

## WEEK 3 — OUTLINE

### The Word of God Being a Realm of Light in the Experience of God's Loving Seekers

Scripture Reading: 1 John 1:5-7; Isa. 50:10-11; Psa. 36:9; 119:130, 105; 19:8b

#### << DAY 1 >>

**I. The function of the Word is the function, or operation, of God Himself (1 Thes. 2:13; Phil. 2:13).**

**II. The divine light is the nature of God's expression; it is the source of the divine truth (1 John 1:5-6):**

A. Light is God's shining, God's expression; when God is expressed, the nature of that expression is light (v. 5):

1. To walk in the divine light is to live, move, act, and have our being in the divine light, which is God Himself (v. 7).
2. The shining of the divine light makes old things new (2:7-8).
3. If we are under God's dispensing, we participate in God's nature as light and are constituted with this element of His nature (1:5; 2 Cor. 4:6).

B. The divine light is the source of the divine truth (John 1:5, 9; 18:37):

1. When the divine light shines upon us, it becomes the truth, which is the divine reality (8:12, 32).
2. When the divine light shines, the divine things become real to us.
3. Because light is the source of truth, and truth is the issue of light, when we walk in the light, we practice the truth (1 John 1:6-7).

#### << DAY 2 >>

**III. Whenever we have no light, we should trust in the name of Jehovah and not kindle a fire and walk into the light of this fire (Isa. 50:10-11):**

A. Light comes from God alone, not from man (v. 10).

B. Spiritual darkness cannot be removed by human fire, which never brings in genuine spiritual light; our own fire cannot be the source of spiritual light (v. 11):

1. A Christian cannot advance in the spiritual pathway by his own fire; he should trust in the name of Jehovah and rely on his God.
2. Spiritual light does not come from our own feelings or thoughts.
3. The more a person searches inwardly for light, the more he will not find light,

because light is not there.

- C. We should not replace God's light with our own light; rather, we should always receive light from God (1 John 1:5; John 8:12).

#### **IV. In God's light we see light (Psa. 36:9):**

- A. Through God's light we see light and the true condition of things:
  - 1. The first light in Psalm 36:9 is the enlightening light, and the second light denotes the true nature of things.
  - 2. We see the true nature of anything only when we are in God's light (1 John 1:5-7):
    - a. We must live in God's light before we can be one who sees.
    - b. Only those who live in God's light will see light and the true nature of things.
    - c. If a man is under God's light, he will discern the intrinsic nature of things.
- B. When we are in God's light, we see what God sees; this is seeing light in God's light (Psa. 36:9).

### **<< DAY 3 >>**

#### **V. God is light (1 John 1:5), and this light is consolidated in the Word; therefore, the Word of God is the embodiment of God as the divine light:**

- A. The Word is the consolidation of the divine light, so whenever we come to the Word, we should sense that we are in an atmosphere of light (Psa. 36:9).
- B. If we come to the Word with a proper attitude, we will be in the light and under the light and not merely receive light (1 John 1:7).

#### **VI. In the experience of God's loving seekers, the Word of God is a realm of light (Psa. 36:9):**

- A. Because the Word is a realm of light, the opening of God's words gives light (119:130).
- B. In the Word as a realm of light, God's word is a lamp to our feet and a light to our path (v. 105).
- C. In the Word as a realm of light, the Word enlightens our eyes (19:8b).
- D. In the Word as a realm of light, the prophetic word is a lamp shining in a dark place, until the day dawns and the morning star rises in our hearts (2 Pet. 1:19).
- E. In the Word as a realm of light, we are constituted with the truth as the shining of light (John 8:12, 32).
- F. In the Word as a realm of light, we walk in the light as God is in the light, and we have fellowship with one another (1 John 1:7, 5).

## « DAY 4 »

- G. In the Word as a realm of light, we become light in the Lord (Eph. 5:8a; John 8:12; Matt. 5:14a).
- H. In the Word as a realm of light, we walk as children of light and have the fruit of the light in goodness, righteousness, and truth (Eph. 5:8b-9):
1. As God is light, so we, the children of God, are children of light (1 John 1:5; John 1:12-13; 12:36).
  2. The fruit of the light is related to the Triune God:
    - a. Goodness denotes God the Father, for the only One who is good is God (Matt. 19:17).
    - b. Righteousness denotes God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure (Rom. 5:17-18, 21).
    - c. Truth denotes God the Spirit, for He is the Spirit of reality (John 14:17; 1 John 5:6c).
- I. In the Word as a realm of light, we experience the kingdom as the shining of the reality of the Lord Jesus (Mark 9:1; Matt. 16:28—17:2):
1. The shining forth of the Lord Jesus on the mountaintop was the coming of the kingdom (Mark 9:1; Matt. 17:2).
  2. The kingdom is the Lord Jesus shining over us, and the kingdom is the spreading of the Lord Jesus by shining over us.

