

WEEK 38 — OUTLINE

Knowing God and His Ways

Scripture Reading: Exo. 33:13; Psa. 103:7a; John 17:3; Heb. 8:10-11; 1 John 5:20; Dan. 11:32

« DAY 1 »

I. “I delight in...the knowledge of God more than burnt offerings” (Hosea 6:6):

- A. God delights in our knowing Him; therefore, He wants us to “pursue knowing Jehovah” (vv. 6, 3).
- B. Our knowledge of God is more important than our service to God (v. 6):
 - 1. We should not merely serve God without pursuing knowledge of Him (v. 3).
 - 2. Our service to God is based on our knowledge of Him (4:6).

II. We need to have the consciousness of God and the full knowledge of God (1 Pet. 2:19; 2 Pet. 1:2, 8; 3:18):

- A. The consciousness of God is the consciousness of one’s relation to God, indicating that one is living in an intimate fellowship with God, having and keeping a good and pure conscience toward God (1 Pet. 2:19; 3:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3):
 - 1. Our regenerated spirit has a keen sense toward God, a God-consciousness to deal with God and sense the things of God (Rom. 1:9; 9:1).
 - 2. To have the consciousness of God is to live in the spirit according to God (1 Pet. 4:6; Rom. 8:2; 1 John 2:27).
- B. The full knowledge of God is an experiential knowledge of God (2 Pet. 1:2, 8):
 - 1. The full knowledge of the Triune God is for our participation in and enjoyment of His divine life and divine nature (vv. 3-4).
 - 2. In 3:18 the knowledge of the Lord is equal to the truth, the reality of all that He is; hence, to grow in the knowledge of the Lord is to grow by the realization of what Christ is, the realization of the truth (John 8:32; 17:17).

« DAY 2 »

III. “Please let me know now Your ways” (Exo. 33:13a); “He made His ways known to Moses” (Psa. 103:7a):

- A. To know God’s ways refers to knowing the principles by which He does things (Gen. 18:23-32; Num. 16:46; 1 Sam. 15:22; 2 Sam. 24:24; Isa. 55:10-11).
- B. God’s ways are the ways in which He deals with us; His ways are higher than our ways (v. 9).

- C. The ways of God are what He wants to do concerning us; His ways are the choices that He makes concerning us (Eph. 1:5, 9, 11; 1 Cor. 1:1; Rom. 15:32).
- D. We must learn to know the ways of God, the methods by which He deals with us (Exo. 33:13):
1. If we learn to acknowledge the Lord in all our paths, we will acknowledge His ways (Prov. 3:5-6).
 2. A great problem among God's people is their wanting everything to revolve around them and to serve their interests (Phil. 2:21).
 3. A great need among believers today is to learn the lesson of knowing God's ways and embracing them (Exo. 34:8).
- E. God Himself can be known only by revelation, and God's ways can be known only by submission (Eph. 1:17; 4:20-21; Matt. 11:25-29):
1. Without an unveiling of God to us, we cannot accept God's ways (Job 42:5-6).
 2. We must first have a revelation before we can accept His ways (Eph. 1:17).
- F. In order to know and accept His ways, we need to know God not only as our Father but also as our God (John 20:17; Eph. 1:3, 17):
1. It is one thing to know God as the Father, and it is a different thing to know Him as God (Rom. 11:33-36).
 2. Those who have seen God know that He is God; a day will come when God opens our eyes to see Him as God and know Him as God (Job 42:5-6).
 3. We need to see that we are not only God's children but also His slaves (1 John 3:1; James 1:1; Rev. 1:1; 22:3).
 4. If we have a revelation of God and meet Him as God, we will worship Him and accept His ways (Exo. 33:13; 34:8).

« DAY 3 »

- G. Our entire spiritual future hinges on our ability to worship the ways of God:
1. All true worship comes from knowing God and receiving a revelation from God (John 9:35-38; Matt. 2:11; 8:2; 9:18; 28:9, 17-18).
 2. To accept the ways of God is to worship the ways of God (Gen. 24:23-27).
 3. We must worship God, and we must accept the ways in which He deals with us (Job 42:5-6).
 4. Our heart must be brought by God to the point of bowing down before Him and saying, "I worship You for what You choose and for what You have ordained for me."

