

HWMR: EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (3)
(Week 12)

The True One

Scripture Reading: 1 John 5:6, 11-13, 20; 1:1-3; 3:24; 4:2, 6

- 1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.
- 1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
- 1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
- 1 John 5:13 I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.
- 1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.
- 1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life
- 1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);
- 1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
- 1 John 3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.
- 1 John 4:2 In this you know the Spirit of God: Every spirit which confesses that Jesus Christ has come in the flesh is of God,
- 1 John 4:6 We are of God; he who knows God hears us; he who is not of God does not hear us. From this we know the Spirit of truth and the spirit of deception.

Day 1

1 John 2:27 - ...The anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

1 John 4:4 - ...Greater is He who is in you than he who is in the world.

I. In 1 John 5:20 we have the crucial conclusion of the entire Epistle of 1 John:

- A. This Epistle reveals that now we are **truly one with the Triune God**, and He becomes **true, real**, to us—1:3; 3:24; 4:2.
- B. He becomes **reality and life** to us because we are in Him—5:6; 2:24-25; 4:13.

II. We come to know the Triune God by experiencing and enjoying Him—1:5; 2:27; 4:16; 5:11-12:

- A. The concern of the apostle John in writing his Epistles was the **experience and enjoyment** of the Triune God—2 John 8.
- B. The Triune God is not merely the object of our faith; He is **dwelling in us** as our life and life supply for our experience and enjoyment—1 John 4:13-15.

- C. We need to know the Triune God experientially through the **inner enjoyment** of the subjective God—2:27; 4:4.
- D. If we would know the Triune God, we must be in the **line of life** and in the process of the **growth in life**; the more we grow in life, the more we will be concerned with the Divine Trinity.

This Epistle reveals that now **we are truly one with the Triune God**, and He becomes true, real, to us. I love the word real. Although we must begin with the objective knowledge, we are not merely considering one doctrine after another. Instead, **something real and true is entering into our being**. Deep within all the saints of all ages is a yearning for reality. Deep within many saints who have been in the Lord's recovery for decades, who have heard many messages, who have read many ministry books, and who appreciate this word, is a question as to how much they are actually experiencing this reality. It is on the Lord's heart, from now until the time of His coming before the end of the age, to shepherd every member of the Body to be mature in life, to be an overcomer, and to not have to pass through the great tribulation.

If we would know the Triune God, we must be in the **line of life** and in the **process of the growth in life**; the more we grow in life, the more we will be concerned with the Divine Trinity. I sincerely hope that we all are in the process of the growth in life. Although never in a way of judging, with a deep concern, we may realize that a dear sister or brother has been in the Lord's recovery for a long time but has not grown in life for decades. There are saints like this, but if their condition could be made clear to them, that may open the way for them to make progress in the Lord more thoroughly than ever before and thereby enable them to become persons who are rapture ready. We desire that all the saints would grow to maturity here and now. Spontaneously, **the more we grow in life, the more we experience the subjective God, and the more deeply concerned we are with the Divine Trinity**. The burden in the Lord's heart is that all the children of God would know, experience, enjoy, and express the Divine Trinity. (*The Ministry of the Word, vol. 29, No. 7, chapter 36*)

Day 2

1 John 3:1 - Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

1 John 4:13-14 - In this we know that we abide in Him and He in us, that He has given to us of His Spirit. And we have beheld and testify that the Father has sent the Son as the Savior of the world.

III. The Epistles of John reveal the **Triune God**—the **Father**, the **Son**, and the **Spirit**— **1 John 1:1-2; 2:23-24; 3:24; 4:2, 6, 13-14; 5:6, 11-12; 2 John 9:**

- A. To know the **Father** is to know Him as the **source**, the **unique Initiator**, the **One who plans, originates**, and **initiates**; everything originates with Him, and everything proceeds from Him—1 John 1:2-3; 2:23-24; 4:2, 6, 13-14; 2 John 9:
 1. The Father is the **source of the eternal life**; from Him and with Him the Son was manifested as the expression of the eternal life for those the Father has chosen to partake of and enjoy this life—1 John 1:2-3; 5:11-12.
 2. The title *Father* refers to the impartation of life; through Christ's resurrection the **Father imparts His life to His children**—3:1; 1 Pet. 1:3.
- B. In 1 John 1:1-2 both *the Word of life* and *life* denote the divine person of **Christ, the Son**, who was with the Father in eternity and was manifested in time through **incarnation**—John 1:1, 14:

