

Message Six

The Triune God in Christ Being Life to Us by Shining in Our Hearts

Hymns: E885

Scripture Reading: 2 Cor. 4:4, 6-7; 3:18; Matt. 17:2; Eph. 5:8-9; Rev. 22:4a, 5b; 21:23

§ Day 1

I. “In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them”—2 Cor. 4:4:

A. Satan, the god of this age, has blinded the thoughts and the minds of the unbelievers so that the illumination of the gospel of Christ's glory might not shine in their hearts:

1. Those who are blinded or veiled think that they do not worship anything; actually, their god is Satan.
2. Atheists worship Satan without knowing what they are doing.
3. Nearly all people today have been blinded by the god of this age.

B. Christ as the image of God is the effulgence of His glory; hence, the gospel of Christ is the gospel of His glory that illuminates, radiates, and shines in

our hearts—Heb. 1:3; 2 Cor. 4:6.

C. The gospel of the glory of Christ is the gospel of the glory of the blessed God—1 Tim. 1:11.

D. By dispensing God's life and nature in Christ into God's chosen people, the gospel of the glory of Christ shines forth God's glory, in which God is blessed among His people—Heb. 1:3; Eph. 1:3, 6, 12, 14.

§ Day 2

II. **“The God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ”—2 Cor. 4:6:**

A. God's shining in our hearts results in the illumination of the knowledge of the glory of God in the face of Jesus Christ, that is, in the enlightenment that causes us to know the glory of God in the gospel of Christ—vv. 4, 6.

B. The illumination of the knowledge of the glory of God is in the face of Jesus Christ; this indicates that the gospel of the glory of Christ is a lovely person on whose face we can see the glory of God—vv. 4, 6; Matt. 17:2.

C. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, who is the effulgence of the glory of God; to know Him is to know the God of glory—Acts 7:2; Heb. 1:3.

D. The more God shines in our hearts, the more we will shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God; the gospel of the glory of Christ first shines into us, and then it shines out from within us—John 1:18; Matt. 5:16; Phil. 2:15.

§ Day 3

III. “We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us”—2 Cor. 4:7:

A. Through the illumination of the gospel of the glory of Christ, the Christ of glory as the excellent treasure is received by the believers; now the shining reality of Christ, the embodiment and expression of the Triune God, is the treasure within us—vv. 6-7:

1. God's shining, which is God's dispensing, in our hearts brings into us a treasure, the all-inclusive Christ, who is the embodiment of the Triune God as the life-giving Spirit to be our life and everything—vv. 4, 6-7; Col. 2:9; 3:4, 11; 1 Cor. 15:45b.

2. This priceless treasure, the indwelling Christ, is the divine source of the supply for the Christian life—Phil. 4:13; 2 Cor. 13:5; 4:7.

B. This priceless treasure has made us, the earthen vessels, ministers of the new covenant with a priceless ministry; this is by the divine power in resurrection; the excellency of this power is surely of God and not out of us—3:6; 1:9; 4:7.

C. Those who receive the gospel of glory through our shining will have Christ as the precious treasure dispensed into them; then, like us, they will be earthen vessels containing this priceless treasure—vv. 4, 6-7.

§ Day 4

IV. “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit”—3:18:

- A. To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us.
- B. The glory of the Lord is the glory of the resurrected and ascended Christ, who is the life-giving Spirit dwelling in us to make Himself and all that He has accomplished, attained, and obtained real to us so that we may be one with Him and be transformed into the same image as the Lord from glory to glory; in this way He is making us the same as He is—Luke 24:46; Heb. 2:9; 2 Cor. 3:18; Rom. 8:29.
- C. This is an ongoing process in life in resurrection—2 Cor. 3:18.