IV. "That I may know You" (Exo. 33:13):

- A. Eternal life is the divine life with a special function, that is, to know God and Christ (John 17:3; cf. Matt. 11:27):

1. To know the divine person, we need the divine life (John 17:3; 11:25).
 2. Since the believers are born of the divine life, they can know God and Christ (Heb. 8:11; Phil. 3:10):
 - a. On the one hand, knowing God gradually increases with our inward growth of life; the more the divine life grows within us, the more we know God.
 - b. On the other hand, this knowing causes the life within us to grow (Col. 1:10).
- B. “They shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them” (Heb. 8:11):
1. In this verse to know God Himself is to know the nature of God; when we touch the nature of God, we touch God Himself and know God Himself.
 2. By imparting His divine life into us, God puts the highest law, the law of life, into our spirit, whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws (v. 10):

« DAY 4 »

- a. By the function of the law of life, we know God in the inward way of life (v. 11).
 - b. We know God not merely according to outward, objective knowledge but in the inward, subjective consciousness by the sense of life (Rom. 8:6).
3. Our inward knowledge of God comes by two means:
- a. One is by the law of life, which comes from the life of God, and the other is by the teaching of the anointing, which comes from the Holy Spirit of God (Heb. 8:10-11; 1 John 2:20, 27).
 - b. The law of life primarily causes us to know the nature of God, which is the characteristic of His life; the teaching of the anointing primarily causes us to know God Himself.
- C. The Son of God has come and has given us an understanding so that we might know the true One, the genuine and real God (5:20):
1. This understanding is the faculty of our mind enlightened and empowered by the Spirit of reality to apprehend the divine reality in our regenerated spirit (Eph. 4:23; John 16:12-15).

« DAY 5 & DAY 6 »

2. Know in 1 John 5:20 is the ability of the divine life to know the true God in our regenerated spirit through our renewed mind, enlightened by the Spirit of reality (John 17:3; Eph. 1:17).
3. In 1 John 5:20 Him who is true—or the true One—refers to God becoming subjective to us, to the God who is objective becoming the true One in our life and experience:

- a. The true One is the divine reality; to know the true One means to know the divine reality by experiencing, enjoying, and possessing this reality.
- b. This indicates that the divine reality—God Himself, who was once objective to us—has become a subjective reality in our experience (v. 6).
4. The word this in verse 20 refers to the God who has come through incarnation and has given us the ability to know Him as the genuine God and be one with Him organically in His Son Jesus Christ.
5. This refers to the true God and Jesus Christ in whom we are; it includes the fact that we are in this One, the true One, and that we know the true One.

V. “The people who know their God will show strength and take action” (Dan. 11:32):

- A. Knowing God strengthens us; our strength depends on the degree of our knowledge of God (Eph. 1:17; 3:16).
- B. Only those who know God will show strength and take action (Dan. 11:32):
 1. Those who know God will be strong to take action in order to expand their horizons, extend their boundaries, and break new ground for God.
 2. On earth today God needs those who know Him in this way.

<< WEEK 38 — DAY 1 >>

Morning Nourishment

Hosea 6:6 “For I delight in lovingkindness and not sacrifice, and the knowledge of God more than burnt offerings.”

2 Pet. 1:2 “Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord.”

Although God delights in man’s sacrifices to Him, He delights in man’s knowing Him even more [Hosea 6:6]. Our knowledge of God is more important than our service to God. We cannot merely serve God without pursuing knowledge of Him. Our service to God should be based on our knowledge of Him. If we serve God but do not know Him, we will not be acceptable to God. (Crucial Truths in the Holy Scriptures, vol. 4, p. 618)

Today’s Reading

Conscience toward God means consciousness of God—the consciousness of our relation to God [cf. 1 Pet. 2:19, footnote 2]. This consciousness indicates that we are living in intimate fellowship with God and that we are keeping a conscience toward God that is good and also pure (1 Pet. 3:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3). Deep within us, there is a consciousness before God, and this consciousness regulates and guides us. (Life-study of 1 Peter, p. 180)

The spirit, the deepest and innermost part of our being, is the part of our being associated with a consciousness of God, and it enables us to contact God and have fellowship with Him. Hence, the consciousness associated with the spirit is called spiritual consciousness or God-consciousness. The soul, situated between the spirit and the body, is our psychological part, which includes the mind, emotion, and will, and it enables us to contact the psychological world. Hence, the consciousness associated with the soul is called psychological consciousness or self-consciousness. Physical consciousness enables us to sense things outside the body, self-consciousness enables us to sense ourselves, and God-consciousness enables us to sense God. The body has physical consciousness to contact things outside the body, the soul has self-consciousness to sense the things of the self, and the spirit has God-consciousness to deal with God and sense the things of God. (Further Talks on the Knowledge of Life, p. 127)

The full knowledge of the Triune God is for our participation in and enjoyment of His divine life and divine nature. It is not a mere doctrinal knowledge; it is an experiential knowledge, a knowledge that is full.

