

<p>A</p>	<p><u>The Spirit of God Versus The Spirit of Antichrist</u></p> <ul style="list-style-type: none"> • Three tools to distinguish between the Spirit of God and the Spirit of antichrist: gifts of the Holy Spirit; faith; apostolic teachings. • Gifts of the Holy Spirit. • Faith - the Spirit of God allows the faithful to “acknowledge Jesus Christ come in the flesh” and is the Messiah. • Those who have the Spirit of truth in them “listen to us”, that is, adhere to the Church’s apostolic teachings. • Have no fear as you face the world and the antichrist since “you belong to God, ... and you have conquered them, for the one who is in you is greater than the one who is in the world”. 	<p>4:1-6</p> <p>4:1-6, CCSS p 204</p> <p>2:20-27, BSP #6A 2-4</p> <p>4:2 CCSS, CSB, 1Cor12:3, Jn 1:14, CCC 465-6</p> <p>4:6 CCSS, CSB Jn 14:26</p> <p>4:4 CCSS 2:13-14, Jn 16:33</p>
<p>B</p>	<p><u>Love One Another Because God is Love</u></p> <ul style="list-style-type: none"> • This section is one of the most powerful in the NT, bringing John's treatment of love to its climax. God exists as an eternal act of love, with the Father, Son, and Spirit giving themselves to one another in an everlasting embrace. The love of the Trinity, which has its eternal source in the Father, spills over into history through the sacrificial love of the Son and the sanctifying love of the Spirit. Since love originates in God, “everyone who loves is begotten by God and knows God”. We must love another with this love that originates in God, so that God will truly dwell in us and we in Him, and that our relationship with God will be intimate and living. • “And now faith, hope, and love abide, these three; and the greatest of these is love.” • For God so loved the world that He sent His only Son into the world so that we may have life. “In this is love: not that we have loved God, but that he loved us ... if God so loved us, we also must love one another”, just as God has loved us. • “No one has ever seen God”, “It is God the only Son, who is close to the Father’s heart, who has made him known”. Though now with Jesus ascended to the Father’s right hand, the Church could not see 	<p>4:7-15</p> <p>4:7-8 CCSS p 209 CSB</p> <p>Rm 5:8, 5 SN1-2</p> <p>1Cor 13:13, SN3</p> <p>4:9-11 CCSS Jn 3:16, 15:16</p> <p>4:12 CCSS, CSB, Jn 1:18</p>

Chinese Martyrs Catholic Church
Bible Sharing Program 2021- 22 (1Jn 4:1-21)
Session #7: The Spirit of Truth Versus The Spirit
Of Deceit; God is Love

	<p>Him anymore, we should still “love one another”. Our love is the sign of “God remains in us”. The neighbours whom Christians love are not only our brothers and sisters in Christ, but also include other people, even our enemies.</p> <ul style="list-style-type: none"> ● John’s teaching about mutual abiding echoes the same theme in the Gospel (2:24, 27; 4:15-16; Jn 6:56; 15:4,7) = Communion. “Whoever acknowledges that Jesus is the Son of God, God remains in him and he in God”. ● What does mutual abiding with God look like in real life? 1. God seeks us out; 2. We respond with an open heart, trust, and loving God; 3. Prayer, sacraments, listening to God’s words; 4. Take up our cross; 5. Live as God’s children. 	<p>Lk 10:25-37, Mt 5:43-45, Rm 5:8</p> <p>4:13-15 CCSS</p> <p>CCSS p 220</p>
<p>C</p>	<p><u>There is No Fear in Love; Whoever Loves God Must Also Loves their Brothers</u></p> <ul style="list-style-type: none"> ● We remain in God by loving one another, so that “we have confidence on the day of judgement”. “There is no fear in love” because fear has to do with punishment, and so one who fears is one who lives in enslavement; “One who fears is not yet perfect in love” (servile fear). Contrarily, we must live with the hearts of God’s children, as we have received the Holy Spirit, through which we cry, “Abba, Father!”, “it is that very Spirit bearing witness with our spirit that we are children of God”. It is through this relationship that our love may be made perfect. Within this relationship, our reverence for God is holy; this is often called “filial fear”. ● God has “first loved us”, our love for one another originated in God. “... whoever loves God must also love his brother”. 	<p>4:16-21</p> <p>4:16-18 CCSS</p> <p>Rm 8:15-16</p> <p>4:19-21 CCSS, 3:17, Rm 5:5</p>

Special Notes:

1. In marriage, we love as God loves

“Adam looked at himself; he looked at Eve. He realized this profound reality: ‘We go together. God made us for each other. I can give myself to you, and you can give yourself to me, and we can live in a life-giving communion of love’ – the image of God, marriage.”

“[St. John Paul II] is saying here that God created our bodies as male and female to be a sign in the world that reveals his own eternal mystery, and this happens most specifically when husband and wife unite their bodies in ‘one flesh’”

Christopher West, *Good News About Sex and Marriage*, pp.23, 49).

2. Trinity as a doctrine is integral to the Christian faith and practical

“The doctrine of the Trinity, properly understood, is the affirmation of God’s intimate communion with us through Jesus Christ in the Holy Spirit. As such, it is an eminently practical doctrine with far-reaching consequences for Christian life.”

“God, too, yearns for and desires another, not out of need or lack but out of plenitude of love. Love by its nature is outgoing and self-giving...As St. Thomas Aquinas put it, ‘goodness implies self-communication’. [This means that] there is only...one perduring ecstatic movement of God outward, but under two aspects. First there is the ecstatic begetting of the Son and breathing forth of the Spirit...[Second] the eternal processions exist in time and history as the mission of Incarnation and deification.”

Ref: Catherine LaCugna, *God For Us – The Trinity and Christian Life*, pp. ix, 353.

3. Augustine on the centrality of love

“If nothing at all were said in the other pages of the scriptures, and this were the one and only thing that we heard from the voice of the Spirit of God, that God is love, we wouldn’t have to look for anything else” (CCSS p. 211).