

# Shalom AZ Ministries

In Pursuit of Israel's Redemption



## “Wholly His: A Reassuring Comfort”

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### Devotion and Discussion Questions

**Key Texts (TLV):** 1 John 3:19-24; 1 Jn. 1:6-2:2; 2:6; 5:14-15; 1 Cor. 4:3-5; John 14:14; 15:16; 16:23; 1:32-33; 3:5-8; 14:17; 16:7-14; Rom. 8:16

There are moments when the voice inside our own heart can be louder than almost anything else. We read the words of 1 John, with its sharp contrasts between light and darkness, truth and deception, love and hatred, children of God and children of the devil, and our hearts may begin to ask, “Am I really His? Am I walking in His ways? What about all the ways I have failed?” We know not only the sins we have committed, but also the sins of omission — the good we’ve neglected, the needs we’ve ignored, the unkindness that has come out in an impatient moment, the laziness or self-interest that shaped choices we wish we had made differently.

John has been laying out a tall order. He has said that the one who abides in Yeshua must walk as He walked, that the one born of God does not practice sin, and that love must not merely be in word or talk, but in deed and in truth. And right in the middle of that, lest the believer be crushed beneath the weight of self-condemnation, John gives this reassuring comfort: “*By this we shall know that we are of the truth and set our heart at rest before Him whenever our heart condemns us. For God is greater than our heart, and knows all things*” (1 Jn. 3:19-20). We are not invited to hide from the Father. We are invited to bring our hearts before Him, because we are wholly His.

#### 1. BRING YOUR ACCUSING HEART BEFORE THE FATHER

John says, “*By this we shall know that we are of the truth and set our heart at rest before Him whenever our heart condemns us*” (1 Jn. 3:19-20). The word translated “condemns” here is *kata-ginosko*, literally meaning, “to know against” or “to know intensively”. When our heart “condemns” us, it is as though our heart “knows against” us. It knows the list. It remembers the failures, the missed opportunities, the harsh words, the times we did not love as fully as we ought. And sometimes that accusation is legitimate guilt; there really is something we need to bring into the light. Other times it is illegitimate guilt, shaped by distorted expectations, perfectionism, or the crushing reality that the needs around us far exceed our ability to meet them.

But John does not answer the accusing heart by telling us to search deeper within ourselves for reassurance. The reassurance does not come from within us. It comes from the objective truth of who God is. “*For God is greater than our heart, and knows all things*” (1 Jn. 3:20). At first, that may sound terrifying, because if my heart already knows so much against me, God knows even more. But that is precisely the comfort. He knows it all already, and He still calls us to come before Him. He is greater than our hearts, greater in judgment, greater in mercy, greater in wisdom, and greater in love. So when our hearts accuse us, we do not run away from Him. We set our hearts before Him. We entrust our hearts to Him. We bring our darkness into His light and say, “Lord, this is not okay. I agree with You about it.” And He is faithful and righteous to forgive us and cleanse us.

## **2. COME WITH CONFIDENCE IN THE CONTEXT OF RELATIONSHIP**

John continues, *“Loved ones, 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 what is pleasing in His sight”* (1 Jn. 3:21–22). That word “confidence” carries the idea of full speech, the whole utterance. It is the freedom to come before God without hiding, without pretending, without having to hold something back. This is not arrogance. It is the confidence of children who know they belong to a good Father. John began this section by saying, *“See how glorious a love the Father has given us, that we should be called God’s children—and so we are!”* (1 Jn. 3:1). THAT is the ground beneath our feet.

This does not mean God becomes a forgiveness bank or an ATM for whatever we want. The point is not that we use Him to fulfill our own desires while remaining committed to our own ways. He is not an ATM; He is our Father. In the context of relationship, children come to their father with needs, burdens, requests, failures, and fears. And as our hearts become increasingly aligned with Him, as we keep His commandments and do what is pleasing in His sight, we learn to ask according to His will. Yeshua invited His followers to ask in His name, and John later says, *“Now this is the confidence we have before Him—that if we ask anything according to His will, He hears us”* (1 Jn. 5:14). So if what we need is forgiveness, we bring it. If what we need is reassurance, we bring it. If what we need is sustenance, strength, wisdom, or rest, we bring it before the Father.