## « DAY 5 »

### **VII. Whether or not the Word is a realm of light to us in our experience depends on our attitude and condition in coming to the Word:**

- A. We need to humble ourselves, having no confidence in ourselves but looking to the Lord for mercy (Isa. 57:15; 66:2).
- B. All the chambers of our being should be open to receive the Lord's shining (Prov. 20:27).
- C. We need to deal with our heart and have a proper heart toward the Lord (Luke 8:15):
1. Whenever we come to the Word, we should exercise our heart, seek the Lord with all our heart, and not have a divided heart (Jer. 29:13; 24:7).
  2. If we would receive light through the Word, we need to deal with the hindrances and frustrations in our heart (Luke 8:13-15; Matt. 18:35).
- D. Our eye must be single so that our whole body will be full of light (6:22-24):
1. If we store up our treasure both in heaven and on earth, our spiritual vision will be blurred (vv. 23-24).

2. If we focus our eyes on one thing, our vision will be single, and our whole body will be full of light (vv. 33, 22; Luke 11:34-36).

**<< DAY 6 >>**

- E. We should not manufacture light; instead, we should rely on the Lord to enlighten us (Isa. 50:10-11):
1. If we gird ourselves with self-made light, though we may walk into the light of our own fire for a while, in the end we will lie down in torment (v. 11b).
  2. Only God is light, only God is the source of light, and only in the light of God can we see light (Psa. 36:9).
- F. We need to be on the third story of the ark, under the skylight, the unique window, receiving light from the Lord through the ministry of the age (Gen. 6:16):
1. In God's economy and in God's church there is only one window, one revelation, and one vision.
  2. We need to serve God according to the vision of the age, which comes through the ministry of the age.
- G. If we are pure in heart in seeking God, we will see God, who is light (Matt. 5:8; 1 John 1:5).

## << WEEK 3 — DAY 1 >>

### Morning Nourishment

**1 John 1:5-6** 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. If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth.

When we speak of the function of the law as the living word of God, we are actually speaking of the function or operation of God Himself. The function of the Word of God is the operation of God.

In themselves the printed letters of the Bible are not light and cannot give us light. At most, the Bible in letters can give us knowledge. Light comes only from God Himself. Thus, if we would receive light from the Word of God, we must contact God as we read it. This indicates that the function of the Word of God is the function of God Himself, God's own working. (Life-study of Exodus, pp. 678-679)

### Today's Reading

Love as the nature of God's essence is the source of grace, and light as the nature of God's expression is the source of truth. When the divine love appears to us it becomes grace, and when the divine light shines upon us it becomes truth. (Life-study of 1 John, pp. 300-301)

God is love (1 John 4:8). Love is God's intrinsic nature. God is also light (1 John 1:5). Light is God's shining, His expression. Love refers to what God is intrinsically within Himself, and light refers to God's expression. (Life-study of Luke, pp. 497-498)

To walk in the divine light is not merely to dwell in this light; it is to live, move, act, do things, and have our being in the divine light, the light which is actually God Himself. When we dwell, live, and have our being in God, we walk in the divine light, which is the expression of God.

After any kind of human commandment has been given, it gradually becomes old. Human commandments are not living. Because these commandments are not living, they never dawn and they never shine. But the commandment given by the Lord is His living word. Because His commandment is His living word, this word shines. When this living word dawns in the darkness, it dawns with heavenly light. The shining of heavenly light makes old things new. In particular, it makes the old commandment new, fresh, and full of light. (Life-study of 1 John, pp. 62, 145)

If we are under God's dispensing, surely we shall participate in God's nature as Spirit, love, and light. Then we shall become those who are living in Spirit, love, and light in the sense that we have been constituted of these elements of God's nature. (The Conclusion of the New Testament, p. 71)

In 1 John 1:5 John says, "...God is light and in Him is no darkness at all." In verse 7 he speaks a further word concerning light: "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." As we have indicated, the divine light is the nature, the essence, of God's expression and the source of the divine truth. (Life-study of 1 John, p. 75)

When the light shines upon us, it becomes the truth. In Romans 8 Paul encourages us to walk according to the spirit, but in John's second and third Epistles, also written in a time of degradation, John speaks of walking in the truth. (Truth Messages, p. 8)

When the divine light shines, we see all the different truths, and these truths are realities. But when we do not have the divine light but are rather in darkness, we have the sense that everything is vanity and emptiness. I would ask you to consider your experience. When you are in the divine light, you can see the truth, the reality.

