

1 John 3:22 Commentary

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FELLOWSHIP WITH GOD AND HIS CHILDREN
Click chart to enlarge
Charts from [Jensen's Survey of the NT](#) - used by permission
Another Overview Chart - [1 John](#) - Charles Swindoll

BASIS OF FELLOWSHIP		BEHAVIOR OF FELLOWSHIP	
Conditions of Fellowship	Cautions of Fellowship	Fellowship Characteristics	Fellowship Consequences
Meaning of Fellowship 1 Jn 1:1-2:27		Manifestations of Fellowship 1 Jn 2:28-5:21	
Abiding in God's Light		Abiding in God's Love	
Written in Ephesus			
circa 90 AD			

From Talk Thru the Bible

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

Greek - kai o ean aitomen (1PPAS) lambanomen (1PPAI) ap autou hoti tas entolas autou teroumen (1PPAI) kai ta aresta enopion autou poioumen .

NET - and whatever we ask we receive from him, because we keep his commandments and do the things that are pleasing to him.

Wuest - and whatever we are habitually asking we keep on receiving from Him, because His commandments we are habitually keeping with solicitous care, and the things which are pleasing in His penetrating gaze we are habitually doing.

- **Whatever** - 1Jn 5:14 Ps 10:17 34:4,15-17 50:15 66:18,19 145:18,19 Pr 15:29 Pr 28:9 Isa 1:15 55:6,7 Jer 29:12,13 33:3 Mt 7:7,8 21:22 Mk 11:24 Lu 11:9-13 John 9:31 14:13 15:7 16:23,24 Jas 1:5 5:16
- **because:** 1Jn 3:23,24 Mt 7:24,25 17:5 John 15:10 Ac 17:30 20:21
- **do:** John 6:29 8:29 9:31 Php 4:18 Col 1:10 Heb 13:21
- [1 John 3 Resources](#) - Multiple Sermons and Commentaries

AMAZING GRACE: WE CAN HAVE CONFIDENCE TO RECEIVE ANSWERS FROM GOD!

And - John continues to elaborate on the advantages **when our heart does not condemn us** (1Jn 3:21) and here unites communion with God with answered prayers from God. It logically follows, that if we are conscious of our acceptance before Him (1Jn 3:21), we will be comfortable in our asking of Him.

Hiebert on whatever we ask - leaves entirely unrestricted both the content and the occasion for our request. The present tense (of **ask**) denotes the varied requests being confidently raised to God.

Spurgeon on ask... receive - Notice the link between confidence as to our rightness and power in prayer. When a child has done wrong, and knows it, he cannot run to his father, and ask for favors as he used to do; he feels timid in his father's presence because of the sense of his guilt. But if you and I know that we have endeavored with all our heart to love the Lord and our fellow-men and to act righteously in all things, we have a saved confidence which enables us to speak with God as a man speaketh with his friend; and this kind of confidence God greatly loves and he listens to those who possess it. Such people may ask what they will of God; they have learned to bring their minds into conformity with the will of God's, so the desire of their heart shall be granted to them.

See also [The Conditions of Power in Prayer](#) - C H Spurgeon

Hiebert on we receive from Him - The present tense, "**receive**," indicates the repeated answers received, while "of Him" makes clear that these answers are not merely fortuitous circumstances but come from Him as His specific response. John at once adds that this blessed experience of answered prayer is conditioned by our obedient and willing service.

And whatever we ask we receive from Him - This is a "dangerous" passage if taken out of context! Some have done so and presumptively sought to ask God for things that are clearly not in His will for us. This verse is not a "genie in a bottle" to be rubbed and receive what one wishes! The one who can claim this verse, is the one who is obeying His word (**keep... do**). John adds "And this is the confidence (boldness) which we have before Him, that, if we ask anything according to His will, He hears us." (1Jn 5:14)

Vincent qualifies asking and receiving - Believers, as such, ask only what is in accordance with God's will; or if they ask what God wills not, they bow their will to God's will, and so God grants them either their request, or something better than it. (Vincent's Comment on **Keep His commandments**) Not as though our merits earned a hearing for our prayers, but when we are believers in Christ, all our works of faith being the fruit of His Spirit in us, are "pleasing in God's sight"; and our prayers being the voice of the same Spirit of God in us, naturally and necessarily are answered by Him.

