

Treasure in Earthen Vessels

The following article has been paraphrased in some places for understanding purposes only with no intent of changing the author's meaning.

“But we have this treasure in earthen vessels, that the excellency of the power may be of God and not out of us.” (2 Corinthians 4:7)

The Purpose of the Indwelling Spirit

Before we consider 2 Corinthians 4:7, I would like to emphasize two points:

- 1) we tend to seek the Spirit's power for selfish purposes; and
- 2) we must come forward to God in all things.

Seeking the Spirit's Power

First, it is common that we make a great mistake in the way we seek for the baptism of the Spirit to obtain power in our work and service to God. Not that we are wrong in seeking for it, but we are errant in the way we seek for it. Too often, we exclusively seek for the power to overcome or to do wondrous things, but push aside the realization that the Holy Spirit must first dwell in us as our life and renew our whole being into the likeness of Christ. The primary purpose and essence of the Holy Spirit is to dwell in us (Ephesians 3:17; 1 Corinthians 3:16; 6:19; 2 Timothy 1:14; Romans 8:9) and to lead us (Romans 8:14; Galatians 5:18; 1 John 2:27) so that we are transformed (Romans 12:2; 2 Corinthians 3:18) and conformed into Christ's image (Romans 8:29). This spiritual process makes us a Spirit-filled person in every aspect of our life, causing us to mind the things of the Spirit (Romans 8:6), filling us with love (Romans 5:5) and humility (Galatians 5:22; 1 Peter 5:5-6), and making us spiritual people (1 Peter 2:4-10), (*not just people who are active in spiritual things*), in order to produce good works that are well pleasing to God (Romans 12:2; Ephesians 5:10; Colossians 1:10; Hebrews 12:28; 13:21).

Fruit Indicates Our Source

On one hand, the works and service we do are important indicators of who we are and what **source** we operate out of. Our daily life produces fruit out of who we are as a person (Matthew 7:20; John 15:1-11; Luke 6:45). If we are soulish, then our fruit will bear the likeness of that soulish person (1 Corinthians 3:1-17; 2:14; 15:44-46). If we are spiritual, then our fruit will be spiritual, well pleasing to God (1 Corinthians 2:15; Ephesians 5:18-19; Galatians 5:22-23). All that God wants to do in us has one goal in view: that we may

bring forth much fruit and that our fruit would remain (John 15:16) and this goal matches being transformed and conformed into Christ's image.

God's Good Works are for the Salvation of the Soul

On the other hand, God desires good works towards all men in order that they may be saved in their soul (1 Peter 1:9; James 1:21). Our works or our fruit come out of our person, that is, who we are in our daily life before Christ. Paul's life was a "**manifestation of the truth which commended him to every conscience of men before God.**" (2 Corinthians 4:2). He lived what he preached, and our life in Christ and our words are both important aspects of God's will for us. It is not sufficient to seek exclusively for the Spirit-filled life alone. That could very well be a selfish thing. The life of God within us is for God's purpose, not ours. God in His wisdom ordains work and service to Himself, and this is the work that every one of us was "set" to do or ordained by God to do when He grants us His gracious salvation.

Coming Forward to God in All Things

To Minister to Others, God Must Work in Us First

Secondly, I want to emphasize the need for coming forward to God in all things (Hebrews 4:16; 10:19-22), especially all things related to service and work for God. A brother once wrote, "The topmost duty of every worker of God is to beg of God, very humbly, that whatever He desires to do in those whom he ministers to, would firstly and truly be done in him." Saints, let's personalize that statement: if we desire to minister and work in God's service according to God's calling, our foremost duty is to humbly come to God and ask that whatever we desire to be done in those we minister to, would firstly and truly be done in ourselves. This is the root of all spiritual service and work to God.

