

*The Children of God Walking in Love and Light***Monday 9/29****Related Verses****1 John 3:1**

1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

Eph. 5:1

1 Be therefore imitators of God, as beloved children;

Eph. 1:5, 9

5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

John 1:12-13

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,
13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1 John 1:2

2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

1 John 3:9

9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.

1 John 4:7

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

1 John 5:1, 4, 18

1 Everyone who believes that Jesus is the Christ has been begotten of God, and everyone who loves Him who has begotten loves him also who has been begotten of Him.
4 For everything that has been begotten of God overcomes the world; and this is the victory which has overcome the world -- our faith.
18 We know that everyone who is begotten of God does not sin, but he who has been begotten of God keeps himself, and the evil one does not touch him.

Related Reading

Paul's word in Ephesians 5:1 is an imperative, a command. He commands us to be imitators of God. What a glorious fact that since we are His beloved children, we can be imitators of God! As the children of God, we have His life and nature. We imitate God not by our natural life but by His divine life. It is by our Father's divine life that we, His children, can be perfect as He is (Matt. 5:48).

According to the New Testament, the believers in Christ are children of God. As God's children, we have God's life. John 1:13 says that we have been born of God. To be born of God is to have the life of God. Furthermore, 2 Peter 1:4 says that we are partakers of the divine nature. Because we have the divine life and the divine nature, we can be imitators of God. Imitating God in this way is much different from training a monkey to imitate a man. A monkey does not have the human life or the human nature. But we have the divine life and the divine nature. Therefore, we can be imitators of God. (*Life-study of Ephesians*, p. 409)

The believers in Christ are children of God. First John 3:1 says, "Behold what manner of love the Father has given to us, that we should be called children of God; and we are." "Children of God" here corresponds to "begotten of Him" in 2:29. 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. This life, obtained from God through regeneration, enables us to be God's children. This life is the authority for us to be children of God (John 1:12-13). The Spirit witnesses with our spirit that we who once were children of the devil are now the children of God (Rom. 8:16). Even at times when we are weak or backsliding we still have the deep conviction that we are children of God, for once we have been born of God we are His children forever.

John 1:12 and 13 say, "As many as received Him, to them He gave authority to become children of God, to those who believe into His name, who were begotten not

of blood, nor of the will of the flesh, nor of the will of man, but of God." Here we see that the children of God have been begotten of God, not of blood, nor of the will of the flesh, nor of the will of man. "Blood" here signifies the physical life; "the will of the flesh" denotes the will of fallen man after man became flesh; and "the will of man" refers to the will of man created by God. When we became children of God, we were not born of our physical life, our fallen life, or our created life—we were born of God, the uncreated life. For human beings to become children of God is for them to be born of God to have the divine life and nature. Because regeneration causes us to be born of God, it automatically causes us to become children of God and to have a relationship of life with God.

It surely is a mystery that we have been born of God. That we have been created by God is commonly admitted. But to say that God is our Father and that we therefore have His life and nature is to make a great claim. Nevertheless, it is an amazing fact that God is really our Father. And He is not our adopted father or our father-in-law, but the One who has given us His life that we may be His genuine children in life.

The believers become children of God through their receiving of the Son of God by believing into His name [v. 12]...The authority to be God's children is Christ Himself as life to us. Having received the Lord Jesus by believing in Him, we have been born of God and now are children of God. (*The Conclusion of the New Testament*, pp. 1071-1073)

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

Tuesday 9/30**Related Verses****1 John 4:8, 16**

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

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

1 John 1:5

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.

The Children of God Walking in Love and Light

of grace and His light as the source of truth. (*The Conclusion of the New Testament*, p. 3439)

Love and light are actually God Himself; they are God's being, His essence (1 John 4:8; 1:5). Grace and reality come out of God the Father, but love and light are God the Father. First, we believe in the Lord Jesus and receive grace and truth. Then by enjoying grace and truth, we are brought back to the source of grace and truth, God the Father as love and light. By staying in the fellowship with God as love and light, we become beloved children of God walking in love and light. We who seek Christ and love God should be children of light walking in love and light. Because both love and light are God, to be children of light walking in love and light is to be children of God walking in God.

In Ephesians 4:17-32 we see Christ as the reality and grace for the living of the new man, whereas in 5:1-21 we see Christ as the light with love for the believers' walk. Christ as the light shines on the believers, and the issue of this shining is the truth, the reality. The Gentiles walk in the vanity of their mind because they do not have the shining of the light (4:17-18), but we the believers have the divine light, which is God Himself, shining over us and even making us light (5:8).

