your confidence, so does your heart and not to mention you sin.
26. How can we know for sure that we belong to Christ?
27. What evidence can we see in our lives?
28. He has already said that true believers continually abide in Christ and practice righteousness.
29. But what does that mean?
30. How does that show up in our living?
31. How can we see it?
32. Look at verse 19 where John gives to ultimate response of what it means when you love a brother in need by deed

and truth.

33. Here's the 9th principle in chapter 3:

LESSON

- I. If you Practice Sin You're Not a Child of God (v.4)**
- II. Jesus Came to Take Away Sin (v.5)**
- III. Christians Continue in Christ Not Sin (v.6a)**
- IV. If You Continue in Sin You Haven't Seen Him or Known Him (vv.6b-8)**
- V. No One Who is Born of God Practices Sin (vv.9-10)**
- VI. We Should Love One Another (v.11)**
- VII. Unbelievers Do Not Love True Believers (vv.12-15)**
- VIII. Unbelievers Do Not Care About True Believers (vv.16-18)**

- IX. The Practice of Loving Your Brother in Deed and in Truth Produces the Assurance of Salvation in You (v.19a)**

John says, "We will know by this that we are of the truth."

John starts out by saying, "We will know..." from the Greek word ginosko, which means "to come to know, to learn, to find out, to realize."

John says this in a future tense, "We will come to know, to learn, to find out, to realize."

In other words, it's not necessarily intuitive, it's something we have to learn, it's something we have to find and discover. And we will know by this that we are of the truth.

There is a promise that we can know based upon a certain reality based on "by this," that we are of the truth. When we grasp the "by this," that's when we know.¹

"By this" points back to verse 19 of loving your brother in need "in deed and truth."

On a broader scale it refers to obedience to God.

Love of your brother has been his theme since the end of verse 11 through to verse 18.

But he has already stated in 2:9-10, "The one who says he is in the Light and yet hates his brother is in the darkness until now. The one who loves his brother abides in the Light and there is no cause for stumbling in him."

A true Christian loves his brother in deed and in truth and this provides assurance that he truly knows Christ.

¹ <https://www.gty.org/library/sermons-library/62-29/the-essential-foundation-of-christian-assurance>

Stephen Smalley puts it this way. He says, “We can be sure that we belong to the truth by our obedience to the love command.”²

Here’s the love command at the end of verse 23. John says “...love one another, just as He commanded us.”

And when you obey this command it produces compassion and...

A. Compassion for Those in Need Reveals the Love of God in You (v.19)

John Gill says, “By the saints loving one another in deed and in truth, they know, as the cause is known by the effect, that they are of God.”³

1. True believers don’t shut out those in need because He has the love of God in Him (v.17)

a) Jesus taught this principle in the story of the Good Samaritan in Luke 10:25-37 (READ)

b) The writer of Hebrews told his readers in Hebrews 10:32-34 (NKJV) But recall the

² Smalley, Stephen S. 1, 2, 3 John. Vol. 51. Dallas: Word, Incorporated, 1989. Print. Word Biblical Commentary.

³ Gill, John. John Gill’s Exposition on the Whole Bible. E-Sword.

former days in which, after you were illuminated, you endured a great struggle with sufferings: 33 partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated; 34 for you had compassion on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven.

2. Your love is questioned if you lack compassion

John says in verse 17 “How does the love of God abide in [you]?”

We have every reason to question one’s salvation who is insensitive to his brother’s needs and pushes him aside as if his need is not genuine or doesn’t matter.

James used this situation to question ones faith in James 2:14-18 (NKJV) What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? 15 If a brother or sister is naked and destitute of daily

food, 16 and one of you says to them, “Depart in peace, be warmed and filled,” but you do not give them the things which are needed for the body, what does it profit? 17 Thus also faith by itself, if it does not have works, is dead.

18 But someone will say, “You have faith, and I have works.” Show me your faith without your works, and I will show you my faith by my works.