Light is the essence of God's expression. We may say that light is God expressed. When we walk in this light, truth will come forth, for truth is the issue of light. Light is the source of truth, and truth is the issue, the outcome, of light. Therefore, when we abide in the divine light and walk in the light, we practice the truth. (Life-study of 1 John, pp. 62, 71)

Further Reading: Life-study of 1 John, msgs. 7, 9-11

## « WEEK 3 — DAY 2 »

### Morning Nourishment

Isa. 50:10 Who among you fears Jehovah; who hears the voice of His servant; who walks in darkness and has no light? Let him trust in the name of Jehovah, and rely on his God.

Psa. 36:9 For with You is the fountain of life; in Your light we see light.

God's children must not be obsessed. Those who are obsessed do not see the true nature of things...We will consider the way to see the true nature of things and the way to be saved from obsession.

Isaiah 50:10 is not that easy to understand....[It] means, "Is there anyone among you who fears the Lord and obeys the voice of His servant?" If someone wants to obey the voice of the Lord's servant yet walks in darkness and does not have the light, what should he do? He should "trust in the name of Jehovah, / And rely on his God."

Spiritual darkness cannot be removed by human fires. Light comes from God alone and does not come from man. Man's fire will never bring about genuine spiritual sight [v. 11]. (CWWN, vol. 36, pp. 268-269)

### Today's Reading

Our own fire can never be the source of spiritual light. Some Christians have said, "How can you say that I was wrong? I do not think that I was at all wrong. I do not feel that I was wrong at all." You may think that you are not wrong, you may feel that you are not wrong, and you may believe that you are not wrong, but are you reliable? Some Christians have said, "I have considered a certain matter for a long time. I can say for sure that it should be done this way or that way." Can you make judgment just because you have thought a matter over? According to God's Word, this is not the way for Christians to know things. You can try your best to think, but what you come up with is just human fire. A Christian cannot go on in the spiritual pathway by his own fire. He should trust in the name of the Lord and rely upon his God. Only then will he see and only then will he be able to go on in the spiritual pathway. Many times, the more we think by ourselves, the more confused and deceived we become. We must see that spiritual light does not come from our feelings or our thoughts. The more a person searches inwardly for light, the more he will not find light, because light is not there.

What we consider as sweet may not be sweet, and what we consider as bitter may not be bitter. What we consider as light may not be light, and what we consider as darkness may not be darkness. We should not replace God's light with our own light; we should receive our light from God.

Let us read Psalm 36:9: "For with You is the fountain of life; / In Your light we see light." This shows us that through God's light, a man sees light and the true condition of things. "In Your light we see light." The first light is the enlightening light, and the second light denotes the true nature of things. This means that we can only see the true nature of anything when we are in the light of God. One only sees the true nature of something when he lives in God's light.

Brothers and sisters, it makes a great difference where we live. We must live in God's light before we can be one who sees....First John 1:5 says, "God is light." All those who know God know the light. We can find God from those who know the light.

Those who do not have the light may consider some things very good. But those who have the light will discern the true nature of these things. Only those who live in God's light will see light. Only those who live in God's light will see the true nature of things. When a man is under the strong light of the sun, there is no need for him to use a torchlight. Those who are under God's light have no need of human fire. If a man lives in God's light, the true nature of things will be as clear and bright as light itself. If a man is under God's light, he will discern the intrinsic nature of things....When we are in God's light we see what God sees. This is seeing the light in the light. (CWWN, vol. 36, pp. 269, 271, 269-270)

Further Reading: CWWN, vol. 36, pp. 257-271; vol. 44, chs. 112, 117-119

## « WEEK 3 — DAY 3 »

### Morning Nourishment

Psa. 119:105 Your word is a lamp to my feet and a light to my path.

130 The opening of Your words gives light, imparting understanding to the simple.

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.

