

Monday 2/9

Related Verses**1 John 2:27**

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.

1 John 4:4

4 You are of God, little children; and you have overcome them because greater is He who is in you than he who is in the world.

1 John 1:1-3, 5-10 (5-6, 8, 10)

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

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);

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.

5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

8 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.

9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

Related Reading

The concern of the apostle John in writing his three Epistles was the enjoyment of the Triune God. This is

The True One

also our concern today...Instead of the enjoyment of the Triune God, Christians have religion with doctrines, creeds, rituals, and practices...With religion there is all manner of vanity. We, however, need to be careful not to merely talk about truth, reality, without having the genuine experience of the divine reality.

This reality is the Father in the Son, and the Son as the Spirit dispensed into God's chosen, redeemed, and regenerated people so that they may enjoy Him as their life, life supply, and everything in the new creation life. Actually, this truth, this reality, is the enjoyment of the Triune God. (*Life-study of 3 John*, p. 5)

The fact that John's writing is based on the believers' growth in life should cause us to realize that if we would understand the Trinity,...we must be in the process of the growth in life...If we are not in the line of life pursuing the growth in life, we will not be able to understand anything concerning the Divine Trinity.

When the Triune God as revealed in this portion is ministered to believers who are not growing in life, they do not have any understanding or appreciation of what they hear. But when this is ministered to the seeking ones who are growing in life, they can understand what is ministered and are helped by it...They are very responsive when we speak concerning the all-inclusive, compound, life-giving Spirit, who is the processed Triune God. However, those Christians who are not in the line of life and who are not growing in life may wonder what we mean by such terms as *all-inclusive*, *compound*, *life-giving*, and *processed*. Praise the Lord that we have the all-inclusive, compound, life-giving Spirit, who is the processed Triune God, living, moving, and working within us!

First John 2:12-27 is a section concerning the Divine Trinity according to the believers' growth in life. In these verses the Trinity is covered in a very positive and meaningful way...The teaching of the divine anointing concerns the Divine Trinity, but this teaching is according to our growth in life...The more we grow in life, the more we will be concerned with the Trinity.

The entire New Testament is structured with the Trinity. In Ephesians, for example, every chapter is

structured with the Trinity. Second Corinthians 13:14 says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." This verse at the very end of 2 Corinthians indicates that the whole book of 2 Corinthians is concerned with the grace of Christ, the love of God, and the fellowship of the Holy Spirit. We also see the Trinity in the book of Revelation: "Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth" (1:4b-5a). Here we see that the mysterious book of Revelation opens with the Trinity, for in this book also the Trinity is the basic structure...If the Divine Trinity were removed from the Scriptures, there would not be any reality of the divine revelation in the Scriptures.

In 1 John only sixteen verses are devoted to the mysterious, all-inclusive, compound anointing (2:12-27). If we study these verses carefully and get into the depths of them, we will see that the Divine Trinity is here and that the Trinity is covered according to the growth in life of the believers. (*Life-study of 1 John*, pp. 165, 158-159)

Further Reading: *Life-study of 1 John*, msgs. 19, 32

Tuesday 2/10

Related Verses**1 John 3:1**

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

13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

14 And we have beheld and testify that the Father has sent the Son as the Savior of the world.

1 John 2:1, 3-10 (3-5, 8)

1 My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous;

3 And in this we know that we know Him, if we keep His commandments.

4 He who says, I know Him, and does not keep His commandments is a liar, and the truth is not in this one; 5 But whoever keeps His word, truly in this one the love of God has been perfected. In this we know that we are in Him.

6 He who says he abides in Him ought himself also to walk even as He walked.

7 Beloved, I am not writing a new commandment to you but an old commandment, which you have had from the beginning; the old commandment is the word which you heard.

8 Yet again a new commandment I am writing to you, which is true in Him and in you because the darkness is passing away and the true light is already shining.

9 He who says he is in the light and yet hates his brother is in the darkness until now.

10 He who loves his brother abides in the light, and there is no cause of stumbling in him;

Related Reading

In 1 John 3: 1 John refers to the divine birth and to the begetting Father...He is the source of the divine life, the One of whom we have been born with this life. The love of God was manifested by His sending of His Son to die for us (4:9; John 3:16) in order that we might have His life and thus become His children (1:12-13). God's sending of His Son was that He might beget us.

