

# WEEK 5 — OUTLINE

## Knowing the Significance of Loving the Lord, Loving the Lord Jesus Christ in Incorruptibility, and Walking in Love and Light

Scripture Reading: Mark 12:30; 1 Cor. 2:9; 2 Tim. 4:8; Eph. 6:24; 5:1-14

### « DAY 1 »

#### I. We need to know the significance of loving the Lord (Mark 12:30; 1 Cor. 2:9):

- A. *To love the Lord is to allow Him to live in us and for us and is to realize that He desires a dwelling place so that He can be expressed (Eph. 3:16-17).*
- B. *Our believing into the Lord is for our receiving Him, and our loving Him is for our enjoying Him (Titus 3:15).*
- C. *To love the Lord is to be stopped from our doing and is to let Him take full possession of our being (Eph. 3:16-19; Gal. 4:19).*
- D. *The best way to express our love toward the Lord is to say, “Lord Jesus, I open to You. Take full possession of me. Lord, I love You. I present myself to You. I am open to You. Possess me more and more until You reach every part of my being and make Your home in me.”*

### « DAY 2 »

- E. *According to 1 Corinthians, in order to love the Lord, we need to take Him as our portion for our enjoyment (1:2, 9; 5:7-8; 10:3-4), allow Him to grow in us (3:6), and realize that we are one spirit with Him (6:17).*

*F. We love the Lord by being fully occupied by Him and loving His appearing (2 Tim. 4:8):*

1. To be a lover of God is to be fully occupied, possessed, and taken over by God (Eph. 3:16-19; Gal. 4:19).
2. If we love the Lord in this way, we will love His appearing (2 Tim. 4:8):
  - a. According to Paul's word, a crown is laid up for those who love the Lord's appearing (v. 8).
  - b. If we do not love the Lord, His coming will be a matter of judgment (1 Cor. 16:22), but if we love Him and His appearing, we will receive a prize.

**II. “Grace be with all those who love our Lord Jesus Christ in incorruptibility” (Eph. 6:24):**

*A. According to the usage of incorruptible in the writings of Paul, this word refers mainly to God and the things of God; everything natural is corruptible, but God, the divine life, and all things that are in resurrection are incorruptible (1 Tim. 1:17; 2 Tim. 1:10; 1 Cor. 15:42, 52-54).*

*B. To love our Lord Jesus Christ in incorruptibility means to love Him in the new creation and according to all the incorruptible things revealed in Ephesians:*

1. We need to love the Lord Jesus in His being the embodiment of the Triune God (Col. 2:9); in His being the element of the Body (1 Cor. 12:12); in His being reality, grace, peace, love, and light (John 1:17; 8:12; 14:6, 27; 1 John 4:8); and in His being the constituent of the one new man (Eph. 2:15; Col. 3:10-11).
2. All these things are related to what is revealed in and taught in Ephesians, including the Triune God, Christ, and His Body, the church.
3. Ephesians speaks concerning the dispensing of the Triune God to produce the church (1:3-23; 3:16-21), concerning what Christ is and has done for the church

(1:7; 2:13-18; 5:25-27, 29), and concerning the church being the Body of Christ, being the bride of Christ, and being one with Christ in the heavenlies (1:22-23; 5:23, 25-27; 2:6).

4. All these matters are incorruptible, and we need to love the Lord in these incorruptible things:

### « DAY 3 »

- a. If we love the Lord Jesus in all these things, our love toward Him will be incorruptible (6:24).
- b. Such a love is not a natural love—it is a love in resurrection, the love that God Himself is in His divine essence (1 John 4:16).
- c. *In the Lord's recovery we need to love our Lord Jesus Christ in all the divine, spiritual, heavenly, and incorruptible things revealed in Ephesians concerning the Triune God, the divine life, what Christ is to us, what He has done, and the church (1:3-23; 2:5-6, 13-18; 3:16-21; 4:4-6; 5:23, 25-27).*

## **III. The more we love the Lord in incorruptibility, the more we, as children of God, will walk in love and light (vv. 1-14):**

- A. *As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God (v. 1; 1 John 3:1; John 1:12-13):*
  1. God is our real, genuine, Father, and we are His real, genuine, children (1 John 3:1; Eph. 5:1).
  2. The greatest wonder in the universe is that human beings could be begotten of God and that sinners could be made children of God (1 John 3:1, 9; 4:7; 5:1, 4, 18; John 1:12-13):
    - a. Since we have been born of the divine life and possess the divine life, we, the

children of God, are divine persons (1 John 5:11-13; 3:1, 10).