[In 2 Peter 1:2] the Greek word rendered “full knowledge” is composed of the word *gnosis* plus the prefix *epi*, which means “upon.” This word indicates a thorough, experiential knowledge. This kind of knowledge is not superficial or general. Rather, it is a knowledge that is deep, thorough, and experiential. As we have pointed out, this is not simply a mental knowledge; it is experiential knowledge in our spiritual understanding and apprehension. The full knowledge of God and of Christ is a deep, practical, thorough, and experiential knowledge of God and our Lord. This full knowledge is both the sphere in which and the means by which the Triune God can be enjoyed by us in order that we may have a peaceful situation with Him and with all men.

To grow in the knowledge of the Lord is to grow by the realization of what Christ is. This is to grow by the enjoyment of grace and realization of truth (John 1:14, 17).

Grace is the Triune God being life and the life supply to us. We need to grow in this life supply, in this nourishment. Therefore, to grow in grace means to grow in this inward source of the supply of life. At the beginning of his second Epistle Peter speaks of grace, and now at the end he charges us to grow in this grace.

Peter also encourages us to grow in the knowledge of our Lord and Savior Jesus Christ. The realization of the knowledge of our Lord equals truth, the reality of all that He is, as in John 1:14 and 17. Peter charges the believers to grow not only in grace but also in this truth. (Life-study of 2 Peter, pp. 33-34, 120)

Further Reading: Crucial Truths in the Holy Scriptures, vol. 4, pp. 573-577, 594-597

« WEEK 38 — DAY 2 »

Morning Nourishment

Exo. 33:13 “Now therefore if I have found favor in Your sight, please let me know now Your ways, that I may know You, so that I may continue to find favor in Your sight. Consider also that this nation is Your people.”

Psa. 103:7 “He made His ways known to Moses; His acts, to the children of Israel.”

To know God’s ways refers to knowing the principles by which He does things. When Abraham pleaded for Sodom, he recognized that God is righteous, and that He will never act contrary to His righteousness. Therefore, Abraham spoke to God according to the righteousness of God (Gen. 18:23-32). This means that he knew the ways by which God does things. (The Knowledge of Life, p. 146)

Today’s Reading

What are the ways of God? The ways in which God deals with us are His ways. His ways entail what He wants to do. The ways of God are the choices He makes concerning us. These are the ways of God. His ways are higher than our ways (Isa. 55:9). He has His own ordinations, and there is no room for our choice. He deals with this person in this manner and with another person in that manner. His ways are what He deems best. The ways of God imply that God acts according to His desire and choice.

The ways of God are His choices. The ways of God are what He wants to do. He wants to do things this way, and He wants to deal with us in that way. He wants to accomplish this matter but not something else. He wants us to encounter this circumstance but not that one. These are the ways of God.

After becoming Christians, we must learn to know the will of God and the work of God on the one hand, and we must learn to know the ways of God, the methods by which He deals with us on the other hand.

If we only will learn to acknowledge the Lord in all our paths as in Proverbs 3:6, we will be acknowledging God in His ways.

A great trouble today among God’s children is that we want everything to revolve around us and everything to serve our interests. But God will not allow this. He wants to bring us to the point of simply submitting to Him. When this matter is settled, all other problems vanish.

The greatest need among Christians today is to learn the lesson of knowing God’s ways and embracing them. It does not matter how it affects me or what I want...Brothers and sisters, we must not only learn to do God’s will and accept His work; we also need to love God’s ways and His decisions. We must like what God likes.

God’s holy Word shows us that we must know God and we must know His ways. God Himself can only be known by revelation, and God’s ways can only be known through submission. We know God Himself through His revelation, and we know the ways of God by being willing to be dealt with and by submitting to Him.

Many people balk at the fact that, without an unveiling of God to man, we cannot accept God’s ways. We must first have revelation before we can accept God’s ways.

We need to know God not only as our Father but as God. It is one thing to be the Father, and it is an entirely different thing to be God.