We have been begotten of the Father, the source of life, to be the children of God [cf. 1 John 2:29]—God being the Owner of the children. We partake of the Father's life to express the Triune God. (*Life-study of 1 John*, p. 222)

[In 1 John 4:13] the words in this mean in the fact that God has given to us of His Spirit, we know that we abide in Him and He in us. The Spirit, whom God has given to dwell in us (James 4:5; Rom. 8:9, 11), is the witness in our spirit (v. 16), witnessing that we dwell in God and God in us. The abiding Spirit, that is, the indwelling Spirit, is the element and sphere of the mutual abiding, the mutual indwelling, of us and God. By Him we are assured that we and God are one, that we abide in each other, indwelling each other mutually. This is evidenced by our living, a living that habitually expresses His love.

First John 4:13 indicates that we may know that we abide in God. To abide in God is to dwell in Him, to remain in our fellowship with Him, that we may experience and enjoy His abiding in us. This is to practice our oneness with God according to the divine anointing (2:27) by living a life that practices His righteousness and His love. It is all carried out by the operation of the all-inclusive compound Spirit, who dwells in our spirit and who is the basic element of the divine anointing.

In 4:13 John also says that God "has given to us of His Spirit." In Greek of literally means "out of." God has given to us out of His Spirit. This closely resembles, and almost repeats, the word in 3:24, which proves that this does not mean that God has given us something of His Spirit, such as the various gifts in 1 Corinthians 12:4, but that He has given the Spirit Himself as the all-inclusive gift (Acts 2:38). *Out of His Spirit* is an expression that implies that the Spirit of God, whom God has given to us, is bountiful and without measure (Phil. 1:19; John 3:34). By such a bountiful, immeasurable Spirit we know with full assurance that we and God are one and that we abide in Him and He in us.

God abides in us, and we abide in Him. This is a matter of coherency, of mingling, of organic union. God is not only in us; He abides in us, dwells in us. Through this mingling, this organic union, He becomes us, and we become Him. Therefore, since God is love, this love becomes our constitution. Because we become what He is, our love for others will actually be God Himself. We love others with God as love. Because God abides in us and we abide in Him, we love with God Himself as love.

The Father's sending of the Son to be our Savior [1 John 4:14] is an external act, so that through our confessing of the Son He can abide in us and we in Him (v. 15). The apostles have beheld and testify this. This is the outward testimony. In addition to this, God's internal act toward us is the sending of His Spirit to dwell in us as inward evidence that we abide in Him and He in us (v. 13).

In verses 9, 10, and 14 the apostle John says three times that God has sent His Son. God sent the Son that we might live through Him; He sent the Son as a

propitiation for our sins; and He sent the Son as the Savior of the world. (*Life-study of 1 John*, pp. 302-304)

Further Reading: *Life-study of 1 John*, msgs. 26, 34

Wednesday 2/11

Related Verses

1 John 5:20

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

13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

1 John 2:20-27 (20-21, 24, 27)

20 And you have an anointing from the Holy One, and all of you know.

21 I have not written to you because you do not know the truth, but because you know it and because no lie is of the truth.

22 Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.

23 Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.

24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

25 And this is the promise which He Himself promised us, the eternal life.

26 These things I have written to you concerning those who lead you astray.

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.

Related Reading

The word come [in 1 John 5:20] indicates that the Son of God has come through incarnation to bring God to us as grace and reality (John 1:14) that we may have the divine life, as revealed in John's Gospel, to partake of God as love and light, as unveiled in this Epistle.

In 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. (*Life-study of 1 John*, p. 344)

The understanding spoken of in 1 John 5:20 involves our mind, our spirit, and the Spirit of reality. According to our natural being, our spirit is deadened, and our mind is darkened...How can someone with a deadened spirit and a darkened mind know the invisible God? This is impossible.

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.

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.

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. For example, a dog cannot know human beings, because a dog does not have a human life. It takes human life to know human beings. The principle is the same with knowing God. The Lord has given us eternal life, the divine life, the life of God...The life of God, which has been given to us, has the ability to know God and the things of God.

First John 5:20 speaks of knowing the true One. Here the word know actually means "experience, enjoy, and possess..."...In this universe only God Himself is the true One. We need God's life in order to experience, enjoy, and possess Him.

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...Because we have the life of God, we are able to experience God, enjoy God, and possess God. (*Life-study of 1 John*, pp. 344-345)

Further Reading: *Life-study of 1 John*, msg. 39

Thursday 2/12

Related Verses**John 1:14**

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

15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

1 John 3:16-24 (16-18, 23)

16 In this we know love, that He laid down His life on our behalf, and we ought to lay down our lives on behalf of the brothers.

17 But whoever has the livelihood of the world and sees that his brother has need and shuts up his affections from him, how does the love of God abide in him?

