Evidences of Genuine Salvation

from the Epistle of 1 John
12/19/04

*** God wants all of his children to have assurance of their salvation**
What Are the proofs that you are a child of God?

1. BELIEF IN JESUS AS THE CHRIST (MESSIAH)
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2. PERSONAL RECEPTION OF THE SON OF GOD
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3. OBEDIENCE TO GOD'S COMMANDS
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Introduction:

How does a sinner become saved?

In brief, the sinner undergoes:

1) Heart preparation:
   God's Spirit softens & opens his heart

2) Conviction:
   A deep sense of one's own sinfulness grips his heart

3) Enlightenment:
   Through hearing God's Gospel, faith is born in the heart
   (One's eyes are opened to the grace of God through Christ's substitutionary sacrifice)

4) Repentance & Belief:
   The sinner turns from his own self-effort, works, religion, goodness, and trusts the person and finished work of Jesus Christ for his/her eternal salvation and righteousness

When one truly trusts Christ and believes the Gospel, a new heart is implanted in the life of that newly-born son of God; a new nature is implanted into that person's life (this new nature is God's Holy Spirit); the individual becomes a new creation (II Cor. 5:17) who has a new faith, outlook, goals, desires, and orientation.

How does a person know he is saved?

Through two kinds of evidence:

1. Subjective evidence
2. Objective evidence

The subjective evidence: I know I'm saved because of God's promises in His Word ---
--I received Christ Jn. 1:12
--I believed on Him Jn. 3:16, 3:36, 5:24
--I came to Him Jn. 6:37
--I called upon His name Rom. 10:13

The objective evidence: I know I'm saved because of God's new life He imparted into mine; He changed me.

--He transformed my character I Cor. 6:11

--I now produce a new fruit Rom. 6:17-18, 21-22
--I hear His voice (through His Word) and follow Him John 10:27

The Epistle of I John focuses primarily on the Objective evidence of genuine salvation

*** God wants all of his children to have assurance of their salvation**

What Are the proofs that you are a child of God?

1. BELIEF IN JESUS AS THE CHRIST (MESSIAH)

1 John 5:1

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

"Jesus is the Christ" - This is a loaded statement; it's not as simple as it appears.

To believe Jesus is the Christ is to believe He is the Messiah.

The definite article indicates Him to be "the" One and only Christ (He is exclusively the Messiah).

To believe that Jesus is the Messiah is to believe that Jesus is:

1) The Eternal One - because the Messiah is prophesied as being eternal (Mica 5:2 - But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.)

2) The Sacrifice for sin - because the Messiah is prophesied as being "cut off" from the land of the living on behalf of others (Dan. 9:26a - And after threescore and two weeks shall Messiah be cut off, but not for himself: Is. 53:8 - He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.)*

3) The future world Ruler - because the Messiah is prophesied as ruling the entire earth (Ps. 2:12a - Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little.)

4) The One to be trusted - (Ps. 2:12b - Blessed *are* all they that put their trust in him.)

"Is born of God" - (*gegennetai)*

1) The New Birth is God's work (not man's) (note: the passive verb) (Jn. 1:12-13 - But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.)

2) The New Birth occurs at a point in time and has abiding continual results (note: the perfect tense)

Here, the New Birth is connected to faith in Christ. There is no regeneration apart from faith in Christ. Regeneration does not precede faith in Christ (as Calvinism teaches). The New Birth begins the moment one believes and apart from such belief, no birth exists!

"Belief" - means more than a head knowledge of Jesus as the Christ, but a personal trust or reliance upon Him as the Christ.

"Believeth. . . loveth Him" - love for God is always the result of faith in God. Faith is the foundation for the Christian life. All other Christian virtues flow out of faith (II Pet. 1:5).

Faith is the victory over the world (I Jn. 5:4).