We must deal with one matter before God. If we truly intend to be worshippers of God, it is impossible to just worship Him. I am not saying that we should not worship God. We must worship God, but please remember that a day will come when God opens our eyes to know Him as more than just our Father; we will know Him also as our God. We need to see that we are not only His children but also His bondservants. When we see this revelation and meet God as God, we immediately will worship Him. However, we should not stop there. Whenever we have a revelation of God and meet Him, the result should be that we accept His ways. The result of seeing and knowing God is that we accept God’s ways. (CWWN, vol. 56, pp. 398-399, 402, 401, 410, 409, 398, 408, 398)

Further Reading: CWWN, vol. 56, “Worshipping the Ways of God,” pp. 395-418

« WEEK 38 — DAY 3 »

Morning Nourishment

John 17:3 “And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.”

Heb. 8:11 “And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.”

Brothers and sisters, it is easy to worship God while we are gathered here in the meeting because there is no price to pay. But let me repeat that all true worship comes from knowing God and receiving a revelation of God. Thank God, I know Him; therefore, I fall before Him, saying, “Everything You have done is right. You are never wrong.” This is the way to accept the ways of God.

We learn to walk step by step. If we want to learn to walk before God, we will have no future unless we can learn to worship the ways of God—not just to worship God. Our entire spiritual future hinges on our ability to worship the ways of God. Thus, all who know God must be brought to the point of saying, “I worship the ways of God. I worship the things that God has ordained for me. I worship the things God has done to me. I worship God for what He is pleased to do in me. I worship God for the things He strips from me.”

We must worship God, and we also must accept the ways in which He deals with us. (CWWN, vol. 56, “Worshipping the Ways of God,” pp. 399-400, 402)

Today’s Reading

In John 17:2 and 3 we see that eternal life has the ability to know God: “Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him. And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.” Eternal life is divine life with a special function—to know God. In order to know God, the divine person, we need the divine life.

Because as believers we have been born of the divine life, we are able to know God. In order to know a certain living thing, you need to have the life of that thing....The Lord has given us eternal life, the divine life, the life of God. The life of God certainly is able to know God. Therefore, the life of God, which has been given to us, has the ability to know God and the things of God. (Life-study of 1 John, p. 349)

When we are regenerated, His Spirit, containing His life, enters into us that we may have the capability of knowing Him from within. This knowing of Him, on the one hand, gradually increases with our inward growth of life, and, on the other hand, it also causes the life within us to grow. Because God has given us His life, we can know Him. The more His life grows within us, the more we know Him. The more we know Him, the more we will experience Him as our life, enjoy Him, and allow Him to live out through us. Thus, we may say that all the growth of our spiritual life depends on our knowledge of God. Let us pray that God may give us a spirit of wisdom and revelation so that we may really know Him (Eph. 1:17) and be “growing by the full knowledge of God” (Col. 1:10).

To know God Himself is to know the nature of God. As soon as we are regenerated and receive the life of God, we have the nature of God. Through the life of God within us, we can touch the nature of God. When we touch the nature of God, we touch God Himself; in other words, we know God Himself. Such knowledge is different from the first two steps of knowing God’s doing and His ways from without. This is knowing God Himself from within. (The Knowledge of Life, pp. 145, 147)

The divine life we receive of God is the highest; therefore, it has the highest law, the law referred to in Hebrews 8:10. By imparting His divine life into us, God puts this highest law into our spirit, from whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws. (Life-study of Hebrews, p. 411)

Further Reading: The Knowledge of Life, ch. 11

« WEEK 38 — DAY 4 »

Morning Nourishment

1 John 2:20 “And you have an anointing from the Holy One, and all of you know.”

27 “And as for you, 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.”

In the new covenant there is...the function of the law of life by which we know God in the inward way of life. Hebrews 8:11 says, “And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.” There is no need for the outward teachings, because we know the Lord by the sense of life. Some today oppose us for saying that we no longer need the teachings....[However], it is the Holy Bible that says that we do not need the teachings because we have the inner sense of life.

In this verse two Greek words are used for know: the first is ginosko, which signifies the outward, objective knowledge; the second is oida, referring to the inward, subjective consciousness. In John 8:55 the Lord Jesus told the Pharisees that they have not known (ginosko) God the Father (even in the outward, objective knowledge), but He knows (oida) the Father (in the inward, subjective consciousness). (Life-study of Hebrews, p. 413)