1. Christ the Son is the **eternal, preexisting One** who is the **word of life** from the beginning—1 John 2:13a, 14a.
 2. The Son of God was manifested that He might **undo and destroy** the works, the sinful deeds, of the devil—3:8b.
 3. God sent His Son as a **propitiation** for our sins—4:10.
 4. **God sent His only begotten Son** into the world that we might have life and live through Him—v. 9.
 5. The Son of God is the means through which God **gives us His eternal life**—5:11-12.
 6. Our **Advocate** with the Father is Jesus Christ the Righteous; when we sin, the Lord Jesus, based on the propitiation that He accomplished, takes care of our case by interceding and pleading for us—2:1; Rom. 8:34.
- C. The Spirit of truth in 1 John 4:6 is the **Holy Spirit**, the **Spirit of reality**— John 14:17; 15:26; 16:13:
1. The **Spirit is the reality**; this means that the Spirit is the reality of all that Christ as the Son of God is—1 John 5:6.
 2. By the Spirit whom Christ gave to us, we know that the **Triune God abides in us**— 3:24.
- D. First John 4:13-14 reveals that **we are abiding in God the Father and He in us**, that God the Father has given to us of His Spirit, and that the Father has sent the Son as the Savior of the world:
1. *Out of His Spirit* (lit.) in verse 13 implies that the Spirit of God, whom God has given to us, is bountiful and without measure; by such a bountiful, immeasurable Spirit we know with full assurance that we and God are one and that we abide in each other—Phil. 1:19; John 3:34.
 2. Our God, the Father, has given us the all-inclusive life-giving Spirit, who is the bountiful supply of Jesus Christ, the Son—1 Cor. 15:45b; 2 Cor. 3:17.
- E. We know the true One and are **in the true One**—1 John 5:20.

Our **Advocate with the Father is Jesus Christ the Righteous**; when we sin, the Lord Jesus, based on the propitiation that He accomplished, takes care of our case by **interceding and pleading for us**. As soon as we sin, He functions as our Advocate to tell the Father, “I paid the price for his redemption.” Then light will shine to enlighten us to confess, and He will forgive us. Some of us, perhaps in the early stages of our Christian life, tried to be thorough in our repenting and asking for forgiveness by confessing the same sins over and over. I remember that I did this one time early in the morning, and the Lord just stopped me and said, “What are you talking about? When I forgive, I forget.” I do not know how God forgets our sins. He wants to **save us from memories that are negative**, and He has the way to clear everything from the past for us to have a new beginning. Hence, based upon the propitiation that He accomplished, the Lord Jesus takes care of our case by interceding and pleading for us. No doubt this has also happened with many of us today. We had a certain failure, and right away we were convicted. We repented and wanted to have it forgiven, but even at the moment it happened, the One on the throne who knows everything about everyone all the time said, “I died for this one. We will cause him to repent. But I want him to be forgiven so that he can **continue to grow in life**.” How wonderful is our Triune God! (*The Ministry of the Word*, vol. 29, No. 7, chapter 36)

Day 3

1 John 5:20 - And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.

John 16:13 - But when He, the Spirit of reality, comes, He will guide you into all the reality...

IV. “We know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life”—v. 20:

A. “We know”:

1. *We* refers first to the apostles in their teaching and fellowship and then to all the genuine believers as members of the Body of Christ—1:3, 6-7.
 2. *Know* here refers to knowing by experiencing, enjoying, and possessing the divine reality—3:2, 5.
- B. “The Son of God has come” through incarnation and through death and resurrection as the Spirit to bring God to us as grace and reality so that we may have the divine life and partake of God as love and light—John 1:14; Eph. 2:17; 1 John 1:5; 4:16.
- C. “Understanding” is the faculty of our mind enlightened and empowered by the Spirit of reality to apprehend the divine reality in our regenerated spirit—John 16:12-15.

Day 4

John 1:14 - And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

1 John 4:15 - Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

D. “Know the true One,” or “Know Him who is true”:

1. The Greek word translated “true” (*alethinos*) means “genuine, real,” the opposite of false and counterfeit:
 - a. Actually, the Greek word is simply “the True.”
 - b. Only our Triune God is true; everything and everyone else are false.
 2. The term *the true One* (which is subjective) refers to God becoming subjective to us.
 3. In this verse the God who is objective becomes the true One in our life and experience:
 - a. The true One is the divine reality, and we know the true One, know the divine reality, by experiencing, enjoying, and possessing this reality.
 - b. The Son of God has given us an understanding so that we may experience, enjoy, and possess the true God, the divine reality.
 - c. This verse indicates that God has become our reality in our experience.
 - d. The God who was once objective to us has become our subjective reality.
- E. “We are in Him who is true”:
1. We are in the True, in His Son Jesus Christ.
 2. We not only know God—we are in God:
 - a. We not only have the knowledge of Him; we are also in an organic union with Him.
 - b. We are one with Him organically.

