

Quiet Time Text

Week 1 Scripture Reading

- Nov 9 □ 1 John 1:1-4
- Nov 10 □ 1 John 1:5-10
- Nov 11 □ 1 John 2:1-6
- Nov 12 □ 1 John 2:7-11
- Nov 13 □ 1 John 2:12-14

Week 2 Scripture Reading

- Nov 16 □ 1 John 2:15-17
- Nov 17 □ 1 John 2:18-23
- Nov 18 □ 1 John 2:24-27
- Nov 19 □ 1 John 2:28-29
- Nov 20 □ 1 John 3:1-6

Week 3 Scripture Reading

- Nov 23 □ 1 John 3:7-10
- Nov 24 □ 1 John 3:11-15
- Nov 25 □ 1 John 3:16-18
- Nov 26 □ 1 John 3:19-24
- Nov 27 □ 1 John 4:1-6

Week 4 Scripture Reading

- Nov 30 □ 1 John 4:7-12
- Dec 1 □ 1 John 4:13-16
- Dec 2 □ 1 John 4:17-21
- Dec 3 □ 1 John 5:1-5
- Dec 4 □ 1 John 5:6-12

Week 5 Scripture Reading

- Dec 7 □ 1 John 5:13-15
- Dec 8 □ 1 John 5:16-18
- Dec 9 □ 1 John 5:19-21
- Dec 10 □ 2 John 1-6
- Dec 11 □ 2 John 7-13

Week 6 Scripture Reading

- Dec 14 □ 3 John 1-4
- Dec 15 □ 3 John 5-8
- Dec 16 □ 3 John 9-11
- Dec 17 □ 3 John 12-15

Quiet Time Guide

The Epistles of John

November 9 - December 20, 2020

Introduction to 1st John

In 1st John there are three definitions of God: God is light, God is love, and God is life. For **“God Is Light”** the key verse is 1 John 1:5, for **“God Is Love”** the key verse is 1 John 4:8, and for **“God Is Life”** the key verse is 1 John 5:12.

Some expositors consider the epistles of John to be the final books written in the Bible. Certainly John’s epistles are the last which he wrote. The three epistles are called letters; yet the first epistle is not in the form or style of a letter. 1st John is written in the style of a sermon. It bears all the marks of a message from a devoted pastor who had a love and concern for a definite group of believers. John served as pastor of the church in Ephesus, which was founded by Paul.

In Ephesus there was a strong familiarity with Christianity. Many of the believers were children and grandchildren of the first Christians. Sadly, the new and bright polish of the Christian faith had become tarnished. The newness had worn off. The thrill and glory of the first days had faded.

How fervent their love and zeal for Christ had been in the early days. But many years later, when the Lord Jesus sent a letter to the Ephesian believers through John while he was in exile on the Island of Patmos, He said, “But I have this against you, that you have abandoned the love you had at first.” (Rev. 2:4). It seemed to be happening just as Jesus had warned, “And because lawlessness will be increased, the love of many will grow cold.” (Matt. 24:12). The Ephesians’ devotion and dedication to Christ was at a low ebb. The high standards of Christianity made the Christians different, and the children and grandchildren of the first Christians did not want to be different.

Introduction to 2nd John

Any Christian, regardless of his race, nationality, or station in life, if he is right on the inside, if he has been born again, is our brother in Christ. This is a great truth taught in 1st John, which will be continued in 2nd and 3rd John with a different emphasis.

The writer of this epistle is the apostle John. We call him the apostle of love. The Lord Jesus called him a “son of thunder” (see Mark 3:17). I think you can add to the thunder a little lightning, for in his epistles he makes it very clear that you must exhibit love to the brethren or you are not a child of God.

John wrote this epistle around A.D. 90 - 100. This epistle is like the Book of Philemon in that it is a personal letter. It is written by John to “the elect lady.” Regardless of whether it is addressed to an individual or to a church, John is thinking of it in the context of the family of God. Apparently, there was some Christian lady or a local church which was extending hospitality to all those who claimed to be Christian, although some were heretics who denied the deity of Christ and the other great truths of the Christian faith. John warns them, and us, in this epistle against entertaining false teachers.

John’s emphasis in his first epistle is upon love, but the key word in this second epistle is truth. When truth and love are in contrast and conflict, which one should prevail?

A major theme of this epistle is: “For truth’s sake.” When truth and love come into conflict, truth is the one that is to dominate; it is the one that has top priority. In other words, truth is worth contending for, and it is wrong to receive false teachers.

The truth in the Word of God is worth contending for. When we say truth, first truth is basic to the fact that the Bible is the Word of God. The second thing of essential importance is the deity of Christ and His work upon the cross for us. If a person stands true on the inspiration of the Scriptures, stands true on the deity of Christ, and stands true on the fact that Christ died for us, that person is my brother.

It was John who wrote that “God is love.” After the Lord Jesus was here and had said that “He was the Truth”, then John said, “God is love” (see 1 John 4:16). Love can only be expressed within the bounds and context of truth. Love can be expressed only within the limitation and boundary that Scripture sets.

Introduction to 3rd John

John the apostle is the writer of this little epistle. The main theme seems to be, a good life is an expression of true doctrine.

It is the belief of some expositors that John wrote these epistles last after he wrote the Book of Revelation. This would mean that these epistles were written close to the end of the first century, somewhere between 90 and 100 A.D. John probably wrote all three epistles very close together.

In his first epistle, John emphasizes the fact that the family of God is held together by love and that the little children are to love one another. He makes it very clear that if they don’t love one another, they are not God’s children.

In the second epistle, John puts up a tremendous warning that there are apostates, there are many antichrists, and there are many deceivers in the world. He says that a child of God is not to accept them. The child of God is to keep a very close account and to make sure that those he entertains, those he supports, are true to the Word of God; that is, that they believe in the deity of Christ, that they believe that He is God manifest in the flesh.

The third epistle is similar to John’s second letter in some ways. It is very personal in character, and it carries the same theme of truth. Truth again is presented as all-important. When truth and love come into conflict, truth must survive. Walking in truth is all-important.

This third epistle deals with personalities and John’s main emphasis is that **the truth is worth working for**. Someone has put it like this: “My life in God - that’s salvation. My life with God - that’s communion and fellowship. But my life for God - that’s service.” This epistle deals with my life for God, and it has to do with walking and working in the truth. Love can become very sloppy; it can become misdirected, and it certainly can be misunderstood if it is not expressed within the boundary of truth.

Reading guide on back page.