§ Day 5

V. **“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.
- 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.

§ Day 6

VI. “They will see His face...The Lord God will shine upon them”—Rev. 22:4a, 5b:

- A. To see the face of God and of the Lamb will be a blessing of the Triune God enjoyed by God's redeemed in eternity—v. 4a.
- B. God Himself in the Lamb will shine on us, and we will live forever under His glorious illumination—v. 5b; 21:23.

WEEK 6—DAY 1

Morning Nourishment

2 Cor. 4:4 ...The god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power...

Second Corinthians 4:5 says, “For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake.” For explains why the apostles’ gospel, which is the gospel of the glory of Christ, should not have been veiled, for they do not preach, exalt, themselves but Christ Jesus as Lord of all, and they conducted themselves as the believers’ slaves for Jesus’ sake.

Christ Jesus as Lord comprises Christ, who is over all, God blessed forever (Rom. 9:5), the eternal Word incarnated to be a man (John 1:14), Jesus crucified as a man to be our Savior (Acts 4:10-12) and resurrected to be the Son of God (13:33), and Christ exalted to be the Lord (2:36), even the Lord of all men (10:36; Rom. 10:12; John 20:28; 1 Cor. 12:3), who is the image of God, the effulgence of God’s glory (Heb. 1:3). This is the very content of the gospel. Hence, the gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in the heart of man. If man’s heart is not veiled with anything or blinded by Satan, the god of this age, man can see the illumination of the gospel. The word slaves in 2 Corinthians 4:5 is in contrast with Lord. The apostles exalted Christ as Lord but considered themselves merely slaves to serve the believers. They were slaves not only to Christ but to the believers as well. (Life-study of 2 Corinthians, 2nd ed., p. 79)

Today’s Reading

The god of this age is Satan. Those who are blinded or veiled think that they do not worship anything. Actually, their god is Satan. Atheists worship Satan without knowing what they are doing. Nearly all people today, whether primitive or highly cultured, have been blinded by the god of this age.

We need to apply this word about veils to ourselves. It is crucial that we be on the alert, for it is possible for anything that is not Christ Himself to be used as a veil by Satan, the subtle one. If we would receive the revelation of the Son of God, we need to drop our concepts. Every concept, whether spiritual or carnal, is a veil. To have revelation we need to drop our concepts.

God today is shining everywhere. This age of grace is an age of light. God is shining, and the Bible also is shining. Moreover, the all-inclusive Spirit moving on earth is full of grace. However, even while the Bible is shining and the Spirit is moving, many still do not receive revelation. The reason is that they hold to certain concepts and are veiled by these concepts.

With respect to receiving revelation, there is no problem on God's side. On His side everything is ready. The problem is altogether on our side. We need to drop the veils; that is, we need to drop our concepts. It is important for us to pray, "Lord, help me to drop everything that is a veil." If we hold on to our concepts while reading the Bible, we will be like the ancient Jews who had a veil on their mind whenever the Scriptures were read. But if we drop our concepts as we read the Word, we will read it with an unveiled face. Then the light will shine into us subjectively. We also need to pray, "Lord, I trust in You to defeat the god of this age. Apart from You, I do not worship anything. Lord, I turn my heart to You, and I drop all my concepts. I don't want to worship anyone other than You." If we pray in this way, the light will shine, and we will receive revelation. If we drop our concepts and turn our heart to the Lord, the veils will be taken away, and the god of this age will have no ground in our being. (The Conclusion of the New Testament, pp. 3263-3264)

Further Reading: The Conclusion of the New Testament, msg. 324

WEEK 6—DAY 2

Morning Nourishment

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

Phil. 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world.

God's shining produces the new covenant ministers and their ministry... [There is] a comparison between the glory of the apostolic ministry of the gospel [2 Cor. 4:6] and that of the Mosaic ministry of the law [3:7; Exo. 34:29-30]. In the heart is related to the inner life, whereas on the skin of the face has nothing to do with the inner life. The glory of the old covenant is on the surface, but the glory of the new covenant has great depth.