- b. As those who have been born of God, we have not only the divine life but also the divine nature (2 Pet. 1:4).

## « DAY 4 »

*B. As the children of God, we should walk in love and light (Eph. 5:2, 8):*

1. Love is the inner substance of God, and light is the expressed element of God (1 John 4:8, 16; 1:5).
2. Our daily walk as children of God should be constituted with both the loving substance of God and the shining element of God; this should be the inner source of our walk (Eph. 5:2, 8).
3. “Walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor” (v. 2):
  - a. The goal of the book of Ephesians is to bring us into love as the inner substance of God so that we may enjoy His presence in the sweetness of the divine love and thereby love others as Christ did (v. 25):
    - (1) In the condition and atmosphere of love, we are saturated with God to be holy and without blemish before Him (1:4).
    - (2) The love in which we are rooted for growth and grounded for building is the divine love realized and experienced by us in a practical way (3:17).

## « DAY 5 »

(3) The love of Christ, which is Christ Himself, is immeasurable and knowledge-surpassing, yet we can know it by experiencing it (v. 19).

(4) The Body of Christ builds itself up in love; love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ (4:16; 1 Cor. 12:31).

- b. As those who have been regenerated to become God’s species, we, the children of God, should be love because God is love; since we become God in life and in nature, we also should become love (1 John 4:8, 16).
- 4. “You were once darkness but are now light in the Lord; walk as children of light” (Eph. 5:8):
  - a. As God is light, so we, the children of God, are children of light (1 John 1:5; Eph. 5:8; John 12:36).
  - b. We are not only children of light—we are light itself; we are light because we are one with God in the Lord (Matt. 5:14; 1 John 1:5).

## « DAY 6 »

- c. When we are in the light, we are outside the realm of right and wrong (v. 7).
- d. If we walk as children of light, we will bear the fruit described in Ephesians 5:9:
  - (1) The fruit of the light must be good in nature, righteous in procedure, and real in expression, that God may be expressed as the reality of our daily walk.
  - (2) The fruit of the light in goodness, righteousness, and truth is related to the Triune God:
    - (a) God the Father as goodness is the nature of the fruit of the light; therefore, goodness in verse 9 refers to God the Father (Matt. 19:17).
    - (b) Righteousness refers to God the Son, for Christ came to accomplish God’s purpose according to God’s righteous procedure (Rom. 5:17-18, 21).
    - (c) Truth, the expression of the fruit of the light, refers to God the Spirit, for He is the Spirit of reality (John 14:17; 16:13).
    - (d) The proof that we are walking as children of light is seen in the bearing of such fruit.



# « WEEK 5 — DAY 1 »

## Morning Nourishment

Mark 12:30 “And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.”

1 Cor. 2:9 But as it is written, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.”

We need to see that to love the Lord is to allow Him to live in us and for us. He desires a dwelling place and a vessel so that He can be expressed. If we sincerely love the Lord, we need to say, “Lord Jesus, I stop all my doing and give You the free way to live in me and to live for me.” (CWWL, 1973-1974, vol. 2, p. 453)

## Today’s Reading

The Gospel of John reveals that God became a man in order to present Himself to man (1:1, 14). As a man He asked us to do two things—first to receive Him into us by believing into Him and second to love Him (v. 12; 14:21, 23; 21:15-17). Our believing into the Lord is for our receiving Him, and our loving Him is for our enjoying Him. Receiving and enjoying are not the same thing. We receive food when we buy groceries, but we must prepare and eat the food in order to enjoy it. Every believer has received the Lord. Although we have already received Him, we still need to love Him. We should tell the Lord that we love Him every day, morning and evening. It is good to pray each morning, “Lord, I still love You. I love You more today than yesterday.” Throughout the day, although we may not have a burden to pray for anything in particular, we should often pray, “Lord Jesus, I love You. I still love You. I love You more than ever. You are so lovable.” No other kind of prayer will stir us up as much as telling the Lord that we love Him. After the day has passed, when we get into bed, we should say, “Lord Jesus, now that this day has passed, I tell You that I still love You. I love You. I love You more than anything.” The more we tell the Lord that we love Him, the more He will show us

how lovely He is until we realize that He is altogether lovely.