We praise the Lord that the word spoken by God has been written and printed....Although the Bible is so available, whether or not we receive blessing from it depends on our condition....If our heart is proper when we come to the Word, we shall enter into the realm of light. God is light (1 John 1:5), and this light is consolidated in the Word. This means that the Word of God is the embodiment of God as the divine light. (Life-study of Exodus, pp. 706-707)

### Today's Reading

Whenever we come to the Word, we come to the light, because the Word is the embodiment of God, and God is light (1 John 1:5). When you stand under the light of the sun, you do not need to receive light, for you are already in the light. Likewise, when we come to the Word with a proper attitude, we have the sense that we are in the light and under the light and are not merely receiving light. Then, the whole Bible in our experience becomes a book of light. No matter where we may be in our reading, we sense that the Bible is a shining light.

As the embodiment of God, the unique light, the Word of God is a shining light. This light is actually God Himself in the Word. Because the Word is the condensation of the divine light, we enter into an atmosphere of light whenever we come to the Word. This is like entering into a lighted room. When we are in a lighted room, we do not simply receive light, but we are in a realm of light.

[Psalm 119:130 indicates that] the Word has an opening. This means that the Bible has an entrance, a gate. According to my experience, the bar to this gate is not on the inside but on the outside. It is on our side of the gate. This means that if the gate is closed, we are the ones who have closed it.

In verse 105 the psalmist says a practical word about light: "Your word is a lamp to my feet / And a light to my path." This is not a matter of doctrine or teaching but of experience in the daily life of the psalmist. Step after step in his daily life, the Word was his light.

Psalm 19:8b says, "The commandment of Jehovah is clear, / Enlightening the eyes." This verse indicates that God's living Word enlightens our eyes. If we do not sense that we are in light when we come to the Word, this is a sign that our condition is not right. It is not adequate simply to pray that the Lord will give us light. We need to humble ourselves, have a thorough dealing with the Lord, and ask Him to have mercy on us. (Life-study of Exodus, pp. 696-698)

[In 2 Peter 1:19] Peter likened the word of prophecy in the Scripture to a lamp shining in a dark place. This indicates that (1) this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness; and (2) the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for their mental apprehension), guiding them to enter into a bright day, even to pass through the dark night until the day of the Lord's appearing dawns. Before the Lord as the sunlight appears, we need this word as light to shine over our footsteps. (2 Pet. 1:19, footnote 2)

Light is the source of truth, and truth is the shining of light. If we know only doctrine and lack the truth, we do not have light. Once doctrine becomes truth to us, light shines within us, and we have light. To know the Lord's recovery in truth implies both doctrine and light, for the doctrines in the Bible convey truth, and truth is the shining of God as the divine light. (Basic Principles concerning the Eldership, p. 89)

Further Reading: Life-study of Exodus, msgs. 59-60

## << WEEK 3 – DAY 4 >>

### Morning Nourishment

**Eph. 5:8-9** For you were once darkness but are now light in the Lord; walk as children of light (for the fruit of the light consists in all goodness and righteousness and truth).

In Ephesians 5:8 Paul says, “For you were once darkness but are now light in the Lord; walk as children of light.” We were once not only dark, but darkness itself. Now we are not only the children of light, but light itself (Matt. 5:14). As light is God, so darkness is the devil. We were darkness because we were one with the devil. Now we are light because we are one with God in the Lord.

In this verse Paul exhorts us to “walk as children of light.” As God is light, so we, the children of God, are also the children of light. Because we are now light in the Lord, we should walk as children of light. (Life-study of Ephesians, p. 425)

### Today’s Reading

After commanding us to walk as children of light, Paul inserts in Ephesians 5:9 a parenthetical statement regarding the fruit of the light, saying that “the fruit of the light consists in all goodness and righteousness and truth.” Goodness is the nature of the fruit of the light; righteousness is the way or the procedure to produce the fruit of the light; and the truth is the reality, the real expression of the fruit of the light. This expression is God Himself. The fruit of the light must be good in nature, righteous in procedure, and real in expression so that God may be expressed as the reality of our daily walk.

It is significant that in speaking of the fruit of the light Paul mentions only three things: goodness, righteousness, and truth. He does not speak of holiness, kindness, or humility. The reason he mentions just three things is that the fruit of the light in goodness, righteousness, and truth is related to the Triune God. Goodness refers to the nature of the fruit of light. The Lord Jesus once indicated that the only One who is good is God Himself (Matt. 19:17). Hence, goodness here denotes God the Father. God the Father as goodness is the nature of the fruit of the light.

Notice that here Paul speaks not of the work of the light nor of the conduct of the light, but of the fruit of the light. Fruit is a matter of life with its nature. The nature of the fruit of the light is God the Father.