Our hearts in 2 Corinthians 4:6 denotes the hearts of the apostles. They represent all the believers of the new covenant. The illumination here, which refers to the shining of God's light on others out from those whose hearts have been enlightened by God,...is the same as the shining in Matthew 5:16 and Philippians 2:15. God shines in our hearts that we may shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God (John 1:18). (Life-study of 2 Corinthians, 2nd ed., p. 80)

Today's Reading

The face of Jesus Christ [2 Cor. 4:6] is in comparison with the face of Moses (3:7)...The glory of the gospel shines in the face of One through whom grace and reality came, issuing in righteousness and life (vv. 8-9). The glory of the law shone in the face of one through whom the law was given (John 1:17), resulting in condemnation and death (2 Cor. 3:7, 9). The shining of God in our hearts is

to illumine us that we may know not the glory on Moses' face but the glory in Christ's face. It is to enlighten us so that we may know not the law of Moses of the old covenant but the gospel of Christ of the new covenant. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, and it is Jesus Christ who is the effulgence of the glory of God (Heb. 1:3). (Life-study of 2 Corinthians, 2nd ed., pp. 80-81)

The illumination of the gospel of the glory of Christ, who is the image of God, has shined on us. The gospel of the glory of Christ in 2 Corinthians 4:4 corresponds with the knowledge of the glory of God in verse 6. We need to note that according to verse 6 the illumination of the knowledge of the glory of God is in the face of Jesus Christ. This indicates that the gospel preached by the apostle was not a doctrine, theology, or teaching; rather, it was a lovely person on whose face we can see the glory of God, the image of God. When we experience the glory of God shining in the face of Jesus Christ, this shining brings into us Christ as the image of God. We are attracted to such a Christ.

The gospel of the glory of Christ first shines into us, and then it shines out from within us. The more the glory shines within us, the more it penetrates into our being and saturates it. Eventually, the inner glory will consume, swallow up, our entire inward being. Then the light of the gospel of the glory of Christ will shine out through us. Such a shining cannot come by way of teaching; it can come only through the experience of Christ who is Himself the glory of God and the manifestation of God. We praise the Lord that Christ has shone into the depths of our being, that now He is shining within us, and that He will shine throughout our inward being. Therefore, we need to pay attention to the inner shining of Christ as the glory within. The goal of God's economy is that we all shine forth His glory. As we are under such a shining, Christ saturates us with Himself, and we enjoy the sweetness of Christ living in us to be our life and our person. (The Conclusion of the New Testament, pp. 3210, 3207)

Further Reading: Life-study of 2 Corinthians, msg. 9

WEEK 6—DAY 3

Morning Nourishment

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

Phil. 4:13 I am able to do all things in Him who empowers me.

In our preaching of the gospel there should be an illumination, a shining... This means that while we are preaching, God shines into the hearts of those to whom we are speaking. We also need to help them to call on the name of the Lord Jesus in order that they would be brought to the face of Christ, have personal contact with Him, and experience God's shining in their hearts. To preach in this way is to present not merely a gospel of certain facts but a gospel of glory. Those who receive the gospel of glory will have Christ as the precious treasure dispensed into them. Then, like us, they will be earthen vessels containing this treasure [cf. 2 Cor. 4:7].

God's shining in our hearts brings into us a treasure, the Christ of glory, who is the embodiment of God to be our life and our everything. Because of the shining in our hearts, we have this treasure, a treasure that is wonderful, precious, and marvelous. The treasure in the weak earthen vessels is the very God in Christ shined into us...A priceless treasure is contained in worthless vessels! This has made the worthless vessels ministers of the new covenant with a priceless ministry. This has been accomplished by the divine power in resurrection. The excellency of the power is surely of God and not out of us. (The Conclusion of the New Testament, pp. 3208-3209)

Today's Reading

The treasure is the glorious Christ, the embodiment of God, becoming our life and everything to us. This treasure, the indwelling Christ, in us, the earthen vessels, is the divine source of the supply for the Christian life. It is by

the excellent power of this treasure that the apostles as the ministers of the new covenant were capable of living a crucified life that the resurrection life of Christ, whom they ministered, might be manifested.