2. PERSONAL RECEPTION OF THE SON OF GOD

1 John 5:10-13

He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11And this is the record, that God hath given to us eternal life, and this life is in his Son. 12He that hath the Son hath life; *and* he that hath not the Son of God hath not life. 13These things have I written unto you that

believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

"And this is the record" - our assurance of eternal life is based on God's written record (not speculation or tradition)

Note the features of eternal life:

1. Eternal life lasts forever ("eternal" = never ending)

2. Eternal life comes from God ("God") (not religion, church, or a priest or pope)

3. Eternal life is a free gift ("hath given")
   (not earned or deserved or worked for)

4. Eternal life is personally received ("us")

5. Eternal life is in Christ ("in His Son")
   (You get it through Him or you don't get it at all)
   (No one can have eternal life apart from the Son because He is the life - Jn. 1:4; Jn. 14:6; 11:25).

6. Eternal life is a present possession ("hath") - v. 12

v. 12

According to God, there are only 2 classes or categories of people in this world (as He views people).

There are the "have's" and the "have not's". those who have a relationship with His Son and thus have life, and those who do not have either.

v. 13

John states the purpose for His epistle (as he did in His gospel - Jn. 20:31 - But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.)

"That ye may know" - Not "hope so," "think so," "assume so," "maybe so," but know so!

It is not presumption to know where you are going when you die.

"And that ye may believe" - (KJV) - that you may continue to keep on believing. John's purpose is to inspire faith and to encourage faith.

As Paul wrote: (Rom. 1:17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.)

"Believe on the name" - to believe "on the name" of Jesus is to trust Him specifically.

For "there is no other name under heaven given amongst men whereby we must be saved" (Acts 4:12)

3. OBEDIENCE TO GOD'S COMMANDS

1 John 2:3

And hereby we do know that we know him, if we keep his commandments.

v. 3

"Hereby" - by this; let's find out what the "this" fers to that we might know that we know Him!

"Here we have the first of 25 occurrences of the verb "to know" (*ginosko)* in I John. It denotes a personal knowledge gained through observation, experience, and instruction" (Hiebert, p. 78-79).

"We do know (present tense) **that we know** (perfect tense) **Him" -** We know right now that we have come to know Him in the past.

This past coming to know Christ has continuing results; we both came to know Him and are still knowing Him, and the proof will now be given.

The pronoun "Him" refers specifically to God's Son - Jesus Christ.

Proof:

1. Jesus is the most immediate antecedent (2:2).

2. Jesus is the "he" who "walked" on this earth (v. 6)

v. 3

"If" - (third class condition) This is the condition upon which our objective assurance of salvation is based.

"Keep" - to keep in two senses:

1. To guard - the saint treasures God's Word in His heart (the devil does not steal the truth from his heart)

2. To obey - the saint submits his will to God's will and does what His master tells him to.

"Commandments" - a reference to God's "Word" (v. 5); God's requirements for obedience for the New Testament believer.

Note: The word is plural, indicating that there are more than one command we are responsible to obey.

*Commandment keeping does not save! It is an evidence that one is saved. He does not say, "We know Him if we keep His commands"; rather, "we know that we know Him . . . if."

What would God's commands include?

1. God's moral Law (contained in the 10 commandments; those repeated in the New Testament – not the Sabbath, which, according to Exodus 31:13-17 was to be exclusively observed by the nation of Israel).

2. To not be controlled by alcohol (Eph. 5:18)

3. To not commit fornication (I thes. 4:3ff)

4. To assemble with God's people (Heb. 10:24-25)

5. To witness to the lost (Mk. 16:15; Mt. 28:19-20; Acts 1:8, etc.)

6. Husbands - to love your wives; Wives - to submit to your husbands; Children - to honor your parental authority.

v. 4

"He that saith" - this is a key phrase in this context (repeated in v. 6 & 9)

Many more people profess salvation that possess salvation.

It's not what you say tha proves you are a Christian, but rather what you do proves it!