Henry Morris - A condition for answered prayer is that we **pray** according to His will and also **do** according to His will, as we know His will (compare 1 John 5:14,15).

A T Robertson writes that "no limitations are placed here save that of complete fellowship with God, which means complete surrender of our will to that of God our Father. See the clear teaching of Jesus on this subject in Mark 11:24; Luke 11:9; John 14:12; 16:23 and his example (Mk 14:36 = Mt. 26:39 = Lk 22:42). The answer may not always be in the form that we expect, but it will be better."

Jesus makes a similar promise to His disciples in John 15 declaring that **If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you.**" (Jn 15:7) While all believers positionally remain in (abide in) Jesus by virtue of God's immutable covenant, not all believers are abiding in fellowship with Him. In context clearly disobedience (sin) disrupts our fellowship - so if we fail to keep His commandments (in context especially loving the brethren) or failing to do the things that please Him, we are clearly not fulfilling the conditions of this promise that He will give us whatever we ask!

MacArthur makes the point that "Boldness in prayer is therefore clear evidence of a changed heart. Because they know God as "Abba! Father!" (Rom. 8:15; Gal. 4:6), believers realize that anything they ask within His will (cf. John 14:13–14) He is going to hear because He has promised to meet all their needs (Phil. 4:19; cf. Ps. 23:1; 2 Cor. 9:8)." ([1-3 John- MacArthur New Testament Commentary](#))

We ask (154)(**aiteo**) is in the **present tense** which signifies keep on asking (persistence in prayer, cp 1Th 5:17-note). Our habitual practice is to ask! **Are you asking?** James says "You do not have because you do not ask." (James 4:2)

We receive (2983)(**lambano**) is in the **present tense** which balances the continual asking with continual receiving, not always exactly what we want or think best but what God knows to be the best. John then explains how one may experience a life of answered prayer.

Kistemaker - God answers our requests when our objective is to glorify him, to promote his rule, and to do his will. God answers every prayer, but many petitions receive a negative answer. In his wisdom God knows exactly what serves our spiritual welfare. ([Epistles of John- Simon J. Kistemaker](#))

Stedman: "What John is saying is, the condition by which prayer is answered, and answered abundantly, is that we make repeated decisive acts of fulfilling the demands of love toward another, depending upon the power of Jesus Christ within us to perform it. That is 'believing on the name of the Son of God,' counting on his authority, on his power."... "Part of the reason why so many are finding Christianity to be boring and mediocre and often sterile is because they are not experiencing this kind of Christian living. Many young people have almost lost all hope that Christianity can ever do or be what its glowing terms describe. The reason is that they have not entered into this kind of relationship, where each day, every day, they experience the glorious adventure of seeing a living God at work, answering prayer and giving to them things that they ask. But in this passage we have a beautiful picture of the normal life of a Christian. It is all centered in prayer, because prayer is the most characteristic and the most fundamental relationship that a Christian can experience. Prayer is the expression of dependence on a loving God, and the whole Christian life, as we have learned in many other passages, is to be characterized by a continuous attitude and spirit of prayer. 'Pray without ceasing' {1 Th 5:17 KJV}, says the Apostle Paul. This is what exciting Christian living demands."

Because - This is a **term of explanation**. **What is John explaining?** How believers can be assured to receive what they ask from God. He goes on to explain that it is when they obey (**keep... do**), then they receive when they ask. **This begs several questions - How's your prayer life? Are you experiencing answers to your prayers? If not why not? Could it be that you need to meditate a while on John's explanation of how believers can be assured of having God answer their prayers?** The Old Testament gives a similar principle regarding our prayers...

Ps 66:18 If I regard wickedness in my heart, The Lord will not hear; 19 But certainly God has heard; He has given heed to the voice of my prayer.

Ps 17:1 (David) Hear a just cause, O LORD, give heed to my cry; Give ear to my prayer, which is not from deceitful lips.

Ps 34:15 The eyes of the LORD are toward the righteous, and His ears are [open] to their cry.

Ps 145:18 The LORD is near to all who call upon Him, To all who call upon Him in truth. 19 He will fulfill the desire of those who fear Him; He will also hear their cry and will save them.

Pr 15:8 The sacrifice of the wicked is an abomination to the LORD, But the prayer of the upright is His delight.

Pr 15:29 The LORD is far from the wicked, But He hears the prayer of the righteous.

Pr 21:13 He who shuts his ear to the cry of the poor Will also cry himself and not be answered.

