

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2024**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
SECOND CORINTHIANS**

Message Five

**A Mirror Beholding and Reflecting the Glory of the Lord
in Order to Be Transformed into the Same Image
from Glory to Glory—the Glorious Image of Christ**

Scripture Reading: 2 Cor. 3:15-18; 1 Cor. 15:45; John 7:39

- I. “A veil lies on their heart; but whenever their heart turns to the Lord, the veil is taken away”—2 Cor. 3:15b-16:**
- A. Our heart is the crucial factor in our experience and enjoyment of the Lord as the life-giving Spirit; hence, our heart needs to be turned to the Lord—1 Cor. 15:45.
 - B. The veil—the turned-away heart—refers to all the things that we pursue other than the Lord—2 Cor. 3:15-16.
 - C. All the veils are due to the fact that our heart is not focused on the Lord—cf. Eph. 3:17a.
 - D. If we are veiled, we cannot behold and reflect the glory of the Lord—2 Cor. 3:18.
 - E. Because our heart turns away from the Lord, there is a veil between the Lord and us:
 - 1. We cannot see Him, and we are not able to fellowship with Him face to face.
 - 2. This is the situation until our heart turns to Him, and the veil is taken away—vv. 15-16.
 - F. Whenever our heart turns to the Lord, the veil is taken away; then we with an unveiled face are able to experience the Lord and behold His glory—v. 18.
- II. “And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom”—v. 17:**
- A. Whenever our heart turns to the Lord, the Lord as the Spirit enters, and freedom also enters; the Spirit is freedom—v. 17.
 - B. According to the context of this section of 2 Corinthians, which begins at 2:12, *the Lord* in 3:17 must refer to Christ the Lord—2:12, 14-15, 17; 3:3-4, 14, 16; 4:5.
 - C. The Spirit of the Lord is the Lord Himself, with whom is freedom.
 - D. Second Corinthians 3:17 is a strong word in the Bible, telling us emphatically that Christ is the Spirit:
 - 1. The Spirit, who is the ultimate expression of the Triune God, was “not yet” in John 7:39, because at that time Jesus had not yet been glorified—12:16, 23; 13:31-32; 17:1, 5.
 - 2. Jesus had not yet finished the process that He, as the embodiment of God, had to pass through.
 - 3. After His resurrection, that is, after the finishing of all the processes—incarnation, crucifixion, and resurrection—that the Triune God had to pass through in man for His redemptive economy, Christ became the life-giving Spirit—1 Cor. 15:45.
 - E. In the New Testament, the life-giving Spirit is called “the Spirit” (Rom. 8:16, 23, 26-27; Gal. 3:2, 5, 14; 6:8; Rev. 2:7; 3:22; 14:13; 22:17), the Spirit who gives us the divine life (2 Cor. 3:6; John 6:63).

III. “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord”—2 Cor. 3:18a:

- A. The use of the word *mirror* is metaphorical:
 - 1. A mirror has the capacity to behold an object and reflect it:
 - a. On the one hand, a mirror beholds a person or an object.
 - b. On the other hand, a mirror reflects what it beholds.
 - 2. We are a mirror with an unveiled, uncovered face looking at Christ and beholding Him; the more we behold Him, the more we reflect Him.
 - 3. When our heart turns to the Lord and the veil is taken away, we function as mirrors beholding and reflecting the glory of the Lord—vv. 16, 18:
 - a. To begin with, there may be no image in a mirror.
 - b. However, the more a mirror beholds a certain person, the more that person’s image is in the mirror.
- B. According to 2 Corinthians 3:18, we behold and reflect the glory of the Lord:
 - 1. 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. We are like mirrors beholding and reflecting the glory of the Lord; this being the case, our face should be fully unveiled so that we may see well and reflect properly.
 - 3. As we are gazing on the Lord, we will reflect Him; while we are beholding and reflecting Him in this way, His element, His essence, will be added into our being—v. 18.
 - 4. Early in the morning, the first thing we need to do is to go to the Lord with an unveiled face to look at Him, behold Him, and reflect Him.
 - 5. To linger in the presence of the Lord while beholding and reflecting Him affords us a real taste, a real enjoyment.

IV. We all “are being transformed into the same image from glory to glory, even as from the Lord Spirit”—v. 18b:

- A. 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.
- B. The image in verse 18 is the image of the resurrected and glorified Christ:
 - 1. The “same image” means that we are being conformed to the resurrected and glorified Christ, being made the same as He is—Rom. 8:29.
 - 2. *Image* refers not merely to an outward form but to the outward expression of the inner being.
- C. 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 (12:2), into His image.
- D. The believers are being transformed by beholding and reflecting the glory of the Lord:
 - 1. Transformation is the inward, metabolic process in which God works to spread His divine life and nature throughout every part of our being, particularly our soul—v. 2.
 - 2. As a result, we will be transformed into the Lord’s image (2 Cor. 3:18), that is, conformed to the image of the firstborn Son of God.
- E. “From glory to glory” means from one degree of glory to another—v. 18.
- F. *The Lord Spirit* may be considered a compound title like *the Father God* and *the Lord Christ*:
 - 1. This expression strongly proves and confirms that the Lord Christ is the Spirit and the Spirit is the Lord Christ.
 - 2. In 2 Corinthians 3 the 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).