Believing into the Lord and loving Him are the two basic requirements for us to participate in His riches. We must first receive Him into us and then love Him continually.

To love the Lord is not to do good things or even spiritual things. Instead, to love the Lord is to be stopped from our doing and to let the Lord take full possession of our being. We need to pray, "It is no longer I who live, but it is Christ who lives in me. Lord, live in me and live for me. I repent that for many years I have not given You the opportunity to live in me and for me. Now I see that I need to love You, give myself to You, and let You have all the ground in me and a free course to live in me and for me."

The best way to express our love toward the Lord is to say, "Lord Jesus, I open to You. Take full possession of me." Rather than needing us to do something for Him, the Lord needs us to be His dwelling place to express Him. He wants us to open to Him so that He can make His home in our heart. In order to properly express our love toward the Lord, we must stop any kind of doing based on good intentions, such as being a proper spouse or bringing many to salvation.

We need to stop our doing so that it is no longer we who live. We have been crucified, and a crucified person cannot do anything. Not only should we no longer do bad things, but we also should no longer do good things from ourselves. If we do anything, it means that we are not crucified. The way to love the Lord is not to try to do anything but simply to say, "Lord, I love You. I present myself to You. I am open to You. Possess me more and more until You reach every part of my being and make Your home in me." (CWWL, 1973-1974, vol. 2, pp. 446-447, 453, 451-452)

Further Reading: CWWL, 1973-1974, vol. 2, pp. 445-453



# « WEEK 5 — DAY 2 »

## Morning Nourishment

2 Tim. 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

Eph. 6:24 Grace be with all those who love our Lord Jesus Christ in incorruptibility.

First Corinthians reveals how to love the Lord. In this Epistle the apostle Paul does not tell us to do many things, such as go to the mission field or give everything to the Lord. According to 1 Corinthians, in order to love the Lord, we first need to take Him as our portion for our enjoyment (1:2, 9; 5:7-8; 10:3-4). We need to say, “Lord, You are my portion. You are edible and drinkable. You are my enjoyment.” Second, to love the Lord is to allow Him to grow in us (3:6). We need not only to enjoy Him but also to let Him continually increase in our being. Third, in order to love the Lord, we need to realize that we are one spirit with Him (6:17). Instead of doing things for the Lord, such as exercising spiritual gifts or going to the mission field, we mainly need to pray, “Lord, You are my enjoyment, You are growing within me, and You and I are one spirit. In every aspect of my daily life I enjoy oneness with You in my spirit.” This is to love the Lord. (CWWL, 1973-1974, vol. 2, p. 452)

## Today’s Reading

In 2 Timothy Paul says, “In the last days difficult times will come. For men will be lovers of self, lovers of money,...lovers of pleasure rather than lovers of God” (3:1-2, 4). To be a lover of money is to be fully occupied, possessed, and taken over by money, even dreaming of money. Similarly, to be a lover of God is to be fully occupied, possessed, and taken over by God. In the United States people have many pleasures, such as sports and other amusements. A lover of sports is fully occupied by sports. To love the Lord is to be fully occupied by Him. Even in our dreams we should say, “Lord Jesus, I love You.”

If we love the Lord in this way, we will love His appearing, which is His coming. Paul says, “Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing” (4:8). We should pray, “Lord, although I have given You a free course to live in me and for me, I still long for Your outward appearing. Come quickly, Lord Jesus!” According to Paul’s word, a crown is laid up for those who love the Lord’s appearing. If we do not love the Lord, His coming will be a matter of judgment (1 Cor. 16:22), but if we love Him and His appearing, we will receive a prize. (CWWL, 1973-1974, vol. 2, pp. 452-453)