Before speaking to others about the love of God being poured out in our hearts (Romans 5:5), about the power of redemption (Hebrews 9:12; Romans 3:24), about salvation from sin (Ephesians 2:1-8; Hebrews 7:25), or about being filled with the Holy Spirit (Ephesians 5:18-20; Colossians 3:16), we need to allow God to accomplish all of these things within ourselves first (Galatians 6:1-3; 1 Peter 3:15-16). The more earnestly we seek God's willing and working to operate within us (Philippians 2:13), the more effective the operation of the Holy Spirit will be in others. As God gains our hearts, He can gain others' hearts. As God gains our person, He can gain others' person. If we desire someone to overcome their anger, we must allow the Lord to overcome it within us. If we desire someone to be kind, tender, and meek, then we must allow the Spirit's operation to produce that kind of living in us first. We must become what we preach by the grace of God, by the operation of the Holy Spirit within us. St. Francis of Assisi wrote, "We must

always preach the gospel, and sometimes we use words.” Our manner of life must become the predominant gospel (1 Peter 2:12; 3:15-16; 2 Corinthians 1:12; 4:2). Our daily living must become the work we want others to enjoy and assimilate.

2 Corinthians 4

In 2 Corinthians 4:1-5 Paul writes about his ministry. Paul’s ministry brought about much opposition and persecution, but the life of Christ kept Paul from becoming discouraged (v. 1). When under extreme duress, one could easily bend or compromise, but Paul, in Christ, renounced secret and shameful ways that included deception or distorting the word of God (v. 2). Paul always commended himself to everyone’s conscience in the sight of God, meaning that his manner of life and his words matched. He did not say one thing and live another thing. He realized that the gospel is veiled to those who are perishing (v. 3) because the god of this age has blinded the minds of unbelievers, so that they cannot “see” the light of the gospel that displays the glory of Christ, who is the image of God (v. 4). Paul made it clear that what he preached was not out of himself, but was a manifestation of Jesus Christ as Lord, and him as a servant for Jesus’ sake (v. 5). Paul surely allowed the Spirit to dwell in him and lead him towards transformation and conformation to Christ’s image. He was being saved in his soul in which his manner of life became his predominant gospel, possibly even more than his words.

Paul never forgot the foundation and source of his ministry: “**For the God who said, “Out of darkness light shall shine is the One who shined in our hearts to illuminate the knowledge of God’s glory displayed in the face of Christ”** (v. 6). We are all darkness apart from Christ, and any ministry that the Lord produces within us must come from His speaking, His shining in our hearts, and His illumination of Himself to us. Paul not only recognized this eternal understanding, but he emphasized it even more in verse 7: “**But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.**” Some among the Corinthians despised Paul and his ministry (there were many false apostles and opposers). Some were influenced by carnal leaders who were full of selfish ambition, and some looked down on him because of all his troubles and humiliation suffered at the hands of men. However, Paul was **not ashamed of the gospel of Christ because it is the power of God unto salvation** (Romans 1:16). Paul gave credit where credit was due: to God and to God alone! 2 Corinthians 4:7 unveils four wondrous things about those who are led to work for God.

1. The greatness of the heavenly treasure.
2. The feebleness of the earthly vessel.
3. Distinguishing the treasure from the vessel.
4. The living union of the earthen vessel and the treasure.

1. The Greatness of the Heavenly Treasure.

Our High Calling

What is the heavenly treasure? The treasure is God Who has shined into our hearts. Consider a natural analogy using the sun. The sun is the source of life on planet earth. It grants us daylight, it shines into our eyes, into our bodies, into our very spirit, giving warmth and light for life. Spiritually, Paul says that God, the Everlasting One, has shined, and continually shines into our hearts, and this shining gives light. **“God shines in our hearts to illuminate the knowledge of God’s glory displayed in the face of Christ”** The light shows us the glory of God. Without God’s shining, we cannot know His glory. God’s glory is displayed in the face of Christ, meaning that Christ always brings us to God. The face of Jesus implies the most intimate aspect of knowing a person. We know people by their face. Our facial expressions convey much meaning. Likewise, if we know Christ intimately, we will know God’s glory. This is our high calling: to know God in His glory and we have access to His glory in the face of Jesus. Therefore, Jesus should be our one great study, our one great object, and our one great desire, so that the glory of God may be revealed in us. When this becomes our reality, we will be like the angels, walking before Him with bowed faces, worshiping and adoring Him all the day long.