"I know Him" - I have come to know Him; (akin to "I have been saved")

"Keepeth not his commandments" - Certainly cannot be teaching sinless perfection or impeccable 100% perfect obedience (none of us [in this life] will obey perfectly).

Obedience is not the perfection of our life, but it certainly is the direction of our life.

The words clearly indicate "his persistent failure to keep God's commands. The two present-tense participles under one article (ho legon. . . me teron) mark the sharp contradiction between his profession and his daily life; his invalidates his claim" (Hiebert, p. 80).

How can you profess to know Him when there is prolonged, unconfessed, unforsaken sin in your life (that you know about and yet do nothing about).

--No remorse; no guilt
--No seeking forgiveness
--no seeking restoration

"A liar" - (to speak falsehood with an intention of deceiving) you are deceiving yourself; you are deceiving others (those you profess faith to).

"The truth is not in him" - what is the truth?

1. Jesus Christ (truth incarnate; the embodiment of truth - Jn. 14:6)

2. Christ's <u>words</u> (truth is inscripturated; God's written word)

3. Christ's <u>gospel</u> (the body of truth essential for salvation; God's salvation message)

1 John 2:5
But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

v. 5
"the love of God" - God's love for the sinner; when you truly believe the gospel, you will understand the love of God for you. Those who know God's love for them will love Him in return (I Jn. 4:19) and love for God will always result in obedience to God.

"Perfected" - brought to completion; to finally and fully experience God's love

"Hereby know we" - Knowing God's love and by this being motivated to obey Him provides the basis upon which we know that we know Him.

"In Him" - i.e. in relationship with Him; all of humanity is either "in Him" or "out of Him" (only two classes of people – cp. I Jn. 5:110.

1 John 3:24
And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

4. CONTINUANCE IN THE FAITH

1 John 2:19
They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out,* that they might be made manifest that they were not all of us.

God's Anointing of the Holy Spirit empowers you to:
Remain in the <u>FELLOWSHIP</u> (V.19)
(THE ANOINTED WILL NEVER DEFECT FROM FELLOW BELIEVERS)

"They went out" - active voice - they of their own volition went out.

--They left us, but didn't belong to us (they were not part of us [Christ's body] because they were never part of Christ).
"Continued with us" - a mark of a true child of God is his relentless desire to remain in fellowship with other believers.

One who abhors the house of God manifests that he is not part of the family of God.

"Manifest" - Many (for a time) slide into a fellowship of believers at a local church, appear to be saved, go through the motions of Christianity, only to later defect (never to be seen or heard from again) – and thereby reveal (out in the open) that they were never truly one with us in Christ.

These heretics did not merely go out from one church into another, but as Judas Iscariot, they defected altogether (Hiebert, p. 110).

"Their departure proved that they had a different spiritual origin; they belonged to another camp." (Hiebert, p. 111).

The defection of the heretics (no doubt) had the effect of purifying the church (Hiebert, p. 111).

1 John 2:24-25

Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. 25And this is the promise that he hath promised us, *even* eternal life.

> **v. 24**
> If the truth about Christ abides (remains) in you, you will also remain in relationship with Christ and the Father (if the truth doesn't remain in you, it is because you were never really saved to begin with [You never received the unction from the Holy Spirit]).
>
> **v. 25**
> For those who continue (remain) in the faith, God promises eternal life. (The defectors manifest that they were rejecters of the truth and they have no eternal life, but only the wrath of God - John 3:36).

5. A LIFESTYLE OF RIGHTEOUSNESS

1 John 2:29

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

God's Children should <u>TAKE AFTER (IMITATE)</u> their Heavenly Father (v.29)

"He is righteous" - Righteousness is a fundamental attribute of God (It's an extension of His holiness)

<u>Righteousness Notes -</u>

If the Father is righteous, the son will also be righteous ("like Father like son" is true of our relationship with God).

"Everyone" - this sign or mark of a believer is true of <u>everyone</u> in God's family (without exception).