In 5:13-14 we see that Christ is the light shining on the believers. "All things which are reprov'd are made manifest by the light; for everything that makes manifest is light. Therefore He says, Awake, sleeper, and arise from the dead, and Christ will shine on you." The Greek word rendered "reprov'd" in verse 13 may also be rendered "exposed" or "uncovered." If we are being exposed or rebuked, we should simply receive the exposure, the rebuke. If we do this, we will be blessed. We will be aroused from sleep, and Christ will shine on us. Every rebuke is the shining of Christ. Whenever we are rebuked, we should say, "Lord, I worship You for Your shining. This rebuke is Your shining, and I receive it." To receive a rebuke is to walk in light. This means that if we are not willing to accept a rebuke, we are walking in darkness. If we are truly walking in the light, we will be able to profit from any kind of rebuking.

Christ is light to the believers; Christ shines upon them and enlightens them. According to verse 14, the

sleeping one who needs the exposing mentioned in verse 13 is also a dead one. He needs to awake from sleep and arise from the dead. When we expose or reprove anyone who is sleeping and in the darkness of death, Christ will shine on him. Our exposing or reprov'ing in light is Christ's shining.

Christ is the light making the believers light to walk as children of light in love. We the children of light should walk in love. (*The Conclusion of the New Testament*, pp. 3439-3441)

Further Reading: *The Conclusion of the New Testament*, msg. 342

Wednesday 10/1

Related Verses**Eph. 5:2, 8**

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.

8 For you were once darkness but are now light in the Lord; walk as children of light

Eph. 4:17-24 (17, 20-24)

17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,

18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

20 But you did not so learn Christ,

21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

23 And that you be renewed in the spirit of your mind

24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

2 Pet. 1:4

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.

Matt. 5:14, 48

14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.

48 You therefore shall be perfect as your heavenly Father is perfect.

Matt. 19:17

17 And He said to him, Why do you ask Me concerning what is good? There is only One who is good. But if you want to enter into life, keep the commandments.

Rom. 2:1

1 Therefore you are without excuse, O every man who judges, for in what you judge another you condemn yourself; for you who judge practice the same things.

Rom. 5:17-18

17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

Related Reading

Ephesians 5:1-21 presents a practical and fine aspect of Christ: the light with love for the believers' walk. In the New Testament, light and love, like reality (truth) and grace, are a pair. Light is the source of reality, and love is the source of grace. Hence, light and love form a pair as the source of reality and grace; reality and grace form a pair as the issue of light and love. When light shines out, it becomes truth; when love is expressed, it becomes grace.

The Gospel of John reveals that when Christ came, grace and reality came with Him (1:17); grace came from divine love, and reality came from divine light. The first Epistle of John goes on to reveal that when we receive Christ, fellowship with Him, and live by grace and reality, He brings us into the fellowship with the Father; in the Father's presence we touch His love as the source

Related Reading

In Ephesians 5:2 Paul issues [a] commandment: “Walk in love.” As grace and reality (truth) are the basic elements in 4:17-32, so love (5:2, 25) and light (vv. 8, 9, 13) are the basic elements in the apostle’s exhortation in 5:1-33. Grace is the expression of love, and love is the source of grace. Truth is the revelation of light, and light is the origin of truth. God is love and light (1 John 4:8; 1:5). When God is expressed and revealed in the Lord Jesus, His love becomes grace and His light becomes truth. After we have, in the Lord Jesus, received God as grace and realized Him as truth, we come to Him and enjoy His love and light. Love and light are deeper than grace and truth. Hence, the apostle first took grace and truth as the basic elements for his exhortation, and then love and light. This implies that he wanted our daily walk to grow deeper, to progress from the outward elements to the inward. (*Life-study of Ephesians*, pp. 409-410)

Love is the inner substance of God, whereas light is the expressed element of God. It is possible to sense the love of God inwardly, and it is possible to see the light of God shining out. 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.

Paul commands us to 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” (Eph. 5:2). In 4:32 the apostle presented God as the pattern of our daily walk. Here he set forth Christ as the example for our living. There it is God in Christ as our pattern, since in that section God’s grace and reality (truth) expressed in the life of Jesus are taken as the basic elements. According to 4:32, we are to forgive others as God in Christ has forgiven us. This means that God is the pattern of forgiveness. But in chapter 5 Christ Himself is our example, since in this section love expressed by Christ to us (vv. 2, 25) and light shined by Christ upon us (v. 14) are taken as the basic elements. Here Christ, who loved us and gave Himself up for us, is the example of walking in love.

The Children of God Walking in Love and Light

Paul says that Christ “gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor” [v. 2]. In the Bible there is a difference between an offering and a sacrifice. An offering is for fellowship with God, whereas a sacrifice is for redemption from sin. Christ gave Himself up for us as both an offering, that we might have fellowship with God, and a sacrifice, that He might redeem us from sin.

In loving us, Christ gave Himself up for us. This was for us, but it was a sweet-smelling savor to God. In following His example, our walk in love should not be only something for others but also a sweet-smelling savor to God.