We have pointed out that the righteousness denotes the way or the procedure of the fruit of the light. Righteousness is the procedure by which the fruit of the light is produced. In the Godhead, the Son, Christ, is our righteousness. He came to earth to produce certain things according to God’s procedure, which is always righteous. Righteousness is God’s way, God’s procedure. Christ came to accomplish God’s purpose according to His righteous procedure. Therefore, the second aspect of the fruit of the light refers to God the Son.

The truth is the expression of the fruit of the light. This fruit must be real; that is, it must be the expression of God, the shining of the hidden light. No doubt, this truth refers to the Spirit of reality, the third of the Triune God. Therefore, the Father as the goodness, the Son as the righteousness, and the Spirit as the truth, the reality, are all related to the fruit of the light.

Ephesians 5:9 is the definition of walking as children of light. If we walk as the children of light, we shall bear the fruit described in verse 9. (Life-study of Ephesians, pp. 426-427)

The shining forth of the Lord Jesus on the mountaintop was the coming of the kingdom. This is not merely a dispensation or a sphere. Our vocabulary is inadequate to describe it. The transfiguration, the shining of the Lord Jesus on the mountain, was the coming of the kingdom in power! The kingdom is simply the Lord Jesus shining over you. I hope this sentence will make a deep impression on you: the kingdom is the shining of the Lord Jesus, and the kingdom is the spreading of the Lord Jesus by shining over you. (The Kingdom, pp. 24-25)

Further Reading: Life-study of Ephesians, msg. 50; Life-study of 3 John, msg. 1

## « WEEK 3 — DAY 5 »

### Morning Nourishment

Luke 8:13-15 ...Those on the rock...receive the word with joy; yet these have no root, who believe only for a while, and in time of trial they draw back....That which fell into the thorns...are utterly choked by anxieties and riches and pleasures of this life, and do not bring any fruit to maturity. But that which is in the good earth, these are those who in a noble and good heart hear the word and hold it fast and bear fruit with endurance.

Whether or not the Bible is shining in our experience depends on our attitude and condition. If we are humble and ask the Lord for mercy, the Bible will be to us a book of light. After reading a portion of the Word, you may not have much understanding, but you have the sense that you are in light. This proves that the Bible is the divine Word. You do not have the sense that you are in light when you read a newspaper or magazine. But if you read the Word or pray-read some verses of the Scriptures with a sincere heart and in an attitude of humility, you will be conscious of having been brought into light. Whenever we come to the Word in a proper way, we have the conviction that we have come into the light and are in a sphere of light. Then spontaneously we receive light, and we become people who are absolutely in light. (Life-study of Exodus, p. 696)

### Today's Reading

The Bible requires more of us than any other book. The Bible demands that we humble ourselves and put aside our self-confidence and self-assurance. In coming to the Word, we need to pray that the Lord will have mercy on us....Let us learn to pray, "Lord, have mercy on me. I don't want to be covered by anything, and I don't want to have anything between You and me. Lord, grant that there will be nothing between us." This should be not only our prayer but also our attitude toward the Lord. (Life-study of Exodus, pp. 693-694)

To have our spirit regenerated is simple. We confess our sins and receive the Lord. Then we have the Spirit of God within. To be transformed in our soul, however, is not easy. It needs the lamp of the Lord to search all the inner chambers. There are very few who have opened all their inner chambers to Him. (Life Messages, vol. 2, p. 235)

Another problem with the heart is related to things that cover you, separate you from the Lord, or frustrate your contact with the Lord. In reading the Word of God, you may cry out to the Lord and be desperate to receive something from the Lord. However, there may be hindrances or frustrations within you.

We know from our experience that at times we struggle with the Lord, perhaps over the issue of consecration. We may not be willing to consecrate ourselves, to be subdued by the Lord, or to be convinced by Him....Even though the Lord speaks to us again and again, we still are not willing to be convinced, because His speaking is contrary to our opinion. We cling to our concept and insist on it. Such an insistence is a veil that covers our heart. Do you think that you can receive help from the Word if your heart is covered in this way?

If we want to receive blessing from the Word of God, we must first deal with our heart and turn to the Lord absolutely and with our whole heart. We also need to deal with anything in our heart that is negative or that causes separation between us and the Lord. If we deal with our heart and with the negative things between us and the Lord, our condition is likely to be normal. Then it is very possible that we shall receive help from the Word. (Life-study of Exodus, pp. 691-693)

Our two eyes can focus on only one thing at a time. If we endeavor to see two things at once, our vision will be blurred. If we focus our eyes on one thing, our vision will be single and our whole body will be full of light. If we store up our treasure both in heaven and on earth, our spiritual vision will be blurred. For our vision to be single, we must store up our treasure in one place. (Matt. 6:22, footnote 1)

Further Reading: CWWN, vol. 37, chs. 13-14; The Pure in Heart, ch. 2

## « WEEK 3 – DAY 6 »

### Morning Nourishment

Isa. 50:11 Indeed, all of you who kindle a fire, who surround yourselves with firebrands, walk into the light of your fire and into the firebrands which you have lit. You will have this from My hand: you will lie down in torment.