Today's Reading

Our inward knowledge of God is by two means: one is by the law of life, which comes from the life of God; the other is by the teaching of the anointing, which comes from the Holy Spirit of God. Because we have these two means of knowing God within us, our knowledge of God can be in two phases. The law of life primarily causes us to know the nature of God, which is the characteristic of His life. Whenever His life works and functions in us to express this characteristic, it naturally manifests the nature of God to us and causes us to know it. The teaching of the anointing primarily makes us know God Himself. This is because the teaching of the anointing comes from the Holy Spirit, and the Holy Spirit is the embodiment of God Himself. When the Holy Spirit anoints and works in us, He always anoints God Himself into us, thus causing us to know God Himself. The law of life and the teaching of the anointing cause us to know from within the nature of God and God Himself. This is what we call here the inward knowledge. (The Knowledge of Life, pp. 150-151)

In 1 John 5:20 John says that the Son of God has given us an understanding so that we may know Him who is true, or know the true One. This understanding is the faculty of our mind enlightened and empowered by the Spirit of reality (John 16:12-15) to apprehend the divine reality in our regenerated spirit. In 1 John 5:20 to “know” is the ability of the divine life to know the true God (John 17:3) in our regenerated spirit (Eph. 1:17) through our renewed mind, enlightened by the Spirit of reality.

The Lord Jesus, the Son of God, has come and has given us an understanding that we might know the genuine and real God. He has come to us by the steps of incarnation, crucifixion, and resurrection. He accomplished redemption for us, and when we repented and believed in Him, we received Him. Now that we have believed in Him and received Him, our sins have been forgiven, our darkened mind has been enlightened, and our deadened spirit has been enlivened. Furthermore, the Spirit of reality, who is the Spirit of revelation, has come into our being. This means that the Spirit of reality has been added to our quickened spirit and has shined into our mind to enlighten it. Now we have an enlightened mind and a quickened spirit with the Spirit of reality, who reveals spiritual reality to us. As a result, surely we have an understanding and are able to know the true One. Before we were saved, we did not have this understanding. But the Son of God has come to us and has given us this understanding so that we may know God. (Life-study of 1 John, pp. 348-349)

Further Reading: Further Talks on the Knowledge of Life, ch. 17; The New Covenant, second edition, ch. 8

« WEEK 38 — DAY 5 »

Morning Nourishment

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.”

Eph. 1:17 “That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.”

In 1 John 5:20 John speaks of knowing the true One. Here the word know actually means experience, enjoy, and possess. Therefore, to know the true One is to experience, enjoy, and possess the true One. In this universe only God Himself is the true One.

This Epistle reveals clearly that we have received the divine life, for we have been born of Him. Just as a child can know his father because he has the father's life, so we can know God because we have God's life. Having the divine life, we have the ability to know God. Because we have the life of God, we are able to experience God, enjoy God, and possess God. (Life-study of 1 John, p. 350)

Today's Reading

The Son of God has come through incarnation and through death and resurrection and has given us an understanding, the ability to know the true God. This understanding includes our enlightened mind, our quickened spirit, and the revealing Holy Spirit. Because our mind has been enlightened, our spirit has been enlivened, and the Spirit of reality dwells in us, we have the ability to know God, the ability to experience, enjoy, and possess the true One.

In 1 John 5:20 John twice speaks of “Him who is true.” A better translation would be “the true One.” To speak of God simply as God may be to speak in a rather objective way. However, the term the true One is subjective; it refers to God becoming subjective to us. In this verse, the God who is objective becomes the true One in our life and experience.

What is the meaning of the expression the true One? In particular, what does the word true mean? Here the Greek word translated “true” is *alethinos*, genuine, real (an adjective akin to *aletheia*, truth, verity, reality—John 1:14; 14:6, 17), opposite of false and counterfeit. Actually, the true One is the reality. The Son of God has given us an understanding so that we may know—that is, experience, enjoy, and possess—this divine reality. Therefore, to know the true One means to know the reality by experiencing, enjoying, and possessing this reality.

First John 5:20 indicates that God has become our reality in our experience. The Son of God has come through incarnation and through death and resurrection and has given us an understanding so that we may experience, enjoy, and possess the reality, which is God Himself. Now the God who once was objective to us has become our subjective reality.

In 5:20 John says that we are in the true One. We not only know the true God; we are also in Him. We not only have the knowledge of Him; we are in an organic union with Him. We are one with Him organically.

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 reality, but we are in this reality. We are in the true One.

Let us now go on to consider the last part of verse 20: “This is the true God and eternal life.” This refers to the God who has come through incarnation and has given us the ability to know Him as the genuine God and be one with Him organically in His Son Jesus Christ. All this is the genuine and real God and eternal life to us. This genuine and real God is eternal life to us so that we may partake of Him as everything for our regenerated being.