Pr 28:9 He who turns away his ear from listening to the law, Even his prayer is an abomination.

Isa 1:15 "So when you spread out your hands in prayer, I will hide My eyes from you, Yes, even though you multiply prayers, I will not listen. Your hands are covered with blood.

John Stott - John does not mean to imply that God hears and answers our prayers merely for the subjective reason that we have a clear conscience and an uncondemning heart. There is an objective, moral reason, namely because we keep his commandments, and, more generally, do those things that are pleasing in his sight. **Obedience is the indispensable condition, not the meritorious cause, of answered prayer.** Whatever we ask, we receive describes the Christian's habitual experience (the verbs are in the **present tense**), and **Candlish** ([1 John 3:22, 23 Righteousness Essential to our Pleasing God and to His Hearing Us](#)) is right to point to the incarnate Son as the supreme example of pleasing God and so being heard by God (Jn. 8:29, 11:41-42). The statement echoes our Lord's promise, where the same two verbs occur: "**Ask**, (**present imperative** = Keep on asking) and it will be

given to you...for every one who **asks receives**." (Mt 7:7-8-note) ... **Law** is probably right that 'to obey his commands' is the condition of being heard, simply because such obedience is the evidence that 'our will is in inward harmony with God's'. We must also pray in Christ's name (John 16:23-24), and for God's glory (Jas 4:2-3), while the petitioner must be cleansed from his sins (Ps. 66:18; Pr. 15:29; Isa. 59:1-2; Jas 5:16), forgiven and himself forgiving others (Mark 11:25), and believing God's promises (Mt. 21:22; Mk 11:24; cf. Jas 1:5-7) as well as obeying his commands. ([The Letters of John - John R. W. Stott](#))

Simon Kistemaker makes a good point asking "Is John stating two prerequisites to answered prayer? Really not. Obeying God's commands must never be done under compulsion or for the purpose of [selfishly] receiving [earthly] rewards. The Christian fulfills God's command with a cheerful heart that expresses gratitude. John is saying that when we obey his commands, we are doing what is pleasing to God. By adding the clause and do what pleases him, John rules out any notion of merit; pleasing God flows forth from love and loyalty. Implicitly John reminds his readers of Jesus. During his earthly ministry, Jesus always sought to please the Father by doing his will (John 8:29). The basis for answered prayer is not blind obedience but a desire to please God with dedicated love. And God fulfills our requests because of the bond of love and fellowship between Father and child. ([Epistles of John- Simon J. Kistemaker](#))

Sam Storms - It is important to combine this verse with the rest of Scripture on prayer. Prayer is to be "according to His will" (1 John 5:14), "in Christ's name" (John 16:23-24), "for God's glory" (James 4:2-3), etc. The meaning of 1Jn 3:22-23 in regard to prayer and its answer is best explained by **Law**: "*The key to the interpretation of the present passage is given in John 15:17 **If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you.**' It is no external and arbitrary but an intrinsically necessary condition of successful prayer that is here expressed. Our prayers are answered, because **our will is in inward harmony with God's**, the evidence of this being that we **keep His commandments and do those things that are pleasing in His sight.**' In our actions we prove that God's will is our will and when we pray, our will does not change... **The prayers of those who 'keep God's commandments and do those things that are pleasing in His sight,' are nothing else than echoes of God's own voice, impulses of the Divine Will itself, throbbing in the strivings of the human will and, in the mystical circulation of the Eternal Life, returning to their source**" ([Tests of Life - A Study of First Epistle of St John](#)). Simply put, obedience is the evidence that our will is in harmony with his. ([Sam Storms- First John 3:10b-24](#))*

Hiebert - he two verbs in this double statement, "we keep" (tēroumen) and "[we] do" (poioumen) are both in the present tense, denoting the characteristic conduct of those whose prayers are answered. Such conduct does not earn God's answer but provides "an objective, moral reason for the divine response; it does not simply depend upon the subjective ground of a worshiper's clear conscience." God acts in keeping with His own nature when He beneficently responds to the prayers of those who obey Him and seek to please Him.