Ephesians 6:24 says, “Grace be with all those who love our Lord Jesus Christ in incorruptibility.”...Everything natural is corruptible, but God, the divine life, and all things that are in resurrection are incorruptible (1 Tim. 1:17; 2 Tim. 1:10; 1 Cor. 15:42, 52-54). According to the usage of incorruptible, especially in the writings of Paul, this word refers mainly to God and the things of God. We need to love the Lord Jesus in His being the embodiment of the Triune God (Col. 2:9); in His being the element of the Body (1 Cor. 12:12); in His being reality, grace, peace, love, and light (John 1:17; 8:12; 14:6; Eph. 2:14; 1 John 4:8); and in His being the constituent of the new man (Eph. 2:15; Col. 3:10-11). All these things are related to what is revealed and taught in Ephesians, including the Triune God, Christ, and His Body, the church. Ephesians speaks concerning the dispensing of the Triune God to produce the church (1:3-23; 3:16-21), and it speaks of what Christ is and has done for the church. It also speaks about the church being the Body of Christ, being the bride of Christ, and being one with Christ in the heavenlies (1:22-23; 5:23, 25-27; 2:6). All these matters are incorruptible. We need to love Christ in these incorruptible things.

To love the Lord Jesus in all the above matters is to love Him in incorruptibility. (CWWL, 1991-1992, vol. 1, p. 67)

Further Reading: CWWL, 1988, vol. 1, pp. 551-556

# « WEEK 5 — DAY 3 »

## Morning Nourishment

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

In the past, many thousands of believers have loved Christ. Some have loved the Lord Jesus because He is kind to them, because He cares for them, because of what He has given them, or simply because He first loved them. According to Paul's word, however, we must love the Lord Jesus in all the items unveiled in Ephesians. Every chapter unveils something concerning Christ and His Body, the church. If we love Him in all these things, our love toward Him will be incorruptible. Such love is not a natural love. It is a love in resurrection, the love that is God Himself in His divine essence (1 John 4:16). I hope that in the Lord's recovery we would all love the Lord Jesus Christ not in many other things but in all the divine, spiritual, heavenly, and incorruptible things revealed in Ephesians concerning the Triune God, the divine life, what Christ is to us, what He has done, and the church. (CWWL, 1991-1992, vol. 1, pp. 67-68)

## Today's Reading

John 3:6 says, "That which is born of the flesh is flesh." Both you and your parents are of the same species, the species of flesh. Verse 6 also says, "That which is born of the Spirit is spirit." The two spirits are of the same species and also of the same source. We are born of God to be the many God-men, the children of God.

Adam was the son of God in image and likeness, but he had only the image of God without the life and nature of God. We are different. We are not only created by God but also born of God, so God is our real, genuine, Father, and we are His

real, genuine, children. We have the authority to say that we are children of God. We have God's image and His life and nature. Romans 8:16 says that the Spirit and our spirit witness together that we are children of God....The children of God are the God-men. When we received the Lord Jesus and He came into our spirit, right away an authority was given to us. That authority was the divine life, and with this life is the divine nature. We have the life and nature of God because we were born of God to be His children. We are God-men. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 461-462)

We have been begotten of the Father, the source of life, to be the children of God. Surely it is the greatest wonder in the universe that human beings could be begotten of God and sinners could be made children of God. Through such an amazing divine birth we have received the divine life, the eternal life. (The Conclusion of the New Testament, p. 1071)

As sons of God and as God-men, we have the divine life (John 3:15, 36a). Many Christians realize that they have eternal life, yet they do not know what eternal life is. Furthermore, they do not know what the divine life is. They do not know that, as regenerated ones, they have another life in addition to their own human life. We all need to realize that in addition to our natural life, we have another life, the divine life. The natural life makes us a natural man, and the divine life makes us a divine man. We all can boast that we are divine persons because we have been born of the divine life. Since we have been born of the divine life and possess the divine life, surely we are divine persons. We have been born of the divine life; therefore, we are divine.