We are to have compassion on the poor and those in need because...

B. God Has Compassion on the Poor

1. God told Israel in Deuteronomy 15:7-11 (NASB)
“If there is a poor man with you, one of your brothers, in any of your towns in your land which the Lord your God is giving you, you shall not harden your heart, nor close your hand from your poor brother; 8 but you shall freely open your hand to him, and shall generously lend him sufficient for his need in whatever he lacks. 9 Beware that there is no base thought in your heart, saying, ‘The seventh year, the year of remission, is near,’ and your eye is hostile toward your poor brother, and you give him nothing; then he may cry to the Lord against you, and it will be

a sin in you. 10 You shall generously give to him, and your heart shall not be grieved when you give to him, because for this thing the Lord your God will bless you in all your work and in all your undertakings. 11 For the poor will never cease to be in the land; therefore I command you, saying, 'You shall freely open your hand to your brother, to your needy and poor in your land.'

2. In Matthew 11:2-6 (NASB) John the Baptist asked a question. It says, "Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples 3 and said to Him, "Are You the Expected One, or shall we look for someone else?" 4 Jesus answered and said to them, "Go and report to John what you hear and see: 5 the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he who does not take offense at Me."
3. To the rich-young ruler, Jesus said in Matthew 19:21 (NASB) Jesus said to him, "If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in

heaven; and come, follow Me.”

4. When Jesus came to Nazareth, He said in Luke 4:16-19 (NASB) He entered the synagogue on the Sabbath, and stood up to read. 17 And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, 18 “The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, 19 To proclaim the favorable year of the Lord.”

5. James even said in James 2:5-9 (NASB) Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? 6 But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court? 7 Do they not blaspheme the fair name by which you have been called? 8 If, however, you are fulfilling the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well. 9 But if you show partiality, you are

committing sin and are convicted by the law as transgressors.

If you want to know if you're a Christian then examine your love for one another.

You will know by this if you are of the truth.

X. The Practice of Loving Your Brother in Deed and in Truth Produces the Assurance of Salvation Before God (v.19b-21)

John continues in verse 19 by saying this "will assure our heart before Him."

"Assure" is from the Greek word peitho which means to persuade. We can know that we're of the truth, we can be persuaded of that fact as we stand before Him.

Thayer's Lexicon uses the word peitho in an interesting way. It tracks back the word to meaning to tranquilize. Or to put it another way, to calm, to pacify, to soothe the alarmed conscience, to quiet the troubled heart, to calm fear and doubt even though we're in the presence of God, and that's the importance of that final phrase "before Him."

A. The Heart is the Conscience in this Passage (v.19)

1. He mentions “heart” (kardia) once in verse 19 and once in verse 20
2. In Greek usage the “heart” was thought of as the “center and source of the whole inner life, with its thinking, feeling, and volition.”⁴
3. Here the emphasis is on the conscience as the center of man’s moral nature.⁵
4. The conscience (suneidēsis) either assures or condemns us not the heart (seat of emotions).
5. The conscience pierces the heart according to Acts 2:37.
6. Acts 7:54 says at the preaching of Stephen they were “cut to the quick” referring to the conscience.

B. The Conscience Can Only Do What it is Programmed to Do

⁴ Arndt and Gingrich, p. 404

⁵ Hiebert, D. Edmond. [*The Epistles of John: An Expository Commentary*](#). Greenville, SC: Bob Jones University Press, 1991. Print.

1. Every human being is born with the law of God written in the heart and with a conscience to accuse or excuse, depending on how the person acts in regard to that law:
2. Romans 2:14-15 says, “For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them.”
3. This means every person has some degree of self-knowledge and some innate ability to recognize right and wrong.
4. Those who are Christians have embraced the truth of Scripture, by which they were regenerated (1 Peter 1:23) and are being sanctified (John 17:17).
5. They desire to know and obey the Word (cf. 1 John 2:3–6; 3:6–10).
6. And when believers obey the Word of God, their consciences inform them that they did the right

thing (Rom. 9:1), giving them joy and godly confidence (2 Cor. 1:12).