In verse 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 Satan. We were darkness because we were one with Satan. Now we are light because we are one with God in the Lord.

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 [Eph. 5:8].

Ephesians 5:10 says, “Proving what is well pleasing to the Lord.” This phrase is related to verse 8. We should not walk foolishly or blindly or ignorantly. Rather, we should walk as children of light, proving what is well pleasing to the Lord. (*Life-study of Ephesians*, pp. 410-411, 413, 415)

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

Thursday 10/2

Related Verses**1 John 3:1**

1 Behold what manner of love the Father has given to us, that we should be called children of God; and we are. Because of this the world does not know us, because it did not know Him.

1 John 4:10

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

Eph. 4:25-32 (25-27, 30-32)

25 Therefore having put off the lie, speak truth each one with his neighbor, for we are members one of another.

26 Be angry, yet do not sin; do not let the sun go down on your indignation,

27 Neither give place to the devil.

28 He who steals should steal no more, but rather should labor, working with his own hands in that which is respectable, that he may have something to share with him who has need.

29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

31 Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice.

32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.

Related Reading

In Ephesians 5:2 Paul tells us to walk in love, and in verse 8 he tells us to walk as children of light...If we walk in love, we will keep ourselves from uncleanness. To walk in love is to walk in intimacy with God. An intimate relationship between a daughter and mother may illustrate what it means to walk in love...[Such daughters] love whatever their mothers love. Because of the love they have for their mothers, they are not willing to do anything opposed to their mothers’ feeling. Rather, they walk in intimate love toward their mothers. In the same principle, we have an intimate relationship with the Father. As those who have received grace, we may come in the Son to contact the Father. In the Father’s presence we not only enjoy grace, the expression of love, but we also enjoy love itself. We experience this love in a very intimate way. Because we enjoy the love of God in such an intimate way, we do not want to do anything that displeases the Father. The Father hates fornication, uncleanness, and lust. If we walk in love, we will stay away from such things. Because we love the Father, we will not do anything to grieve His heart. What a tender, delicate walk this is! This is not simply living by grace; it is walking in love. We should always remember that we are children of God enjoying His love. We are saints separated unto Him and saturated with Him. Therefore,

in our daily walk we would always take care of the Father's feeling, for we live intimately in His tender love. (*Life-study of Ephesians*, pp. 413-414)

The difference between love and grace can be illustrated by the relationship between a mother and her child. Sometimes a child may want something from the mother. However, at other times the child simply wants to enjoy the mother's loving embrace. Receiving something from the mother that expresses the mother's love is grace. But resting in the loving embrace of the mother is an illustration of love. In the same principle, we have received grace, the expression of the Father's love. But as we go to the Father in fellowship, we enter into His love, which is the source of grace. (*Life-study of Ephesians*, p. 414)

The divine love...is the nature of God's essence. Thus, it is an essential attribute of God...First John 4:9 says, "In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him." As in 1 Timothy 1:15, the "world" [in 1 John 4:9] refers to fallen mankind, whom God so loved that, by making them alive through His Son with His own life, they might become His children. In this the love of God has been manifested.

[In 1 John 4:10] the word *herein* refers to the following fact: not that we loved God, but that He loved us and sent His Son a propitiation concerning our sins. In this fact is the higher and nobler love of God. The divine love as God's essential attribute is mainly expressed in sending His Son to redeem us and impart God's life into us that we may become His children.

Ephesians 2:4 says, "God, being rich in mercy, because of His great love with which He loved us." The object of love should be in a lovable condition, but the object of mercy is always in a pitiful situation. Hence, God's mercy reaches further than His love. God loves us because we are the object of His selection. But we became pitiful by our fall, even dead in our offenses and sins; therefore, we need God's mercy. Because of His great love, God is rich in mercy to save us from our wretched position to a condition that is suitable for His love. The nobler love of God as His essential attribute needs His attribute of mercy to reach us in the deep pit of

our fallen life. (*The Conclusion of the New Testament*, pp. 75-76)

Further Reading: *The Conclusion of the New Testament*, msg. 8

Friday 10/3

Related Verses

Eph. 1:4

4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph. 1:9

9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 4:15-16

15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

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.

Eph. 5:25

25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph. 6:24

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

Eph. 3:17

17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

1 Cor. 12:31

31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.

John 14:17

17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

John 16:13

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

Related Reading

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. (*Life-study of Ephesians*, pp. 503-504)

We will be holy and without blemish before Him in love. Love in Ephesians 1:4 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. First, 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, just 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* [3:17]. In order to experience Christ, we need faith and love (1 Tim. 1:14). Faith enables us to receive and apprehend Christ, and love enables us to enjoy Him. Neither faith nor love are ours; they are His. His faith becomes our faith, by which we believe in Him, and His love becomes our love, by which we 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. 32, 277)

*The Children of God Walking in Love and Light***1 John 2:28-29**

28 And now, little children, abide in Him, so that if He is manifested, we may have boldness and not be put to shame from Him at His coming.