The expression this treasure in 2 Corinthians 4:7 refers to verse 6, where Paul speaks of the face of Jesus Christ. The Greek word translated “face” in verse 6 is the same word translated “person” in 2:10, which refers to the part around the eyes, the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person. This indicates that unless we have the index of Christ’s face, He cannot be a treasure to us in reality...On the one hand, we can all declare that we are the earthen vessels and that Christ is the treasure within us. On the other hand, we need to see that it is only when we are living in the presence of Christ, looking at the index of His being, that we will sense that He is a treasure to us. In the whole universe there is nothing that is more precious than beholding the face of Jesus Christ. The more we live in His presence, the more we will sense His presence.

If we learn to forsake our old person and instead take Christ as our person by looking at the index of His eyes and enjoying His presence, we will have a sweet sense of the preciousness of the indwelling Christ. This experience will cause us not only to be happy but also to shine; the glory of Christ will shine out from within us.

The Christ of glory as the excellent treasure is received by the believers through the illumination of the gospel of the glory of Christ. We need to remember that we have within us the treasure, a living person who is more excellent than the world. Christ is the most excellent One in the whole universe; there is nothing that is more excellent than He. Since we have Christ as the treasure, the most excellent One and the most lovely One, we do not love the world. It is not that we should not love the world but that the world is inferior to the treasure, the excellent and lovely Christ. We treasure the Lord more than the world. (The Conclusion of the New Testament, pp. 3209-3210)

Further Reading: The Conclusion of the New Testament, msg. 317

WEEK 6—DAY 4

Morning Nourishment

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

The apostles,...as the examples and representatives of all believers, are the ministers of Christ. In 2 Corinthians 3:8-9 the glory is related to the ministry of the new covenant. [In verse 18] the glory is related to the apostles, the ministers of the new covenant. This shows that the ministry of the new covenant is not merely an activity carried out by the new covenant ministers; rather, it is what the new covenant ministers are. They are one with their ministry, for the same invisible glory saturates and pervades both their work and their being, so that there is no difference between the two. (2 Cor. 3:18, footnote 2)

That our face is unveiled means that our heart has turned to the Lord, so that the veil has been taken away, and the Lord as the Spirit has freed us from the bondage, the veiling, of the law, so that there is no more insulation between us and the Lord. (2 Cor. 3:18, footnote 3)

Today's Reading

To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us. (2 Cor. 3:18, footnote 4)

We are like mirrors beholding and reflecting the glory of the Lord. This being the case, our face should be fully unveiled that we may see well and reflect properly. (2 Cor. 3:18, footnote 5)

When we with unveiled face are beholding and reflecting the glory of the Lord, He infuses us with the elements of what He is and what He has done. Thus we are being transformed metabolically to have His life shape by His life power with His life essence; that is, we are being transfigured, mainly by the renewing of our mind (Rom. 12:2), into His image. Being transformed indicates that we are in the process of transformation. (2 Cor. 3:18, footnote 7)

To be transformed into the same image is to be conformed to the resurrected and glorified Christ, to be made the same as He is (Rom. 8:29). (2 Cor. 3:18, footnote 8)

From one degree of glory to another...indicates an ongoing process in life in resurrection. (2 Cor. 3:18, footnote 9)

