
QT Questions — for 1John

1Jn 1 (3/25)

1. In 1:1-4, in light of docetism, how does John defend that Jesus was truly God, who came as true real person; why is it important that Jesus had to be fully God and fully human (two nature in one); how is this applicable to you?
 - In the history of Christianity, docetism is the heterodox doctrine that the phenomenon of Jesus, His historical and bodily existence, and above all the human form of Jesus, was mere semblance without any true reality.
2. In 1:5-7, will you contrast between the light and darkness; why should this be important in your life?
3. In 1:8 & 10, if we claim we have no sin, what are we really saying; in light of that, when people say that humans are born innocent, that is without sin, what are they saying; when people say that humans are basically good, what are they saying; what will you say, if someone came and told you, “you are a sinner”?
 - May I say, perhaps because we Christians are used to the word sinner, in many instances, there’s very little negative reaction. But, may I remind us, a sinner is God’s worst and most despised enemy. A sinner is someone that God justly and rightly throws into hell, because he or she deserves nothing but the worst possible thing and place that a holy God can ever give. So, to be called a sinner is to be called in the worst possible way by a holy God. In fact, in Romans 7:13, the worst way that God wanted to call a sinner was to use the expressing, “sin might become utterly sinful.” So, when God calls a person a sinner, it means, we are possibly the worst and most terrible person that a holy God sees.
 - Therefore, I am of the opinion, that the people of the world are right when they feel really offended when someone calls them a sinner, because they don’t believe they are. So, if a person is not a sinner, then, the person should be deeply offended to be called a sinner.
 - In light of that, when you call yourself a sinner or when someone else does, let’s not use it lightly. It is a terrifying expression to use, if it is not true. So, when the word is used, let’s consider the weight of this word, and use it rightly with great humility. The more we understand what a sinner truly is, the more we will be amazed and thankful of His love and work for people who are least deserving.
4. In 1:9, throughout God’s word, we are taught that the holy God saved us while we were still sinners, that means, while we never repented or confessed our sins—in light of such truth, can you explain what this verse means; have you tasted how sweet this truth is, if you are able, will you share?

1Jn 2 (3/26)

1. In 2:1-2, what is the Father’s two desires for sin; how can we live obediently before the Lord?
2. In 2:3-11, what is the distinguishing lifestyle that says we know God; what can a person who knows God must not do; and whenever we fail, where should we run to (2:2)?
3. In 2:15-17, when we love the world, who are we not loving, is that ok with you; what does the world desire to fill us with; what must we learn through all these?

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4. In 2:22-23, what is the greatest lie that does the greatest harm to a person's life; how does the Son connect us with the Father; how is this applicable to your salvation?

1Jn 3 (3/28)

1. In 3:1-2, as His children, what and how much did the Father lavished on us; will you take the time to remember the many ways you were truly ministered; and why seeing Him as He is, so incredibly amazingly good for us?
2. In 3:4-10, what were Jesus' work with sin and the devil; how does His work impact the way we should live; and when we fall short of His ways, what must we do (2:2; 1:9)?
3. In 3:16-18, the world likes to define and re-define what real love is—but what does God say love is; how does His way of love impact the way we should define true love and the way we should live in our daily lives?
4. In 3:23, I believe we often reverse the ways we were meant to live, often resulting in wrong expectation and disappointments—God's command to believe and to love are to be offered in two different directions, which way for each; how does this shape us in our lives before God and before the people; how are you doing and how can we all do better?

1Jn 4 (3/29)

1. In 4:1-3, during this time, what is the test to see whether a person was from God or not; what would be the test if a person is a true believer or not for today; how can we help the people near us to pass the test of a true believer (4:15)?
2. In 4:4, what is the comparison of our God with the world; why does this matter; how does this apply to you when life's struggles and challenges are so great, that they truly are beyond your strength and ability and you feel helpless before them?
3. In 4:7-12, what does our love for people got to do with God's love; how did God show His love to us and how should that impact us; how are you living out His love in you and through you?
4. In 4:17-21, why and how do you think perfect love drives out fear; if we love because He first loved us, how can we love some people who are truly unreasonable and unlovable in our lives; what does God's love in us do for the people around us, and can you think one practical way to do this for that person?

1Jn 5 (3/30)

1. In 5:1-5, what is the connection that a person is born of God with someone who has overcome the world; what is the connection between a person who love the children of God with someone who has love for God; how are they applicable to you?
2. In 5:6-8, there is no clear cut interpretation for these verses, so, please approach them with great humility—what does it mean that Jesus came by water and blood; what does it mean that the Spirit, the water and the blood agree in their testimony?
 - (Allow me to offer you a few words from the New Geneva Study Bible.)
 - Some suggest that the water refers to the Baptism of Jesus and the blood to the Crucifixion. This is unlikely, since John in his Gospel does not directly recount the baptism of Jesus. Others suggest that "water and blood" refers to the two sacraments, baptism and the Lord's Supper. This is also unlikely, since John does

not recount the institution of the sacraments in his Gospel. The difficult saying of this verse probably reflects John 19:34. In John's Gospel, the testimony God bears to Jesus His Son is a key theme. The blood and water that flowed from Jesus after His death attested to the reality of His death; the wound in Jesus' side later confirmed the reality of His bodily resurrection (Jn 20:20, 25-27).

3. In 5:11-13, how can we be certain that we have eternal life; will you write why you are certain that you have eternal life and offer to God your deepest gratitude?
4. In 5:16-20, in light of Romans 6:23, what does it mean that a person commit a sin that does not lead to death; we can see the sway of the evil one is great, so how can a person break free from such bondage?
5. In 5:21, God speaks to us, "keep yourselves from idols"—what are the idols God wants you to keep yourself from; whenever you should fall, what does your God desire for you to do (2:2; 1:9)?