29 If you know that He is righteous, you know that everyone who practices righteousness also has been begotten of Him.

1 John 3:11, 14, 16-18, 23-24

11 For this is the message which you heard from the beginning, that we should love one another,

14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

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

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

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

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

24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

Eph. 5:9

9 (For the fruit of the light consists in all goodness and righteousness and truth),

Related Reading

It is rather difficult to point out the difference between truth and light. In our experience we may often realize God as truth to us, as our reality. But sometimes when we get into God's presence, we sense that we are in the light. At such times, we are not only experiencing reality, but we are in the very light itself. Thus, the experience of light is deeper than the experience of truth.

We should not simply be according to reality and by grace but in love and under light. Walking in love and in light is deeper and more tender than living according to reality and by grace.

"The Body of Christ builds itself up in love (Eph. 4:16). The phrase *in love* is used repeatedly in the book of Ephesians (1:4; 3:17; 4:2, 15-16; 5:2). God predestinated us unto sonship before the foundation of the world in love, and the Body of Christ builds itself up in love. The growth in life is in love. In the last few years we have appreciated the Lord's showing us the high peak of the divine revelation. My concern is that although we may talk about the truths of the high peak, love is absent among us. If this is the case, we are puffed up, not built up. The Body of Christ builds itself up in love.

Paul said, "To the weak I became weak that I might gain the weak" (1 Cor. 9:22). That is love. We should not consider that others are weak but we are not. That is not love. Love covers and builds up, so love is the most excellent way for us to be anything and to do anything for the building up of the Body of Christ. (*CWWL, 1994-1997*, vol. 5, "The Vital Groups," pp. 124, 127)

At the end of his Epistle to the Ephesians Paul said a word concerning our love for the Lord Jesus. "Grace be with all those who love our Lord Jesus Christ in incorruptibility" (Eph. 6:24). First Timothy 1:17 says that God is incorruptible, and 2 Timothy 1:10 says that the Lord "nullified death and brought life and incorruption to light through the gospel." First Corinthians 15 tells us that in resurrection the corruptible things will become incorruptible (vv. 50-53). To love the Lord in incorruptibility means to love Him in the new creation. All the things of the old creation are corruptible. This is proved by Romans 8 where we see that the whole creation is groaning under the slavery of corruption (vv. 21-22). Everything of the old creation is corrupting. Only the new creation is not corrupting. (*The Conclusion of the New Testament*, p. 2499)

Further Reading: *Life-study of 1 John*, msgs. 15—16, 35

Saturday 10/4

Related Verses**1 John 1:7**

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.

After commanding us to walk as children of light, Paul inserts...a parenthetical statement [in Ephesians 5:9] regarding the fruit of the light...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 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, that God may be expressed as the reality of our daily walk. (*Life-study of Ephesians*, p. 414)

It is significant that in speaking of the fruit of the light, Paul mentions only three things: goodness, righteousness, and truth...The reason...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 or 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.

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 [v. 8]. If we walk as the children of light, we will bear the fruit described in verse 9. The fruit we bear by

The Children of God Walking in Love and Light

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. 414-415)

The divine light...is the nature of God's expression. Thus, it is an expressive attribute of God. Revelation 21:23 says, "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." In the millennium the light of the sun and the moon will be intensified (Isa. 30:26). But in the New Jerusalem in the new heaven and new earth there will be no need of the sun nor of the moon. The sun and the moon will be in the new heaven and new earth, but they will not be needed in the New Jerusalem, for God, the divine light, will shine much more brightly. (*The Conclusion of the New Testament*, p. 76)

Further Reading: *Life-study of 1 John*, msg. 7, 9

Lord's Day 10/5**Related Verses****2 John 1:1-6**

1 The elder to the chosen lady and to her children, whom I love in truthfulness, and not only I but also all those who know the truth,

2 For the sake of the truth which abides in us and will be with us forever:

3 Grace, mercy, peace will be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I have found some of your children walking in truth, even as we received commandment from the Father.

5 And now I ask you, lady, not as writing a new commandment to you but that which we have had from the beginning, that we love one another.

6 And this is love, that we walk according to His commandments. This is the commandment, even as you heard from the beginning, that you walk in love.

Further Reading:

Life-study of Ephesians, msg. 50

Hymn: #13

1 Thou art love and Thou art light, Lord,
In the Son as life Thou art;
Love expressing, light illum'ning,
Thou dost life to us impart.

Thou art love! Thou art light!
In the Son as life Thou art;
Love expressing, light illum'ning
Thou dost life to us impart.

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.

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!

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Review prior week materials at churchinnyc.org/bible-study

Level 2—Topical Study

Review prior week materials at churchinnyc.org/bible-study