Personal righteousness does <u>not</u> produce the new birth, but does manifest it (a visible external fruit of it).

The "righteousness" to which John refers is righteousness as God defines and measures it, not man. Often men may do righteous things (but the motive is defective, making the righteousness "filthy rags" - Is. 64:6).
The "righteousness" he speaks of is not a man-made, legalistic tradition of "don'ts" ("I don't do this, I don't do that..."), but it is a positive <u>doing right</u>.

Helping a brother in need, spreading God's truth, living a Bible-centered lifestyle, sacrificial giving, conducting ourselves unhypocritically . . . basically, it is living out the Sermon on the Mount (Mt. 5 - 7).

"Doeth" - One who practices something continually; he speaks of a lifestyle of righteousness not a "once in a blue moon" righteousness.

Righteousness will never be the perfection of our life, but it certainly will be the direction of our life.

"Is born of Him" - perfect, passive, indicative; the new birth is a one-time event (not a process) accomplished by God (not ourselves).

Do you practice righteousness? If you do not, what biblical right do you have calling yourself a born-again son of God?

"The child exhibits the parent's character because he shares the parent's nature" (Stott, cited by Rienecker, p. 789).

6. A NEW NATURE WHICH DOES NOT PRACTICE SIN

1 John 3:9

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

v. 9

"Where there is birth, there is life". Anyone who is truly born again will manifest that they are no longer "dead in trespasses and sins" but they will show forth a newness of life because inside of them dwells the living Christ!

"Doth not commit sin" - lit. does not practice sin.

The word "commit" is the same term and tense as in v. 4.

The reason why believers will not practice sin is because **"His seed"** (Jesus' seed) abides in Him.

--We were born (physically) sinners because of the corrupt seed of our earthly father (through which we inherited a sin nature)..
--We were born (spiritually) saints into the family of God because of the incorruptible seed of the Holy Spirit who imparted to us the new birth and a new nature.

The Spirit will never leave us! **"His seed remaineth"** We have eternal security.

ILLUS: New nature that comes into us at salvation.

> Once there was a brier growing in a ditch and there came along a gardener with his spade. As he dug around it and lifted it up the brier said to itself, "What is he doing? Doesn't he know I am a worthless brier?" But the gardener took it into his garden and planted it amid his flowers, while the brier said, "What a mistake he has made planting me among these beautiful roses." Then the gardener came once more and made a slit in the brier with his sharp knife. He grafted it with a rose and when summer came lovely roses were blooming on that old brier. Then the gardener said, "Your beauty is not due to what came out but to

what I put in."

"Cannot sin" - is not able to sin (as a way of life) via the new nature. God won't allow His children to live a wicked lifestyle.

He is faithful to spank His kids (II Cor. 12); however, He does not spank the devil's kids!

"Is born of God" - perfect tense - he has been born in the past and remains so in the present (this is why God's seed remains in him).

John is certainly not teaching sinless perfection. He is not denying the existence of our old sin nature, nor the existence of sinful thoughts, words, or actions in our lives (as Christians). Such a denial would be to contradict what he said in I John 1:10 - "If we say that we have not sinned, we make him a liar, and his word is not in us."

"the new birth involves a radical change in human nature; for those who have not experienced it, sin is natural, whereas for those who have experienced it, sin is unnatural—so unnatural, indeed, that its practice constitutes a powerful refutation of any claim to possess the divine life. John's antitheses are clear-cut. While they are to be understood in the context of his letter and of the situation which is presupposes, any attempt to weaken them out of regard for human infirmity, or to make them less sharp and uncompromising than they are, is to misinterpret them." (Hiebert citing F.F. Bruce, on p. 148-49.)

1 John 5:18

We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

"Is born of God" - perfect passive participle.

