

Experiencing God as Light

The apostle John tells us that God is light and that we are to walk in the light (1 John 1:5-7). To walk in the light is to continually experience God as light by living, moving, and having our entire being in the light. **“God is light and in Him is no darkness at all”** (v. 5). Light is the presence of God. In the physical world, one cannot live without light. In the spiritual world, one cannot live without being in the presence of God, the divine light. When we believed in Christ, He shined into us, and the divine light, the presence of God, was installed in us. We were begotten of God (John 1:12-13), the divine light, to be children of light, even light itself. **“You were once darkness but are now light in the Lord; walk as children of light”** (Eph. 5:8). Light begets light, producing the children of light, making the believers, in their oneness with God, the light of the world (Matt. 5:14). Where God’s presence resides, God is reigning and darkness is overcome. **“The light shines in the darkness, and the darkness did not overcome it”** (John 1:5).

All who have had the salvation experience can testify of being called out of darkness into His marvelous light (1 Pet. 2:9). When Paul spoke of his salvation experience, he spoke of the divine light shining in his heart to bring him out of darkness-**“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”** (2 Cor. 4:6). Paul used the picture of God commanding the light to shine out of the physical darkness in the genesis of the old creation in order to reveal how the divine light shines out of the spiritual darkness into God’s chosen ones for the genesis of the new creation. Our inner being was an empty waste, and darkness was reigning over us, but thank the Lord, the Spirit of God was brooding over us. When we turned, the Spirit’s brooding issued in God’s commanding: **“And God said, Let there be light; and there was light”** (Gen. 1:3). **“The God who said, Out of darkness light shall shine”** (2 Cor. 4:7), spoke Himself as light into our being, and there, in our inward being, was light. He beamed forth into our being, and an inward illumination took place within us that we might know the glory of God in the face of Christ. Although we were once darkness, we are now light in the Lord; therefore, Paul charges us to walk as children of light (Eph. 5:8). To walk in the light is to be controlled, directed, and led by the light to bring forth what Paul calls **“the fruit of the light”** (Eph. 5:9). Proverbs 4:18 says that our Christian path should be like the dawning light, which shines brighter and brighter until the full day, the day of the Lord’s second coming.

We can only enjoy Christ as our God-given portion when we are in the light. He is **“the allotted portion of the saints in the light”** (Col. 1:12). Christ, who is the incarnated and manifested God, declared, **“I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life”** (John 8:12). John 1:4 says, **“In Him was life, and the life was the light of men.”** The Lord is the light installed in our spirit through our regeneration. In order to enjoy this installed and indwelling light, we need to stay in constant contact with God.

Revelation 1:4 speaks of the seven Spirits, and 4:5 says that these seven Spirits of God are the seven lamps of fire burning before the throne. The Spirit is likened here to the seven lamps of the golden lampstand. This Spirit as the seven lamps of fire dwells within our spirit, and our spirit is the lamp of the Lord, searching all the rooms of our inner being.

In order to walk in the divine light, we must build up a habit of coming to Christ in God’s Word every day. Just as the ages without the Bible were the Dark Ages, a day without the Bible is a dark day, a day in darkness. We need to thank the Lord for those who paid a great price, even that of martyrdom, to translate the Bible into the common languages of man. In Deuteronomy 17 Moses enjoins the ruler of God’s people to read God’s word **“all the days of his life”**. As we daily read God’s word in a spirit and atmosphere of prayer, He has a way to shine within us and keep our feet on the path of His heart’s desire so that we may reign in His life.

Because the children of God have been born of God, who is light, they are the children of light, as the Lord said, **“You are the light of the world”** (Matt. 5:14). We can maintain our spiritual existence in the divine light by exercising to be those who shine as luminaries in this world of darkness by holding forth the word of life (Phil. 2:15-16). Watchman Nee says:

A Christian can illuminate the true condition of a man...If you do not have the light of God, you will not be able to work. People cannot be drawn closer to God by you if you do not have the light to illuminate them. If you draw near to God and are controlled constantly by the light of God, spontaneously you will illuminate the real condition of the people who are contacting you.

In order to remain in the shining of God and to shine out God, we need to keep ourselves in the fellowship of the Body of Christ. Whenever we come to a proper gathering of the Lord’s children, we are brought into the light of God. We may find ourselves in darkness, with seemingly unsolvable problems and vexing dilemmas, until we come to the meetings of

the church. In the proper church, symbolized by the golden lampstand (Rev. 1:11-12, 20), there is the presence of God as light. As we open up to the fellowship of other pursuing Christians, who are the children of light, the divine light shines within us to dispel all our darkness and clear up our darkened considerations of the enigmas of human existence.