18 Little children, let us not love in word nor in tongue but in deed and truthfulness.

19 And in this we will know that we are of the truth, and we will persuade our heart before Him,

20 Because if our heart blames us, it is because God is greater than our heart and knows all things.

21 Beloved, if our heart does not blame us, we have boldness toward God;

22 And whatever we ask we receive from Him because we keep His commandments and do the things that are pleasing in His sight.

23 And this is His commandment, that we believe in the name of His Son Jesus Christ and love one another, even as He gave a commandment to us.

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.

Related Reading

The Son of God, who has come to us in incarnation and through death and resurrection, has given us the understanding, the ability, to know the true God. This understanding, this knowing ability, includes our enlightened mind, our enlivened spirit, and the Spirit of reality...To know God is to experience Him, enjoy Him, and possess Him.

In 1 John 5:20 John twice speaks of "Him who is true." A better translation would be "the true One."...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. (*Life-study of 1 John*, p. 347)

What is the meaning of the expression *the true One*? In particular, what does the word *true* mean? The Greek word translated "true" [v. 20] is *alethinos*, "genuine, real" (an adjective akin to *aletheia*, "truth, verity,

reality”—John 1:14; 14:6, 17), as opposed to 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.

We not only know the true God; we are also in Him [v. 20]. 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.

In 5:20 John says, “We are in Him who is true, in His Son Jesus Christ.” To be in the true God is to be in His Son Jesus Christ. Since Jesus Christ as the Son of God is the very 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.

Let us consider in more detail John’s word “we are in Him who is true, in His Son Jesus Christ.” Notice that there is a comma after the word *true*. In the original Greek text there is no punctuation at all. Hence, translators differ concerning whether or not a comma should be placed after *true*.

Moreover, there is a question whether the phrase *in His Son Jesus Christ* is in apposition to *in Him who is true*, or is an adverbial phrase...If this phrase is in apposition to *in Him who is true*, the meaning would be that to be in the true One is equal to being in His Son Jesus Christ. If *in His Son Jesus Christ* is an adverb, then this phrase indicates that we are in the true One by being in His Son Jesus Christ.

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The reason we need to consider this matter is that it is vital to our spiritual experience.

After much study I have come to the conclusion that either way we understand the function of the phrase *in His Son Jesus Christ*, the outcome is the same...If the latter phrase is in apposition to the former, the meaning is that to be in the true One is equal to being in His Son Jesus Christ. This would also indicate that the true One and Jesus Christ are one in the way of coinherence...If *in His Son Jesus Christ* is a modifier, the meaning is that we are in the true One by being in His Son Jesus Christ. (*Life-study of 1 John*, pp. 347-349)

Further Reading: *Life-study of 1 John*, msg. 40

Friday 2/13

Related Verses

Col. 2:9

9 For in Him dwells all the fullness of the Godhead bodily,

1 John 3:24

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 4:4-13 (4, 6-7, 9, 11)

4 You are of God, little children; and you have overcome them because greater is He who is in you than he who is in the world.

5 They are of the world; therefore they speak out of the world, and the world hears them.

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.

7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.

8 He who does not love has not known God, because God is love.

9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

11 Beloved, if God has loved us in this way, we also ought to love one another.

12 No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.

13 In this we know that we abide in Him and He in us, that He has given to us of His Spirit.

Related Reading

Let us now go on to consider the last part of 1 John 5:20: “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...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...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. 349-350)

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.

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.

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.

Now in our experience this true One becomes the true God, and Jesus Christ becomes eternal life. Where are we now?...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.

Verse 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.

If we are not in God, we cannot say from experience that to us He is true. Of course, He would still be true in Himself, but we could not testify that in us He is true. But since we are in the true One, to us He is the true God. Furthermore, Christ is eternal life to us. If we were not in Him, Christ would still be eternal life in Himself, but He would not be eternal life to us. Because we are now in Him, to us Jesus Christ is eternal life. (*Life-study of 1 John*, pp. 350-351)

Further Reading: *The Conclusion of the New Testament*, msg. 397

Saturday 2/14

Related Verses

1 John 4:16

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 5:1-8, 11-13 (6-8, 11-13)

1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.

2 In this we know that we love the children of God, when we love God and do His commandments.

3 For this is the love of God, that we keep His commandments; and His commandments are not burdensome.

4 For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world -- our faith.

5 And who is he who overcomes the world except him who believes that Jesus is the Son of God?

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.

7 For there are three who testify,

8 The Spirit and the water and the blood, and the three are unto the one thing.

11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

12 He who has the Son has the life; he who does not have the Son of God does not have the life.

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.