We keep (5083)(tereo) means we observe, keep watch over, heed, guard His commandments. The **present tense** "describes what is to be the characteristic habit of the believer." (W E Vine) He is not saying that keeping saves us (cp James 2:10 where keeps =tereo) but keeping God's commandments does show we are saved. **Why does this show one is saved?** Because there is no way we could "**keep**" the commands in our own, natural strength, the strength of the flesh. What we could not do, God did in the New Covenant declaring "I will put My Spirit within you and **cause you to walk in My statutes (GOD'S PART)**, and you will be **careful to observe (OUR PART)** My ordinances." (Ezekiel 36:27-note) In short, the fact that an individual can habitually keep God's commands is clear evidence of that such a person has **passed out of death into life** (1Jn 3:14), is **of the truth** (1Jn 3:19), and is born again.

Commandments (1785)(entole from **en** = in, upon + **téllo** = accomplish, charge, command) refers to some type of demand or requirement. **Entole** is used 13x John's epistles (1Jn 2:3-4, 7-8; 3:22-24; 4:21; 5:2-3; 2Jn 1:4-6)

Do (4160)(poieo) means to perform and here in the **present tense** means to make it our habitual practice to do those things that please Him. The only way we can accomplish this is by jettisoning self-reliance and instead relying on the Holy Spirit in us to give us the desire and the power to be pleasing to God (Php 2:13). Then we can work out our salvation in fear and trembling (Php 2:12). Good works that please God are works with an "**o**" knocked out of the work "**good**." ("**God works**") The Spirit must initiate and enable the works, and yet in the mysterious ways of God, the saint still must choose to walk in those good works "*which God prepared beforehand, that we should walk in them.*" (Eph 2:10). I fear many saints are doing **their** works, not **His** works. And as Jesus said "apart from Me you can **DO** nothing." (Jn 15:5).

Pleasing (701)(arestos from **aresko**) is an adjective which describes that which is acceptable, pleasing, satisfying, agreeable, that which elicits an agreeable response, gratifying. The root verb **aresko** is related to another verb **euaresteo** which means well pleasing and is used to describe a worthy walk, a walk that pleases God in the Septuagint = Enoch (Ge 5:22, 24), Noah (Ge 6:9), Abraham (Ge 17:1).

Do what is pleasing to Him is simply another way of expressing obedience. God is pleased when we obey him. Clearly obedience is the path to pleasing God.

Below are some passages on pleasing the Lord that also emphasize the role of praying for this pleasing walk.

Jn 8:29 "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are **pleasing to Him**." (Believers are called walk as He walked - 1Jn 2:6)

2 Corinthians 5:9-10-**note** Therefore also we have as our ambition, whether at home or absent, to be **pleasing to Him**. (**Why?**) 10 (**note**) For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

Ephesians 5:10-**note** trying to learn what is **pleasing to the Lord**.

Colossians 1:10-**note** (**A PRAYER PETITION**) so that you may walk in a manner worthy of the Lord, **to please [Him] in all respects**, bearing fruit in every good work and increasing in the knowledge of God;

Colossians 3:20-**note** Children, be obedient to your parents in all things, for this is **well-pleasing to the Lord**.

1 Thessalonians 4:1-**note** Finally then, brethren, we request and exhort you in the Lord Jesus, that, as you received from us [instruction] as to how you ought to walk and **please God** (just as you actually do walk), that you may excel still more.

Hebrews 13:20-21-**note** (**A PRAYER PETITION**) Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, [even] Jesus our Lord, equip you in every good thing (GOD'S PROVISION) to do (MY RESPONSIBILITY) His will, working (GOD'S PROVISION) in us that which is **pleasing in His sight**, through Jesus Christ, to Whom [be] the glory forever and ever. Amen.

Hiebert - Some view the further statement "and do those things that are pleasing in his sight" (kai ta aresta enōpion autou poioumen) as simply an equivalent restatement. But in this epistle such restatements characteristically mark an advance in the thought. We accept that the two are not the same; the first calls for obedience to His commands, which may be carried out in a slavish spirit (cf. the older brother in Luke 15:28–30); the second implies a spontaneous activity motivated by love, freely undertaken because Christian love recognizes them as "those things that are pleasing in his sight." To illustrate: A farmer's wife and her ten-year-old daughter were just finishing their breakfast when a phone call urgently requested the mother to come to a neighbor's home a short distance away because of an emergency. Before leaving, the mother kindly asked her daughter to wash the dishes and tidy the kitchen while she was gone. Prompted by her love, the daughter gladly consented. She washed and carefully replaced the dishes, cleared off the kitchen stove, and swept the floor. Since her mother was still not back, she went into her brother's room and made the bed and cleaned the room. Then she took a broom and carefully swept the living room floor and the front porch because she knew it would please her mother. Her love prompted her to go beyond that which had been commanded. So the believer often faces situations in his own life which may not be covered by a specific commandment, but his love prompts him to act in ways he knows would be pleasing to the Lord.