7. In the same way, if they sin, their consciences indict them on account of their wrong thoughts, words, or actions (John 8:9).
8. If believers persist in sin, the conscience will make them fearful, depressed, and insecure.
9. David said in Psalms 32:3-4 (NASB) When I kept silent about my sin, my body wasted away through my groaning all day long. 4 For day and night Your hand was heavy upon me; my vitality was drained away as with the fever heat of summer.
10. Psalm 38:1-8 (READ)
11. Persisting in sin causes a true believer to begin to question the genuineness of their profession of faith, on account of their prolonged disobedience.
12. While they cannot lose their salvation (if they are truly saved), they can begin to lose the assurance of that salvation due to a plaguing conscience that accuses them.

13. Until they properly deal with their sin, their conscience, empowered by true, Spirit-aided knowledge of the scriptural standards for holiness, will continue to painfully remind them of the blatant discrepancy between what they profess and what they practice.
14. Think of the conscience as God's guilt-producing warning device, given to every person to confront sin.
15. It alerts of conduct dangerous to the soul like pain is a physical warning mechanism that tells people they have a bodily injury or illness.
16. To function effectively, the conscience must be informed by the right standards, because it is only a reactor to the person's convictions about right and wrong.
17. If it is ill-informed by falsehoods and lies, the conscience will still react to those untruths that govern an individual's beliefs (e.g., Muslim suicide bombers).

18. The Conscious is not an independent system of morality.
19. Rather, it operates based on whatever knowledge and belief system that informs it, and in response to the cultural conditions surrounding it.⁶
20. **So when the conscience, according to John 3:19 begins to condemn the believer, its practice of loving his brother will provide the evidence that he's saved.**
21. So John wrote to encourage those believers and enable them to accurately evaluate their own spiritual condition. In so doing, he sought to solidify their conviction, rightly inform their conscience, and strengthen their assurance with a true understanding of their transformation and its evidences.⁷
22. So John says in verse 19 “in whatever our heart condemns us; for God is greater than our heart and knows all things.”

⁶ MacArthur, John. [1, 2, 3 John](#). Chicago, IL: Moody Publishers, 2007. Print. MacArthur New Testament Commentary.

⁷ Ibid., MacArthur.

C. God is Greater than Our Heart and Knows All Things (v.20)

1. Our conscience may falsely condemn us but the assurance is God is greater than our heart and He knows the truth
2. “If our heart does not condemn us, we have confidence before God” -- that’s assurance

XI. The Practice of Loving Your Brother in Deed and in Truth Produces Confident Prayer (vv.22-24)

John says, “And whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.”

The writer of Hebrews tell believers in Hebrews 4:16 (NASB) Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

A. The Practice of Loving your Brother Produces a Clear Conscience (v.22)

1. Because to love another person means you have to die to self
2. To die to self you have to view yourself differently (Luke 18:9-14) (READ)

B. A Clear Conscience Enables Confident Praying (v.22)

1. The key is abiding in Christ - John 15:7 (NASB) If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.
2. The key is asking according to His will - 1 John 5:14-15 (NASB) This is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. 15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

C. Asking and Receiving Rests on Obedience (v.22)

1 John 3:22 (NASB) and whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight.

- D. Obeying God is Doing What is Pleasing to God (v.22)
- E. God Commands Us to Believe in the Name of Jesus Christ and Love One Another (v.23)
John 6:29 (NASB) Jesus answered and said to them, “This is the work of God, that you believe in Him whom He has sent.”
- F. When You Habitually Obey God it Reveals You Abide in Him and God in You. How can you know this? “By the Spirit whom He has given us.” (v.24)

CONCLUSION

1. Do you have this confidence before God?
2. Are you obeying God’s command to believe in Jesus and love one another?
3. If so, the Holy Spirit will produce the assurance.
4. Let’s pray.