[The expression] the Lord Spirit...strongly proves and confirms that the Lord Christ is the Spirit and the Spirit is the Lord Christ. In 2 Corinthians 3, this Spirit is revealed as the inscribing Spirit (v. 3), the Spirit who gives life (v. 6), the ministering Spirit (v. 8), the freeing Spirit (v. 17), and the transforming Spirit (v. 18). Such an all-inclusive Spirit is crucial to the ministers of Christ and to their ministry for God's new covenant economy. After speaking about the ministry of the new covenant, the apostle spoke about the ministers of the new covenant. From verse 12 through verse 18 he depicted the new covenant ministers as persons whose hearts have turned to the Lord, whose faces are unveiled, who are enjoying the Lord as the Spirit, freeing them from the bondage of the law, and who are being transformed into the image of the Lord by beholding and reflecting Him. Through such a process of transformation they are constituted ministers of Christ by the Spirit with the elements of Christ's person and work. Hence, their person is constituted of and with Christ, and their ministry is to minister Christ to others, infusing them with the all-inclusive Christ as the indwelling, life-giving Spirit. All believers should imitate such ministers to be the same kind of person and to accomplish the same kind of ministry. (2 Cor. 3:18, footnote 11)

Further Reading: Life-study of 2 Corinthians, msg. 30

WEEK 6—DAY 5

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).

1 John 1:5 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.

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 Satan. We were darkness because we were one with Satan. Now we are light because we are one with God in the Lord. (Eph. 5:8, footnote 1)

Goodness is the nature of the fruit of the light; righteousness is the way or the procedure by which the fruit of the light is produced; and truth is the reality, the real expression (God Himself), of the fruit of the light. 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.

The fruit of the light in goodness, righteousness, and truth is related to the Triune God. Goodness denotes God the Father, for the only one who is good is God (Matt. 19:17). Righteousness denotes God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure (Rom. 5:17-18, 21). Truth denotes God the Spirit, for He is the Spirit of reality (John 14:17). Truth also denotes the expression of the fruit in the light. (Eph. 5:9, footnote 1)

Today's Reading

As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (1 John 3:8). Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The

divine light is the divine life in the Son operating in us. This light shines in the darkness within us, and the darkness cannot overcome it (John 1:4-5). When we follow this light, we shall by no means walk in darkness (8:12), which, according to the context, is the darkness of sin (1 John 1:7-10). (1 John 1:5, footnote 4)

As the bride, the church needs something finer and deeper than reality and grace. There is the need for love and light. The fact that the church as the bride requires a living in love and in light can be proved by our own experience in married life...How pitiful it would be if a husband and wife were always considering the right way to behave toward each other. For the intimate relationship between husband and wife, mere reality is not adequate. There must be light. Therefore, a proper marriage is not merely according to reality and by grace but is in love and in light...In married life the relationship between wife and husband should be fine, bright, and intimate.

Although it is rather easy to understand the difference between love and grace, it is more difficult to understand the distinction between light and reality. 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.

Suppose I am about to lose my temper with my wife. There is no need for me at such a time to ask if this is according to reality...If we remain...in the realm of light, there will be no need for such considerations. As those in the light, we will not try to discern whether or not it is right to lose our temper at that particular time. (Life-study of Ephesians, 2nd ed., pp. 498-500)

Further Reading: Life-study of Ephesians, msg. 61

WEEK 6—DAY 6

Morning Nourishment

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

22:4-5 And they will see His face, and His name will be on their foreheads...And they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

Revelation 22:4 says, “And they will see His face.” This...is a blessing to God’s redeemed in eternity. The His in this verse refers to both God and the Lamb. Seeing His face means seeing the face of God and the Lamb.

Being shined upon by the Lord God [v. 5] is another blessing to God’s redeemed in eternity. We will have no need of a lamp, the light made by man, or of the sun, the light created by God. God Himself will shine upon us, and we will live under His illumination. (Life-study of Revelation, 2nd ed., pp. 740-741)

Today’s Reading

Revelation 22:5 says that the Lord will shine upon His saints. In the future the unlimited glory of God will shine forth as light with Christ as the lamp in the New Jerusalem.