1) The new birth begins at a point in time but has continual abiding results (as evident by the perfect tense)

2) The new birth is a work of God (not man) (as evident by the passive voice)

"Sinneth not" - The present tense verb implies a continual or habitual activity. He is not saying that a believer does not have a sin nature or that he does not ever commit acts of sin (I Jn. 1:8; 2:1), but that his life will not be marked by an overwhelming, sold-out-to, unrepentant lifestyle of sin.

"A child of God may sin; but his normal condition is one of resistance to sin" (Findlay, cited by Hiebert, p. 264).

Can such a monster exist as a life-long "unsaintly saint"??

Why is it impossible for a born-again believer to live a lifestyle characterized by sin?

1. He has been transformed ("new creature" - II Cor. 5:17)
2. He has a new nature (Col. 3:10)
3. The Spirit lives inside (Rom. 8:9)
4. God spanks those who are His (Heb. 12:6)

"Keepeth" - to guard; to conscientiously protect

"Himself" - *heauton* - T.R. - a reflexive pronoun, meaning that one who is born of God conscientiously pays careful attention to his relationship to sin.

In this epistle, the born-again believer is identified as one who:

--keeps His "commandments" (2:3, 4; 3:22, 24; 5:2, 3)

--keeps His "word" (2:5)

and now,

--keeps himself

"Keepeth himself" - in v. 21, John again appeals to believers to "keep themselves" from idols.

Prov. 4:23 - Keep thy heart with all diligence; for out of it *are* the issues of life.

It is evident that even in the believer's guarding of his heart, it is God doing it in him (Phil. 2:13 - For it is God which worketh in you both to will and to do of *his* good pleasure.

Christ protects us from the enslavement of Satan. We were slaves to sin, but not anymore. Rom. 6:17-18 - But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.

Satan cannot recapture the believer. Lk. 22:31-32 -And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

"Wicked one" = Satan

"Ruined himself, his (Satan's) whole purpose and effort are to ruin others. Wickedness is the element in which he lives and delights" (Morgan, cited by Hiebert, p. 267).

"Toucheth him not" - In this context, word "toucheth" means "to lay hold of"; to "grab on to"; to "cling tightly to and not let go" – as in John 20:17, where Jesus said to Mary after His resurrection: "Stop clinging onto Me."

"The verb "touch" (*haptetai*) denotes more than a superficial touch, but rather suggests firm contact. In the middle voice, it means "lay hold on" or "fasten to," and thus conveys the picture of the evil one seeking to fasten his grip on the believer. The present tense depicts his persistent effort." (Hiebert, p. 267).

Satan cannot lay hold of us and keep a Christian captive. He cannot harm or damage our relationship to God.

He can make our physical life miserable at times (EX: Job), but cannot do permanent damage to our spiritual life.

Though the wicked one may "lay a hand" on you, he cannot "lay hold of" you (King, p. 123).

The devil <u>can</u> afflict a Christian physically (EX: Paul's thorn in the flesh came by a messenger of Satan—a demon—I Cor. 12). But the devil cannot latch on to and destroy a Christian spiritually.

God puts as it were an invisible wall of protection around his own. Satan may try to dig his grimy fingers into us and bring us captive, but at every attempt his fingers (as it were) collide with that barrier (whether angelic or otherwise - cp. Heb. 1:14). And we elude his grasp by God's grace.

7. A LOVE FOR THE BRETHREN

1 John 3:14-15

We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. [15]Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

v. 14

It is fact that a believer crosses over from death to life the moment he believes the Gospel.

John 5:24 - Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

"Passed from" - to transfer; to migrate or move from one place to another. The perfect tense indicates that this cross over to life is permanent.

Loving others does not produce your transfer from death to life, but it shows (manifests) that you have already transferred over (by God's grace).

How does one know if he loves the brethren?

When you love someone . . .