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

The light of God is not controlled by the hand of man but by the hand of God. It absolutely rests upon the mercy of God.

Some may say that though we cannot control natural light, we can make light of our own by means of electricity or by burning oil lamps or candles. However, if we wish to be enlightened in spiritual matters, we cannot do this. We can only wait for God to shine. If God does not enlighten us, we definitely should not manufacture light ourselves nor seek light ourselves. (The Knowledge of Life, p. 210)

### Today's Reading

In the entire Bible, [Isaiah 50:10-11] is the passage which speaks most clearly concerning the matter of being enlightened. On one hand, it points out to us the proper way: if we fear God, obey God's voice, and suddenly fall into darkness and have no light, we should not do anything but trust in the name of the Lord, rely upon our God, and wait for the light of God to shine. This is because only God is light, only God is the source of light, and only in the light of God can we see light. On the other hand, this verse also warns us that when we have no light we should not find a way out ourselves by kindling a fire or making our own light. For if we do not wait for God, but instead gird ourselves about with self-made light, though we may walk in the light of our own fire for a time, in the end we shall lie down in sorrow. (The Knowledge of Life, pp. 210-211)

The only time a person genuinely knows himself is when he knows himself under God's light. If we are not in God's light, we may sin, but we will not feel the evil of sin...We may appear spiritual outwardly, but inwardly we will not know how fleshly we are. When God's light shines on us, our true condition will be exposed, and we will see and admit how blind we have been! (CWWN, vol. 36, p. 270)

In the ark there was one window towards the heavens (Gen. 6:16). That was the skylight. The Hebrew word for window has the same root as the word for noon. This means that when you are under the window, you are in the noontime. You are in the sunshine and are full of light. Whether you are in the first, second, or third story is proved by the degree of light that you have. I have seen a good number of fervent Christians. In a sense they were on fire, but they were not so much in the light. I have also met some other dear saints whose presence made everything clear. I had many good times with Brother Nee. Whenever a person sat down with him, all of his darkness vanished, and everything became clear. In his presence it was noontime. What story are you in? The story you are in is indicated by the amount of light you have. The more light you have, the higher you are, and the less light you have, the lower you are.

There was only one window in the ark. Today people argue a great deal about different ministries. I do not care for the number of ministries. There is only one window and only one light. The apostle Paul said that we must reject the doctrines different from what he preached and taught (Gal. 1:6-9; Rom. 16:17; 1 Tim. 1:3). In God's economy and in God's church there should be only one window. The light should not come from the north, south, east, or west, but from the sky. In the building of God, there is only one window, one revelation, and one vision. The light comes from above. (Life-study of Genesis, pp. 405-406)

If we are pure in heart in seeking God, we will see God. Seeing God is a reward to the pure in heart. This blessing is both for today and for the coming age. (Matt. 5:8, footnote 2)

Further Reading: CWWN, vol. 37, chs. 13-14; Life-study of 1 John, msg. 17

## << WEEK 3 — HYMN

### Hymns, #803

1

O Word of God incarnate,  
O Wisdom from on high,  
O Truth unchanged, unchanging,  
O Light of our dark sky,  
We praise Thee for the radiance  
That from the hallowed page,  
A lantern to the footsteps,  
Shines on from age to age.

2

The Church from her dear Master  
Received the gift divine,  
And still that light she lifteth  
O'er all the earth to shine:  
It is the golden treasure  
Where gems of truth are stored;  
It is the heaven-drawn picture  
Of Christ, the living Word.

3

It floateth like a banner  
Before God's host unfurled;  
It shineth like a beacon  
Above the darkling world;  
It is the chart and compass  
That, o'er life's surging sea,  
'Mid mists and rocks and quicksands  
Still guide, O Christ, to Thee.

4

O make Thy Church, dear Savior,  
A lampstand of pure gold,  
To bear before the nations  
Thy light, that all behold;  
O teach Thy wandering pilgrims  
By this their path to trace,  
Till, clouds and darkness ended,  
They see Thee face to face.