As we remain in the divine fellowship with God and with our fellow believers, we keep ourselves in the light and in the reality of four items which constitute a spiritual cycle in our Christian life: the divine life, the divine fellowship, the divine light, and the blood of Jesus, the Son of God (1 John 1:2-9). The more we enjoy the divine life, the more fellowship we participate in. This fellowship is the flow of the divine life within us, the flow of the inner river of water of life (Rev. 22:1). As we remain in the divine fellowship, the inner flow of life, we are brought more into the divine light of life. As we remain in the light of life, our being and conduct are exposed, we confess our sins in the light of God's presence, and we are forgiven and cleansed of all our unrighteousness (1 John 1:7, 9). Our experience of the cleansing of the blood issues in our gaining more abundant life, which issues in more divine fellowship, which issues in more divine light and deepens our need of the precious blood of Christ. As we keep ourselves in the spiritual cycle of the life, the fellowship, the light, and the blood, God has a free way to grow within us, operate within us, and shine out of us for His expression.

In the divine light of God's presence, we receive a revelation of who Christ is. **"In Your light we see light"** (Psa. 36:9). The divine light exposes and reproves us. **"All things which are reprov'd are made manifest by the light; for everything that makes manifest is light"** (5:13). The light that exposes is also the light that supplies. This light is the **"light of life"** (John 8:12). The Christ who dwells within us is the rising sun, the Sun of righteousness with healing in His wings (Luke 1:78-79; Mal. 4:2). The divine light that heals us inwardly also functions to kill all the negative things in our being. Thus, God as the divine light is the revealing light, the exposing light, the supplying light, the healing light, and the killing light. Whenever we are in the light and walk in the light, we experience all of the functions of the light simultaneously.

In the divine light and in the midst of his depression, Isaiah saw a vision of Christ in glory. Isaiah was exposed, realizing that he was a man of unclean lips, dwelling in the midst of a people of unclean lips. This light also performed a killing function as Isaiah declared that he was terminated, finished: **"Woe is me, for I am finished!"** (Isa. 6:5). Here we have Isaiah's experience of God as the revealing light, the exposing light, and the killing light. After Isaiah realized that he was unclean, he was purged by one of the seraphim, signifying the holiness of God (vv. 6-7, 2-3). Thus, his iniquity was taken away, his sin was purged, and he received a commission from the Triune God: **"Whom shall I send? Who will go for Us?"** (v. 8). Isaiah responded to the divine "Us" by saying, **"Here am I; send me"** (v. 8). Our experience of the revealing, exposing, killing, and healing light of God issues in His sending us.

We need to remain in personal and intimate fellowship with the One who is the light of the world, following Him inwardly and daily so that we might have Him as the light of life: **"I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life"** (John 8:12). We need to keep our hearts single toward the Lord, taking Him as the unique goal of our life so that our inward being would be full of light, not having any dark part and so that **"the whole will be full of light as when the lamp with its rays illuminates you"** (Luke 11:33-36). If we sense that we are in darkness, we need to repent by turning our hearts to the Lord and making Him the preeminent One in our being, giving Him the first place. We also need to take heed to the following passage in Isaiah:

Who among you fears Jehovah; / Who hears the voice of His servant; / Who walks in darkness / And has no light? / Let him trust in the name of Jehovah, / And rely on his God. / Indeed, all of you who kindle a fire, / Who surround yourselves with firebrands, / Walk into the light of your fire / And into the firebrands which you have lit. / You will have this from My hand: / You will lie down in torment. (50:10-11)

Witness Lee points out the following concerning these verses:

If we fear God, obey God's voice, and suddenly fall into darkness and have no light, we should not do anything but trust in the name of the Lord, rely upon our God, and wait for the light of God to shine. This verse also warns us that when we have no light we should not find a way out ourselves by kindling a fire or making our own light. For if we do not wait for God, but instead gird ourselves about with self-made light, though we may walk in the light of our own fire for a time, in the end we shall lie down in sorrow....

As we experience God as light, walking in the light day by day, so that we may corporately shine Him out for His radiant expression in this dark age as His churches, the golden lampstands, we will hasten the day of His coming, when we will fully be prepared to be His bride, the New Jerusalem, the city of light and the kingdom of light for the full expression of God as light (Rev. 21:11).

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