3. No longer are we outside the True, and no longer are we outside His Son Jesus Christ.
 4. When John says that we are in the true One, he is making a crucial point: *Not only do we know the true One, and not only do we experience, enjoy, and possess Him as the divine reality, but we are in this reality; we are in the true One.*
- F. “We are...**in** His Son Jesus Christ”:
1. To be in the true God is **to be in His Son Jesus Christ**.
 2. Since Jesus Christ as the Son of God is the embodiment of God (Col. 2:9), to be in Him is to be in the true God; this indicates that Jesus Christ, the Son of God, is the true God.
 3. Whether we say that to be in the true One is to be in His Son Jesus Christ, or we are in the true One by virtue of being in Jesus Christ, the outcome is the same, and the meaning is actually the same:
 - a. To be in the true One is **equal** to being in His Son Jesus Christ (for the true One and Jesus Christ are one in the way of coinherence).
 - b. We are in the true One **by being in His Son Jesus Christ**.

Day 5

Col. 2:9 - For in Him dwells all the fullness of the Godhead bodily

1 John 3:24 - And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

- G. “**This** is the true God and eternal life”:
1. We need to pay attention to the word *this*.
 2. John uses *this* to refer both to the true God and to eternal life; by this we see that the **true God and eternal life are one**.
 3. Doctrinally, the true One and His Son Jesus Christ may be considered two, but when we are in the true One and in Jesus Christ experientially, They are one.
 4. For this reason, John uses *this* to refer both to the true One and to His Son Jesus Christ.
 5. In our experience of being in the true God and in Jesus Christ, They are one.
- H. We need a clear vision of what *this* in 1 John 5:20 refers to:
1. The word *this* refers to the very God who has become **experiential to us through our being in Him**.
 2. When we are in the true One and in His Son Jesus Christ, **They become one to us**; therefore, John says that “this” is the true God, and “this” is eternal life.
 3. “This” is the very God and the very Jesus Christ **in whom we are**.
 4. “This” includes the condition of our being in God and Jesus Christ; hence, the true God and eternal life **include our being in the true One and His Son Jesus Christ**.
 5. Now in our experience this true One becomes the true God, and Jesus Christ becomes eternal life.
 6. “This” includes the fact of **our being in the true God and eternal life**.
 7. We know that we are in the true God and in eternal life because **we are in the true One and in His Son Jesus Christ**.
 8. When we are in the true One and Jesus Christ, “this,” including the fact that **we are in Them, is the true God**.

Day 6

1 John 4:16 - And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

1 John 5:11-12 - And this is the testimony, that God gave to us eternal life and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.

- I. The true God becomes our **experience as eternal life**—v. 20; 1:2; 2:25; 5:11, 13; John 3:15-16, 36; 4:14; 5:24:
 1. This is the basic factor of John's first Epistle.
 2. In 1 John we have the **enjoyment** of the Triune God as eternal life.
 3. When we are in the true God, **He becomes eternal life to us**.

“Children, keep yourselves from idols” are the closing words of 1 John (5:21). It seems like a strange conclusion, after the mention of the wonderful matters of life, fellowship, abiding, the anointing, the divine birth, the divine seed, and the water, the blood, and the Spirit. What are the idols? Notice the previous verse. “And we know that the Son of God is come, and hath given us an understanding, that we may **know him that is true**; and we are **in him that is true**, even in his Son Jesus Christ. This is the **true God**, and eternal life” (v. 20).

Idols, we can see from the context, are whatever is not the true God. What is the true God? It is the **Triune God experienced by us as our life in a practical way**. This life is a seed within, a life that overcomes the world and that Satan dares not touch. This life is in us and is the true God. Do you say that the God you worship is in the heavens? The God in 1 John is in us as our life, overcoming sin, the world, and Satan. This very life is the true God; whatever is not this true God in our experience is an idol.

Suppose, for example, the life within you says you should get your hair cut. You cannot bear to go along, and beg the Lord to tolerate your hair the way it is for a while longer. To do this is to have an idol. The same may be true in regard to your shopping. If you bring home something from your shopping that the Lord has said no about, you are bringing home an idol. It might even be a leather, gilt-edged Bible. If the Lord within you says no, yet you insist upon buying it, even this Bible has become an idol to you. Whatever is against this inner life, in His eyes is an idol.

Our God today is not only the Creator, living in the heavens. **He has come through water, blood, and Spirit and is now the seed, living within you**. This is the true God and eternal life. Anything other than this is an idol. Children, keep yourselves from idols. To have an idol there is no need for you to go to a heathen temple. Whatever you take when He has said no is an idol. An idol in principle is anything that substitutes for God. The true God is simply eternal life. Anything which takes the place of this life is an idol. (*Seven Mysteries in the First Epistle of John*, Chapter 9)