As those who are born of God, the God-men have not only the divine life but also the divine nature. Thank God that in the Bible, among the sixty-six books, there is one verse, 2 Peter 1:4, that says that we are partakers of the divine nature, which is the nature of God. We should mark such a verse in our Bibles so that whenever we open the Bible, that verse will stand out. (CWWL, 1994-1997, vol. 2, "The God-men," pp. 437-438)

Further Reading: CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 517-519

# « WEEK 5 — DAY 4 »

## Morning Nourishment

Eph. 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

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

According to Ephesians 4, we need grace and truth for the life that qualifies us to participate in the building up of the Body of Christ. Chapter 5 of Ephesians is higher and deeper than chapter 4. It goes on to show us that we need to walk in love and light (5:2, 8). Love is the source of grace, and light is the source of truth. When love is expressed, it becomes grace. When light shines out, it becomes truth. Christ came from God to express God, to manifest God. When God is expressed and revealed in the Lord Jesus, His love becomes grace and His light becomes truth. When we receive the Lord Jesus as our Savior and our life, we are brought into fellowship with the Father to enjoy Him as love and light. (CWWL, 1988, vol. 3, “The Body of Christ,” pp. 412-413)

## Today’s Reading

The Son is the expression of love, which to us is grace, and this grace brings us to the source of grace, which is the Father as love. In the Gospel of John there is grace (1:14), but in the first Epistle of John there is love (4:8, 16). Christ also came to bring us the truth, the reality. When we have the truth, the truth brings us to the source of truth, the Father as light. Jesus Christ brings us to the Father, who is love as the source of grace and who is light as the source of truth. In Ephesians 5 we are children of light walking in love and light. (CWWL, 1988, vol. 3, “The Body of Christ,” p. 413)

Love is the inner substance of God, whereas light is the expressed element of God. The inward love of God is sensible, and the outward light of God is visible. Our walk in love should be constituted of both the loving substance and the

shining element of God. These should be the inner source of our walk. They are deeper than grace and truth. (Eph. 5:2, footnote 1)

May we all be impressed that the church life according to God's desire must be in love and in light, both of which are the very elements of God Himself. In the inner substance of God we have love and light. Here we have the top church life, the church as the bride. The goal of the book of Ephesians is to bring us into God's inner substance to know Him as love and light. Here we are to live in intimate fellowship as we enjoy the shining light and love in its sweetness.

We shall be holy and without blemish before Him in love. Love here refers to the love with which God loves His chosen ones and with which His chosen ones love Him. It is in this love, in such a love, that God's chosen ones become holy and without blemish before Him. Firstly, God loved us. Then this divine love inspires us to love Him in return. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish as He is. In this love, a mutual love, God loves us, and we return this love to Him. It is in this kind of condition that we are being transformed. Under such a condition we are being saturated with God.

Paul says specifically that we are rooted and grounded in love. In order to experience Christ, we need faith and love (1 Tim. 1:14). Faith enables us to receive and realize Christ, and love enables us to enjoy Him. Both faith and love are not ours but His. His faith becomes our faith to believe in Him, and His love becomes our love to love Him. The love in which we are rooted and grounded is the divine love realized and experienced by us in a practical way. With such a love we love the Lord, and with that same love we love one another. In such a love we grow in life and are built up in life. Paul's thought here regarding the relationship between the experience of Christ and the matters of life and building is surely deep and profound. (Life-study of Ephesians, pp. 516, 32-33, 289-290)

Further Reading: Life-study of Ephesians, msgs. 33, 61

# « WEEK 5 — DAY 5 »

## Morning Nourishment

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

The love of Christ surpasses knowledge; yet, we can know it by experiencing it. According to our mentality, the love of Christ is knowledge-surpassing. Our mind is not able to know it. But in our spirit we can know the love of Christ through our experience.

The love of Christ is Christ Himself. Just as Christ is immeasurable, so His love is also immeasurable. Do not regard the love of Christ as something belonging to Christ. This love is Christ. Because Christ is immeasurable, His love is knowledge-surpassing; yet we can know it in our spirit, not by knowledge but by experience. If we compare what we have so far experienced of the immeasurable love of Christ to all there is to experience, it is like comparing a raindrop to the ocean. Christ in His universal dimensions and in His immeasurable love is like a vast, limitless ocean for us to experience. (Life-study of Ephesians, p. 290)

## Today's Reading

The end of 1 Corinthians 12 reveals that love is the most excellent way (v. 31b). How can one be an elder? Love is the most excellent way. How can one be a co-worker? Love is the most excellent way. How do we shepherd people? Love is the most excellent way. Love is the most excellent way for us to prophesy and to teach others. Love is the most excellent way for us to be anything or do anything.