## **3. KEEP THE ECHAD COMMAND: TRUST YESHUA AND LOVE ONE ANOTHER**

John then tells us plainly what His commandment is: *“Now this is His commandment—that we should believe in the name of His Son, Yeshua the Messiah, and love one another, just as He commanded us”* (1 Jn. 3:23). Notice, he says “commandment” in the singular. So which is it? Is the command to believe in the name of Yeshua the Messiah, OR is the command to love one another? The answer is YES. That is the command. It is an *echad* command, a unified command. Like asking which side is the coin, heads or tails — together they make the coin. If you only have one side, you do not have a coin you can spend. Trusting Yeshua and loving one another belong together.

This has been John’s message from the beginning. We cannot claim to love God while refusing to love our brother or sister. And we cannot reduce faith to correct belief while love grows cold. In Revelation 2, Yeshua warned the congregation in Ephesus that they had labored, endured, and tested false teaching, but they had forsaken the love they had at first. Truth matters deeply, but the truth of Messiah must be expressed in love — not merely in word or talk, but in deed and in truth. John says, *“The one who keeps His commandments abides in God, and God in him. We know that He abides in us by this—by the Spirit He has given us”* (1 Jn. 3:24). The *Ruach ha-Kodesh*, the Spirit of truth, bears witness that we belong to the Father, and He animates in us the life of Messiah — trusting Him, obeying Him, and loving as He loved.

## **CONCLUSION**

This passage is a beautiful word of reassurance in the middle of a very searching letter. John does not lower the call. He does not say sin does not matter, or love can remain theoretical, or that obedience is optional. He has already said, *“My children, I am writing these things to you so that you will not sin. But if anyone does sin, we have an Intercessor with the Father—the righteous Messiah Yeshua”* (1 Jn. 2:1). We have sinned. We do sin. But we do not remain/abide in sin,

rationalize it, justify it, or become satisfied with it as a defining characteristic of who we are. We keep bringing it before Him. We keep walking in the light as He is in the light. We keep trusting in Him and doing what He says, knowing that when we fail, neglect, or veer, we have an Advocate with the Father.

So today, if your heart is speaking against you, bring it to the Father. Do not hide from Him. Do not let condemnation drive you into distance, despair, or pretending. Bring your legitimate guilt into His light and agree with Him about it. Bring your illegitimate guilt into His light and let Him speak truth over it. Come to the One who is greater than your heart and knows all things. Come to the One who already knows everything and still calls you His child. in the name of His Son, Yeshua the Messiah. Love one another. Keep bringing your heart before Him. You are wholly His.

### **DISCUSSION QUESTIONS:**

1. In 1 Jn. 3:19–20, John says we can set our hearts at rest before God whenever our heart condemns us. What does it mean to bring your heart before Him rather than hiding from Him?
2. John says, “*God is greater than our heart, and knows all things*” (1 Jn. 3:20). Why might that feel frightening at first, and why is it ultimately meant to reassure us?
3. What is the difference between legitimate guilt that needs to be confessed and illegitimate guilt that needs to be entrusted to God’s mercy and wisdom?
4. In modern life, we are constantly exposed to overwhelming needs around us — suffering, poverty, injustice, loneliness, broken families, and hurting people. How can we remain sensitive and obedient without being crushed by the feeling that we are never doing enough?
5. John describes one unified command: believe in the name of Yeshua the Messiah and love one another. Where do you most need the Lord to bring those together more fully in your life — trusting Him, obeying Him, or loving others in action?

### **CLOSING PRAYER:**

*Avinu Malkhenu*, Our Father, Our King, thank You for the glorious love You have given us, that we should be called children of God — and so we are. Thank You that when our hearts condemn us, You are greater than our hearts and You know all things. Teach us not to hide from You, not to run from Your light, and not to live under the crushing weight of accusation. Help us bring our hearts before You honestly, trusting Your mercy, Your righteousness, and Your truth.

Lord Yeshua, we believe in Your name. Teach us to walk as You walked. Teach us to love not merely in word or talk, but in deed and in truth. *Ruach ha-Kodesh*, Spirit of truth, remind us that we belong to the Father. Shape our hearts, quiet our fears, expose what needs to be brought into the light, and lead us in the way of love. Keep us abiding in You, wholly Yours.

*B'Shem Yeshua*, In the name of Yeshua, amen.