--You spend time with them (you attend church, you get involved in the lives of believers)
--You pray for them
--You are kind to them
--You will meet their need
--You are concerned about their well- being
--You have their best interest in mind (love may confront, and love may rebuke, but love never neglects. "Faithful are the wounds of a friend…")

1 John 3:18-19
My little children, let us not love in word, neither in tongue; but in deed and in truth. [19]And hereby we know that we are of the truth, and shall assure our hearts before him.

v. 18
John is not saying: You shouldn't tell others you love them (God has told us that He loves us). Rather, he is saying, your love should not be mere talk. Rom. 5:8 - "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.").

It's easier to say, "I love you" than to show it. It's easier to talk about your love for others than to demonstrate it. Mere talk is cheap. We should love in our words, but real love does not stop there. Talk alone is cheap (ILLUS: the "Pineapple Story" in Papua, New Guinea).

"Deed" - work (a beneficial action)

What actions can you extend?

--a hug --a helping hand --a phone call or card --a loving rebuke -- prayer on their behalf --meeting a need or extending a favor --babysitting their children so they can go out --helping them move --a ride to and from church etc.

"Truth" - genuine, real (not hypocritical love) from pure motives (out of love for God).

To do an act of kindness but to do it for self-recognition or reward is faulty motivation and will not be rewarded by God.

Why do you do what you do?

--Love is <u>from God</u> (v. 17 "love of God" It is not self-originated)
--Love is <u>positive</u> (it's not merely "I don't do anyone harm"; it's "I do others good")
--Love is <u>volitional</u> (a choice)
--Love is <u>visual</u> (can be seen by what it does)
--Love is <u>practical</u> (produces good)
--Love is <u>sacrificial</u> (it gives of itself to benefit one in need)
--Love is <u>personal</u> ("it is easier to be enthusiastic about humanity with a capital "H" than it is to love individual men and women, especially …the unattractive" Stott, p. 143).

1 John 4:7
Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

v. 7

In this context of I John 4:7-21, John makes continual statements of God's love for us and the results which that love should produce in our lives.

"<u>Let us</u> love" - (subjunctive mood) **Love is <u>volitional</u>** (a deliberate choice; an act of the will; a decision [not a mere feeling or emotion].

"Let us <u>love</u>" - (present tense) **Love is <u>continual</u>** (not on & off, up & down; we are to love come sunshine or rain, through good times and bad).

God's love for us never ends (Rom. 8).

"Love <u>one another</u>" - Love is to be <u>reciprocal</u> -- Not a two-way street in the body of Christ, but every believer should love every other believer.

Don't be a self-centered "Dead Sea" Christian: In the Dead Sea, the Jordan's waters flow in, but nothing flows out. Many people like the receiving end of love, but don't spend much time at the giving end, so their lives (like the Dead Sea) become bitter and lifeless.

"For love is of God" - (i.e. love comes from God) **- Love is <u>not natural</u>** -- You are <u>not</u> born with agape love. This love does <u>not</u> have its source in man or man-made religion. It comes to those who have experienced the new birth (it's actually a fruit of regeneration, an evidence of salvation).

Those who know how to love, know such because they have <u>come to know</u> (*ginoskei*) the God of love.

8. THE HOLY SPIRIT'S CONFIRMING WITNESS

1 John 3:24

And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

God abides close to the obedient child of His (SEE: Jn. 15:1-10)

You will never experience the intimate, close fellowship of God unless you make a deliberate decision to live a life of strict, conscientious obedience to His Word.

One of the Holy Spirit's most important jobs in our lives is to assure us of our relationship to God (Rom. 8:14-16 - For as many as are led by the Spirit of God, they are the sons of God.
15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
16 The Spirit itself beareth witness with our spirit, that we are the children of God)

When we sin, we forfeit this vital ministry of assurance that the Spirit wants to give us.

1 John 4:13

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

"Hereby know we" - we can be assured of God's indwelling presence in our lives, by means of the changes in our lives the Holy Spirit brings.

"He hath given us of His Spirit" - The Spirit of God produces in us the love of God for others, and He brings such love out of our lives into the lives of others. Love is a "fruit of the Spirit" (Gal. 5:22).