R. A. Torrey in **The Power Of Prayer** wrote this comment on 1Jn 3:22 - "There are two parts to John's description of those whose prayers God always answers. The first part of the description is, We keep His commandments. God hears the prayers of those who keep His commandments, that is, those who study His Word each day to find out what His will is, and who, when they discover what His will is, do it every time they find it. God demands reciprocity: He demands that we shall listen to His Word before He listens to our prayers. If we have a sharp ear for God's commandments, then God will have a sharp ear for our petitions; but if we turn a deaf ear to one of God's commandments, God will turn a deaf ear to every one of our petitions. If we do the things that God bids us to do, then God will do the things that we ask Him to do; but if we do not pay close attention to God's Word, God will pay no attention whatever to our prayers. To put it all in a single sentence: If we wish God to answer our prayers, we must study God's Word diligently each day, to find out what the will of God is, and do that will every time we find it."

A Surprise Answer - Read: 1 John 3:16-23 | Whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. —1 John 3:22

When Josh McDowell's mother died, he was not sure of her salvation. He became depressed. Was she a Christian or not? "Lord," he prayed, "somehow give me the answer so I can get back to normal. I've just got to know." It seemed like an impossible request.

Two days later, Josh drove out to the ocean and walked to the end of a pier to be alone. There sat an elderly woman in a lawnchair, fishing. "Where's your home originally?" she asked. "Michigan—Union City," Josh replied. "Nobody's heard of it. I tell people it's a suburb of—" "Battle Creek," interrupted the woman. "I had a cousin from there. Did you know the McDowell family?"

Stunned, Josh responded, "Yes, I'm Josh McDowell." "I can't believe it," said the woman. "I'm a cousin to your mother." "Do you remember anything at all about my mother's spiritual life?" asked Josh. "Why sure—your mom and I were just girls—teenagers—

when a tent revival came to town. We both went forward to accept Christ.” “Praise God!” shouted Josh, startling the surrounding fishermen.

God delights to give us what we ask when it is in His will. Never underestimate His desire to respond to our prayers. A surprise may be just around the corner.

By Dennis J. De Haan ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

That long-sought wish, oh, how I prayed,
I thought it not divinely willed,
And then the joyous, tear-stained smile
Of faith triumphant, hope fulfilled!
—Brandt

If you get definite with God, He'll get definite with you.

Prayer Malfunction - Read: 1 John 3:21-24 | This is His commandment: that we should believe on the name of His Son Jesus Christ and love one another. —1 John 3:23

In a box of my father's old tools I found a hand drill that was at least 60 years old. I could barely get the wheel to turn. The gears were clogged with dirt, and the pieces that hold the drill bit in place were missing. But I wanted to see if I could get it to work.

I began by wiping the accumulated dirt and sawdust off the gears. Then I oiled them. At first they turned hard and slow, but I kept working them. Soon the gears were turning smoothly. Then I saw a cap at the top of the handle. Unscrewing it, I discovered the missing parts that would hold the bit in place. I placed them in the drill, inserted a bit, and easily bored a neat hole in a piece of wood.

Working with that old drill taught me something about prayer. Jesus said we will receive from God what we ask of Him (Matthew 7:7-8). But there are conditions. For example, John said we must obey God and do what pleases Him (1 John 3:22). This includes believing in His Son and loving one another (1Jn 3:23). If we don't meet God's conditions, our prayers will be ineffective—just like that old drill.

If your prayer-life is malfunctioning, make sure you're meeting the conditions. When you do, you can be confident that your prayers will be effective. By David C. Egner ([Our Daily Bread, Copyright RBC Ministries, Grand Rapids, MI. — Reprinted by permission. All rights reserved](#))

Forgive us, Lord, our selfish asking,
All that's petty in Your sight;
Oh, help us pray with godly motives
And to seek what's good and right!
—D. De Haan

Faith and love are vital to effective prayer.

