

<p>A</p>	<p><u>Children of God Must Live in Faith and Love</u></p> <ul style="list-style-type: none"> • Everyone who believes that Jesus is the Messiah are “begotten by God”, they are all God’s children; they also love the children of God who are begotten by Him. “Faith” and “love” cannot be separated; we believe because we love, and love is the fruit of faith. • To love is to “keep His commandments”. “For the love of God is this, that we keep his commandments”. “And His commandments are not burdensome”; but sins make it difficult for us to keep the commandments. If we live in the Holy Spirit, everything will become easier and trouble-free through the power of the Spirit. • In Christ, we conquer the world through faith, particularly in a world of “ sensual lust, enticement for the eyes, and a pretentious life”. 	<p>5:1-5</p> <p>5:1-2 CCSS Jn 8:42</p> <p>5:3 CCSS Jn 14:15, Gal 5:14, Mt 11:29-30, Rm 7:22-23</p> <p>5:4-5 CCSS 2:16 Jn 16:33</p>
<p>B</p>	<p><u>The Three Witnesses to Jesus Christ: Spirit, Water, and Blood</u></p> <ul style="list-style-type: none"> • Since faith is so important, John wants to affirm and strengthen our belief in Christ. He is the Son of God, testified by the Holy Spirit, water, and blood. He “came through” water and blood as He commenced and completed His mission on earth. Spirit, water, and blood point to the sacraments of Baptism, Confirmation, and Eucharist. • Why would John insist that Jesus did not come “by water alone, but by water and blood”? • God has testified on behalf of His Son Jesus during His baptism and transfiguration, and through “the works that the Father has given [Him] to complete”, the Father testifies on behalf of Jesus. When we accept the Word of God, we have “this testimony within [ourselves]”. “Whoever does not believe that God has made him a liar”. God wants us to know that He has already given us “eternal life, and this life is in His Son”. 	<p>5:6-12</p> <p>5:6-8 CCSS, CSB, Jn 1:32-34, 19:34-35 Ezk 47, Is 43:19, Jn 6:53</p> <p>SN1</p> <p>5:9-12 CCSS Mk 1:11, 9:7 Jn 5:36-37, 6:40, 1:3</p>
<p>C</p>	<p><u>The Key to Prayer</u></p> <ul style="list-style-type: none"> • Since we are a people who already “have eternal life”, we should “have confidence in Him”, and “if we ask anything according to His 	<p>5:13-17</p> <p>5:13-15 CCSS, CSB</p>

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	<p>will, He hears us". Therefore, the key to prayer is to ask the Holy Spirit to change our heart so that we may ask according to God's will. Because of our communion with God, we can become more conformed to his will and ask confidently for what He desires to give us. True reliance on God is not a matter of "praying well", but believing in God's mercy.</p> <ul style="list-style-type: none"> Praying for our sisters and brothers who commit sins: Distinctions between "not deadly sins " and "deadly sins". Those who live in serious sins and deliberately continue to reject God and His commandments have committed "deadly sins". Under the circumstances, severe methods must be used to help the sinners repent. In general, the Church encourages us to pray for all sinners. 	<p>5:16-17 CCSS, CSB Mt 12:31-2 1Cor 5:1-5 CCC 1854-64</p>
<p>D</p>	<p><u>Three Key Points for Those Who Abide in God</u></p> <ul style="list-style-type: none"> Firstly, those who abide in God have already received the Holy Spirit and are living a life of abundance. They persevere in living without sin, "the evil one cannot touch him" => do not fear the evil one. Secondly, "we belong to God, and the whole world is under the power of the evil one" => "we" against "the world". Thirdly, God has given those who believe in Him true understanding and insights (reason), so that they may recognize Christ "the one who is true", and live in Him and eternal life => we now have the divine life within us that teaches us the truth and ability to discern right from wrong. (Contrary to the sin of Adam and Eve – self- reliance). "He is the true God and eternal life" – A small number of scholars interpret "He" as the Father; however, this interpretation has many faults. Most scholars have adopted the interpretation that "He" means Jesus. In other words, like Thomas, "My Lord and my God!", this is a direct and powerful testimony to Jesus' divinity in the New Testament. 	<p>5:18-21</p> <p>5:18 CCSS, 3:9 Jn 10:10</p> <p>5:19 CCSS, 3:10, 4:4,6-8, Jn 12:31, 14:30, 16:11, 17:15</p> <p>5:20a CCSS</p> <p>5:20b CCSS, CSB Jn 20:28, 1:1</p> <p>SN2</p>

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Special Notes:

1. “[John] is alluding to a tendency to place all the emphasis on Jesus’ baptism while setting the Cross aside. And this probably also meant that only the word, the doctrine, the message was held to be important, but not ‘the flesh’, the living body of Christ that bled on the Cross; it probably meant an attempt to create a Christianity of thoughts and ideas, divorced from the reality of the flesh – sacrifice and sacrament” (BXVI, *Jesus of Nazareth, Part II*, p. 226).

2. Arianism – Important Facts and Implications
 - a. Jesus was a “perfect creature”, not divine. God, the Father, was not a Father until He adopted Jesus as His only Son.
 - b. Open the way to resurgence of pagan polytheism (T. Bokenkotter, *A Concise History of the Catholic Church*, p.47)
 - c. The Da Vinci Code conspiracies (Jesus married Magdalene and had children), no resurrection – S. Weidenkopf, *Epic History Study Set*, p. 126)
 - d. Refutation of Trinity, wrong for eucharistic adoration which is worship of Christ, Father, TOB teachings refuted (esp. conjugal act seen as a one-body manifestation of and participation in the love and union of the Holy Trinity), no communion in the Body of Christ.
 - e. Key figures: Emperor Constantine, Arias, St. Athanasius
 - f. Council of Nicaea 325 - consubstantial with the Father, of the same substance (see *Epic History*, p.126)
 - g. How do we know the Church is right in rejecting Arianism? Theological arguments and scriptural evidence are strong, yes, but they are subject to interpretation. Bottomline is Jesus’ promise to send the Spirit of truth to the Church, who “remains with you and will be in you” (John 14:17). He “will guide you to all truth” (16:13).