We need to pay special attention to the word this. In 5:20 John does not say, “He is”; he says, “This is.” This is the correct translation of the Greek. Furthermore, John uses the word 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. (Life-study of 1 John, pp. 350-354)

Further Reading: Life-study of 1 John, msgs. 39-40

<< WEEK 38 — DAY 6 >>

Morning Nourishment

Dan. 11:32 “And with his smooth words he will cause those who act wickedly toward the covenant to be profane. But the people who know their God will show strength and take action.”

Eph. 3:16 “That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.”

We have seen [in 1 John 5:20] that we are in the true One and in His Son Jesus Christ. 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. For this reason John uses this to refer both to the true One and to His Son Jesus Christ.

For someone who is not in the true One and Jesus Christ, They are two. But when we are in Them experientially, They are one. We have seen that to be in the true One is to be in His Son Jesus Christ. This means that in our experience of being in Them, They are one. (Life-study of 1 John, p. 354)

Today's Reading

Moreover, when we are in the true One and Jesus Christ, They are our true God and also our eternal life. First, John speaks of the true One and His Son Jesus Christ, and then he speaks of the true God. Here there may be some distinction between the true One and the true God. When we are in the true One and His Son Jesus Christ, the true One is called the true God, and His Son Jesus Christ is called eternal life. This means that first They are the true One and His Son Jesus Christ. But when we are in Them, They become the true God and eternal life.

We need a clear understanding of what this in 1 John 5:20 refers to. The word this refers to the very God who has become experiential to us through our being in Him. No longer are we outside of this God. Rather, we are in this God, and we are in the true One, in His Son Jesus Christ. Because we are in Them, God and Jesus Christ are no longer objective to us, and in our experience They are no longer two. When we are in Them, They become one to us. Therefore, John says that “this” is the true God, and “this” is eternal life. Who is “this”? “This” is the very God and the very Jesus Christ in whom we are. We may also say that “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.

We are in the true One and in Jesus Christ. Now in our experience this true One becomes the true God, and Jesus Christ becomes eternal life. Where are we now? Are we outside the true God and outside eternal life? No, we are in the true God and in eternal life. The word this includes this fact of our being in the true God and eternal life. Hallelujah, this is the true God and eternal life, and we are in this God and in this life! 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.

First John 5:20 says that the Son of God has come and has given us an understanding so that we may know the true One, and we are in the true One, which means that we are in His Son Jesus Christ. When we are in the true One and Jesus Christ, this, including the fact that we are in Them, is the true God.

Verse 20 indicates strongly that we are now experiencing the true God, and we are experiencing Him by being in Him. We experience, enjoy, and possess Him by being in Him. This, to us, is the true God and eternal life. (Life-study of 1 John, pp. 354-355)

Knowing God can strengthen us. Many times we are weak because we do not know God. Our strength depends on the degree of our knowledge of God. Only those who know God will show strength and take action [Dan. 11:32]. To take action means “to expand.” Those who know God will be strong to expand their horizons and extend their boundaries and break new ground for God. On the earth today God needs those who would know Him in this way. (Crucial Truths in the Holy Scriptures, vol. 4, p. 618)

Further Reading: Life-study of Exodus, msgs. 176-177

In those regenerated by the Lord

Various Aspects of the Inner Life — The Inner Knowledge

739

1. In those re - gen - e - rat - ed by the Lord
 There is an in - ner know - ledge boun - ti - ful;
 Thus we the out - ward teach - ings do not need,
 But God we in - ward - ly may know in full.

2. Eternal life, the highest and the best,
 Possesses full divine capacity,
 That by this life God's knowledge we may have
 More than by knowledge given outwardly.
3. The law of life is put within our mind
 And on our heart 'tis written sovereignly,
 Inwardly ruling us that God we know
 More than by teachings given outwardly.
4. Holy anointing in our spirit dwells,
 Showing the things of God to mind and heart;
 By this anointing we God's knowledge have
 More than man's teachings can to us impart.
5. We have the triune God indwelling us,
 Living and acting, working all the time,
 That by the inner sense we have of Him
 God we may know in magnitude sublime.
6. This inner knowledge obviates the need
 Of outward knowledge, human eloquence,
 But in the spirit we must ever live
 And walk according to the inner sense.
7. The more we live in Christ, the life divine,
 And by the inner consciousness behave,
 The more we'll have the inward knowledge true,
 And on our heart God will His Son engrave.
8. 'Tis by this living inward knowledge gained
 That fellowship with God in life we hold;
 'Tis by this hidden knowledge thus obtained
 God unto us His fulness doth unfold.