PLEASING - ARESTOS GREEK WORD STUDY

Pleasing ([701](#))(**arestos** from **aresko**) is an adjective which describes that which is acceptable, pleasing, satisfying, agreeable, that which elicits an agreeable response, gratifying. The first use in the Septuagint is Ge 3:6 where Eve says the tree was good for food and that it was a **delight** (Hebrew = taavah from avah - to incline or desire = a desire; Lxx = arestos) to the eyes." In Dt 6:18 (cp Dt 12:28, 13:18, 21:9) Moses writes "You shall do what is **right** (Hebrew = yashar - straight, upright; Lxx = arestos) and good in the sight of the LORD," whereas Dt 12:8 speaks of doing what is "**right** (Hebrew = yashar; Lxx = arestos) in your own eyes." It is interesting that many of the uses in Deuteronomy refer to doing what is pleasing "in the sight of the LORD."

It is notable that the root verb **aresko** "originally meant "to set up a positive relation," hence "to make peace," then aesthetically "to please," with such nuances as a. "to be well disposed," b. "to take a pleasant attitude," and c. "to please."" (TDNT)

Arestos - 4x - Usage: desirable(1), pleased(1), pleasing(1), things that are pleasing(1).

John 8:29 "And He who sent Me is with Me; He has not left Me alone, for I always do the things that are **pleasing** to Him."

Acts 6:2 So the twelve summoned the congregation of the disciples and said, "It is not **desirable** for us to neglect the word of God in order to serve tables.

Acts 12:3 When he saw that it **pleased** the Jews, he proceeded to arrest Peter also. Now it was during the days of Unleavened Bread.

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

Arestos - 35 verses in the Septuagint -

Genesis 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

Genesis 16:6 But Abram said to Sarai, "Behold, your maid is in your power; do to her what is good in your sight." So Sarai treated her harshly, and she fled from her presence.

Exodus 15:26 And He said, "If you will give earnest heed to the voice of the LORD your God, and do what is right in His sight, and give ear to His commandments, and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I, the LORD, am your healer."

Leviticus 10:19 But Aaron spoke to Moses, "Behold, this very day they presented their sin offering and their burnt offering before the LORD. When things like these happened to me, if I had eaten a sin offering today, would it have been good in the sight of the LORD?"

Deuteronomy 6:18 "You shall do what is right and good in the sight of the LORD, that it may be well with you and that you may go in and possess the good land which the LORD swore to give your fathers,

Deuteronomy 12:8 "You shall not do at all what we are doing here today, every man doing whatever is right in his own eyes;

25 "You shall not eat it, so that it may be well with you and your sons after you, for you will be doing what is right in the sight of the LORD.

28 "Be careful to listen to all these words which I command you, so that it may be well with you and your sons after you forever, for you will be doing what is good and right in the sight of the LORD your God.

Deuteronomy 13:18 if you will listen to the voice of the LORD your God, keeping all His commandments which I am commanding you today, and doing what is right in the sight of the LORD your God.

Deuteronomy 21:9 "So you shall remove the guilt of innocent blood from your midst, when you do what is right in the eyes of the LORD.

Ezra 7:18 "Whatever seems good to you and to your brothers to do with the rest of the silver and gold, you may do according to the will of your God.

Ezra 10:11 "Now therefore, make confession to the LORD God of your fathers and do His will; and separate yourselves from the peoples of the land and from the foreign wives."

Nehemiah 9:24 "So their sons entered and possessed the land. And You subdued before them the inhabitants of the land, the Canaanites, And You gave them into their hand, with their kings and the peoples of the land, To do with them as they desired.

37 "Its abundant produce is for the kings Whom You have set over us because of our sins; They also rule over our bodies And over our cattle as they please, So we are in great distress.

Proverbs 21:3 To do righteousness and justice Is desired by the LORD more than sacrifice.

Isaiah 38:3 and said, "Remember now, O LORD, I beseech You, how I have walked before You in truth and with a whole heart, and have done what is good in Your sight." And Hezekiah wept bitterly.

Jeremiah 9:14 but have walked after the stubbornness of their heart and after the Baals, as their fathers taught them,"

Jeremiah 16:12 'You too have done evil, even more than your forefathers; for behold, you are each one walking according to the stubbornness of his own evil heart, without listening to Me.

Jeremiah 18:12 "But they will say, 'It's hopeless! For we are going to follow our own plans, and each of us will act according to the stubbornness of his evil heart.'

Daniel 4:1 Nebuchadnezzar the king to all the peoples, nations, and men of every language that live in all the earth: "May your

peace abound!