According to Revelation 21:11, the holy city has the glory of God. Here the glory of God is the expression of God, God expressed. When God is manifested, that is glory. We have been ordained for this glory and called to this glory (1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12). We are being transformed into this glory (2 Cor. 3:18), and we will be brought into it (Heb. 2:10). Eventually, we will be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God’s expression in the New Jerusalem. In the holy city both the lamp and the light refer to God’s glory.

The whole city of New Jerusalem is God. The light is God, its glory is the expression of God, and its appearance is God Himself revealed to the nations. All of this should be found in the church life today. The church is God's temple. God Himself in the church is our dwelling place, and He is also the light that shines out through us to our neighbors. This shining out is also the glory and appearance of the church. This is the church life.

When God completely finishes His work in the church, it will be a transparent city. All the gold in the New Jerusalem is transparent, transmitting the effulgence of God, so that by its light all things may arrive at the oneness. The light effaces death in all things and heads up all things. The city diffuses the light, shining upon the nations (Rev. 21:24).

Revelation 21:24 tells us that the nations will walk by the light of the shining from the New Jerusalem. Even after the millennium the nations will live on the new earth as the peoples (vv. 3-4). These nations will have kings, who will bring their glory into the city. In eternity we the redeemed ones will be the royal family ruling over the nations.

The nations will walk by the light of the New Jerusalem, an organic building. Thus, the entire eternal kingdom of God will be under the shining of God's glory in the Redeemer through the redeemed as the diffuser. The eternal kingdom of God includes the New Jerusalem and the nations around it. The redeemed who constitute the New Jerusalem are the kings to reign, and the nations around the New Jerusalem are the subjects.

In their relationship with God, the subjects will walk in the light of the New Jerusalem (v. 24a). For their human affairs they will live under the light of the sun created by God and the lamp made by man, but in matters related to God the nations as the subjects will walk in the divine light.

The New Jerusalem, the ultimate consummation of God's building, is a full picture of today's church life. If we are such a miniature of the holy city, we will shine forth with God as the light. Then the unbelievers, the worldly people, will walk in our light. We will enlighten everyone around us. (The Conclusion of the New Testament, pp. 4460-4462)

Further Reading: The Conclusion of the New Testament, msg. 436

WEEK 6 — HYMN

O glorious Christ, Savior mine

Experience of Christ — As Life

501

The musical score is written in G major and 8/8 time. It consists of four staves of music. The first staff begins with the lyrics '1. O glo - ri - ous Christ, Sav - ior mine, Thou art tru - ly ra - diance di -'. The second staff continues with 'vine; God in - fi - nite, in e - ter - ni - ty, Yet man in time, fi -'. The third staff is marked 'Chorus' and begins with 'nite to be. (C) Oh! Christ, ex - pres - sion of God, the Great, In - ex - haust - i - ble, rich, and'. The fourth staff concludes with 'sweet! God min - gled with hu - man - i - ty Lives in me my all to be.' Chord symbols are placed above the notes: G, D/F#, Em, G7/D, C, Am, G/B, G, D, B/D#, Em, G/D, A/C#, A7, D, D7, G, G/B, D, Am7, D7, G, D7, G, B7, Em, C, G/D, D7, G.

- 2. The fulness of God dwells in Thee;
Thou dost manifest God's glory;
In flesh Thou hast redemption wrought;
As Spirit, oneness with me sought.
- 3. All things of the Father are Thine;
All Thou art in Spirit is mine;
The Spirit makes Thee real to me,
That Thou experienced might be.
- 4. The Spirit of life causes Thee
By Thy Word to transfer to me.
Thy Spirit touched, Thy word received,
Thy life in me is thus conceived.
- 5. In spirit while gazing on Thee,
As a glass reflecting Thy glory,
Like to Thyself transformed I'll be,
That Thou might be expressed thru me.
- 6. In no other way could we be
Sanctified and share Thy vict'ry;
Thus only spiritual we'll be
And touch the life of glory.
- 7. Thy Spirit will me saturate
Every part will God permeate,
Deliv'ring me from the old man,
With all saints building for His plan.