Related Reading

First John 5:20 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.

In verse 20 we have the crucial conclusion of the entire Epistle of 1 John. This Epistle reveals that now we are truly one with the Triune God, and He becomes true,

real, to us. He becomes reality and life to us because we are in Him. (*Life-study of 1 John*, p. 351)

In 1 John 5:2 1 John goes on to conclude “Little children, guard yourselves from idols.” The word *guard* means to garrison ourselves against attacks from without, such as the assaults of the heresies. Idols refers to the heretical substitutes for the true God that were brought in by the Gnostics and Cerinthians...The idols here also refer to anything that replaces the real God. As genuine children of the genuine God, we should be on the alert to guard ourselves from these heretical substitutes and from all vain replacements for our genuine and real God, with whom we are organically one and who is eternal life to us.

Before we were saved, we were outside of God. God was true in Himself, but we could not say in our experience that He was true to us. But after we believed in the Lord Jesus, we entered into God. Therefore, 5:20 says not only that we know the true One but also that we are in the true One. We have seen that to be in the true One means that we are in His Son Jesus Christ. Because we are in God, He now experientially becomes true to us. Likewise, because we are in Jesus Christ, He becomes experientially true to us. Due to our experience of God and Christ by being in God and in Christ, we can say that this is the true God and eternal life.

In doctrine, there may be a distinction between God, Christ, and eternal life, but in our experience they are one...“This is the true God and eternal life.” This sentence is not merely the conclusion of verse 20; it is actually the conclusion of the entire book. What this Epistle reveals is the true God and eternal life. (*Life-study of 1 John*, pp. 351-352)

According to 1 John 5:20, we not only experience and enjoy the Triune God, but we are in Him: “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.”...Only our Triune God is true; everything and everyone else is false. John tells us that we are in the True [Gk.], in His Son Jesus Christ. No longer are we outside the True, and no longer are we outside His Son Jesus Christ.

The true God becomes our experience as eternal life. This is the basic factor of John's first Epistle.

In 1 John 5:20 we have the true One, Jesus Christ, the true God, and eternal life. In John's concept all of these are one. However, in doctrine they are four: the true One, His Son Jesus Christ, the true God, and eternal life. But in our experience they are one. When we are in the true One, we are in His Son Jesus Christ. Then the true One becomes our God, and His Son Jesus Christ becomes eternal life to us. This eternal life is actually the true God. Furthermore, because the true God is real to us, in our experience He becomes our eternal life. This is the true God and eternal life. (*Life-study of 2 John*, pp. 13-14)

Further Reading: *Life-study of 1 John*, msg. 40

Lord's Day 2/15

Related Verses

1 John 5:14-21

14 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us.

15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.

17 All unrighteousness is sin, and there is sin not unto death.

18 We know that everyone who is begotten of God does not sin, but he who has been begotten of God keeps himself, and the evil one does not touch him.

19 We know that we are of God, and the whole world lies in the evil one.

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.

21 Little children, guard yourselves from idols.

Further Reading:

Further Reading: *Life-study of 1 John*, msg. 40

Hymn: #610

1 God's Spirit His transmission is,
In Him God enters into us;
It is in Him that God in Christ
May be experienced by us.

2 God as the Father is the source,
And God the Son doth Him express;
God as the Spirit enters us,
That God as all we may possess.

3 The Father, who is veiled in light,
The Son to man hath fully shown;
The Spirit then transmitteth Him
That He may inwardly be known.

4 The Son within the Father is,
And now the Spirit is the Son.
The Spirit, Son, and Father God
Are now in us and with us one.

5 God as the Father in the Son
Has been embodied and expressed,
And God the Spirit is the Son's
Reality to be possessed.

6 May God the Father's love to us
In God the Son as grace be known,
Thru God the Spirit's fellowship,
That God our portion we may own.

Churchwide Truth Pursuit of Genesis

Level 1—Sequential Life-study Reading

Scripture Reading and Copying: Gen. 39

Assigned Reading: *Life-study of Genesis*, msg(s). 93-94

Level 2—Topical Study

Crucial Point: Joseph's Dreams Concerning God's People as Sheaves of Life and as the Sun, the Moon, and the Stars of Light

Scripture: Gen. 37:1-11

Assigned Reading: *Life-study of Genesis*, msg(s). 92, 110

Supplemental Reading: *Truth Lessons, Level Three*, Vol. 1, ch. 10

Study Questions: See the church website at
churchinnyc.org/bible-study