Love prevails. We should love everybody, even our enemies. If the co-workers and elders do not love the bad ones, eventually they will have nothing to do. We

must be perfect as our Father is perfect (Matt. 5:48) by loving the evil ones and the good ones without any discrimination. We must be perfect as our Father because we are His sons, His species. This is most crucial. How can we be a co-worker and an elder? It is by love in every way. We must love any kind of person. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 126)

Because God is love as well as Spirit, the more we are under His dispensing, the more love we have. Actually, the more God's nature is dispensed into us, the more we become love. This means that we not only have love but that we are love. When the New Testament says that God is love, this does not mean that God merely has love but that He is love. Through God's dispensing of Himself into us, we become love in the sense of being constituted of God as love. When love as the nature of God's essence is dispensed into us, we shall react to others in love. Only one kind of love is genuine, and that is the love that comes out of God's dispensing. When we are under God's dispensing, we react with genuine love, which is God Himself.

When we are under God's dispensing, our living will not only be with Spirit and love but also with light. Our natural love is in darkness. Only one kind of love is full of light, and that is the love that comes from God's dispensing. (The Conclusion of the New Testament, p. 70)

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 Ephesians 5:8 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)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8



# « WEEK 5 — DAY 6 »

## Morning Nourishment

1 John 1:7 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.

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).

Although it is rather easy to understand the difference between love and grace, it is more difficult to understand the distinction between light and truth. Perhaps it will help if I illustrate from my own experience in married life. My wife and I have been married for a good many years. During this time, I cannot recall ever dealing with her according to what I thought was right. On the contrary, by the Lord's enabling, I have behaved toward her always in light. When we are in the light, we are outside the realm of right and wrong. There is no need to discern what is right and what is wrong, what we should do and what we should not do. If we are in the light, we simply act and behave spontaneously in a certain way. However, when we are in darkness, we need to discern, to guess, and to grope for a way to do things. But when we are in the light, there is no need for groping, guessing, or discerning. (Life-study of Ephesians, pp. 511-512)

## 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. The fruit we bear by walking as the children of the light must be in goodness, in righteousness, and in truth. The proof that we are walking as children of light is seen in the bearing of such fruit. (Life-study of Ephesians, pp. 426-428)

Further Reading: Life-study of Ephesians, msg. 50

# WEEK 5 — HYMN

## Thou art love and Thou art light, Lord Worship of the Father—As Love and Light

C6 Cb13 K6 P9 R6 S8 Tg13

13

The musical score is written in G major and 3/4 time. It consists of four staves of music with lyrics underneath. The first staff (measures 1-4) has chords G, D, G, Bm, C, D. The second staff (measures 5-7) has chords G, E, Am, C, G/D, D7. The third staff (measures 8-12) is marked 'Chorus' and has chords G, D/F#, B, Em, G/B, C, D. The fourth staff (measures 13-15) has chords G, E/G#, Am, C, G/D, D7, G. The lyrics are: '1. Thou art love and Thou art light, Lord, In the Son as life Thou art; Love ex - press - ing, light il - lum'n - ing, Thou dost life to us im - part. (C) Thou art love! Thou art light! In the Son as life Thou art; Love ex - press - ing, light il - lum'n - ing Thou dost life to us im - part.'

2. Love bespeaks Thy very being,  
What Thou dost is shown by light;  
Love is inward, light is outward,  
Love accompanies the light.
3. Love by grace is manifested,  
And the light by truth is shown;  
By Thy love we may enjoy Thee;  
By Thy light Thou, Lord, art known.
4. Thru Thy love, which led to Calvary,  
We receive the life of God;  
Light our understanding opens,  
That we may apply the blood.

5. Thru Thy love, as life Thou enter'st  
Fellowship with Thee to give;  
Thru Thy light we take Thy cleansing  
And in fellowship may live.
6. By the light and blood which cleanses,  
The anointing we shall know;  
Then the life of love Thine essence,  
More and more in us will flow.
7. By Thy love we are Thy children,  
Abba Father calling Thee;  
Light disperses all our darkness,  
Till, like Him, Thy Son, we see.

**Chorus** O what grace! O what truth!  
Love is seen and light is shown!  
We would praise Thee never ceasing,  
Thou by love and light art known!