A Matter of the Heart

God shines into our hearts by the Holy Spirit, and by the Holy Spirit He reveals the light of the knowledge of the glory of God. **“But when He, the Spirit of reality comes, He will guide you into all the reality ... He will glorify Me”** (John 16:13-14; Ephesians 1:13-14). The knowledge of the glory of God is not an intellectual or theological knowledge, but an experiential and intimate knowing in the heart. A man may have beautiful thoughts, he may be an articulate speaker, he may be an inspiring teacher who builds people up, yet, there may be much more of intellect in him than of God's Spirit. Revelation, illumination, and the knowledge of the glory of God are matters of the heart. We know that God is love (1 John 4:8), but do we experience the love of God in our hearts? God seeks to dwell in the heart (Ephesians 3:17), God shines into the heart, the seed of love dwells in the heart, and this love of God reveals His glory.

Heavenly Treasure

What kind of treasure is implanted and dwelling in our hearts as a shining light? “**The light of the knowledge of the glory of God in the face of Jesus Christ**” (2 Corinthians 4:6). We can call it the light of God. We can call it the knowledge of God. We can call it the glory of God. We also can call it the love of God in Jesus Christ. This is a heavenly treasure, meaning it is eternal, vast, infinite, and the most valuable treasure. The more we realize the greatness of the treasure within us, the more we will work acceptably for God. If I am a poor man, and a beggar asks me for something, I give according to what I have, which is limited, even if I give all. But if I am wealthy, I give liberally and abundantly. The heavenly treasure within each believer “**is able to do superabundantly above all that we ask or think, according to the power that operates in us!**” (Ephesians 3:20) Do we have such a realization and consciousness that in Christ we are wealthy beyond measure? When abiding in Christ, we have access to limitless heavenly treasure, and even have the key of the treasures of my God (Colossians 2:3; e.g. Matthew 16:19). This treasure brings joy, confidence, and power to our hearts, even causing our hearts to burn (Luke 24:32; Romans 12:11; 2 Timothy 1:6; Revelation 3:19). When the life of God burns in us, in the deepest regions of our being, we experience a life of blessing filled with the light of God, filled with the knowledge of the glory of God, filled with the intimacy with Jesus! What a heavenly treasure to carry about with us!

God is shining in our hearts so that the glory of God comes into our souls! This heavenly treasure is not human knowledge, it is not intellectual thought, it is not a trite experience, but is the very sunshine of God's glory in the soul! God wants us to possess this heavenly treasure, and to fully comprehend with our entire being that we carry the heavenly treasure within us. In ourselves, we are earthen vessels, but God imparted the heavenly treasure into us! This goes infinitely beyond the study of books, even the Bible. I do not depreciate books or the Bible, but the Bible cannot shine God's glory into our soul. The Bible, which is the greatest book, only points us to God, the shining One. We must come forward to God Himself, come forward into God's presence to find the heavenly treasure (Hebrews 4:16; 10:19, 22). Reading the Bible should stir a desire to seek God and pray to God and He will shine into our hearts (John 5:39-40).

Continual Experience

Our experience of Christ, the heavenly treasure within us, is illuminated continually, day and day, and moment by moment. God's shining in our hearts is not once for all. Who would ever claim to live on yesterday's sunlight? We cannot live on the sunlight of an hour ago, not to mention 10 years ago. Similarly, in Christ, we must have God's shining fresh every moment. And this shining of God into our hearts must be the living, unceasing, and divine shining of God Himself. It is heavenly so there is no source from the old creation or our natural existence. Therefore, to work for God, we must abide every moment in the full light of God's love and God's presence (John 15:4-5; 1 John 2:27). A believer only possesses the power of God (2 Peter 1:3) based on the amount of God's shining into his heart. Therefore, everything depends upon each of us living in the light of God's presence, in the light of God's love, and

according to the heavenly treasure in our hearts. Our role is to receive, to accept, this wonderful heavenly treasure and also to seek it out once God enlightens us (Matthew 7:7; Acts 17:27; Hebrews 11:6; James 4:8; Matthew 6:33). God shines the light of the knowledge of the glory of God in the face of Jesus Christ directly into our formerly dark hearts. Now, that shining becomes a fire within us.

What a blessing and privilege to possess such a heavenly treasure and to share it with others! Not only do we hunger and thirst after God and after a life of intimate fellowship with God in complete dependence upon Him, but we also bring such a shining to others! To proclaim the salvation of Jesus Christ is to bring the very light of God to others. God's shining is a lamp for illumination (Matthew 5:14; 25:1-13; Psalms 119:105; Revelation 1:20). A lamp is not just for possessing light, but for shining that light out so all can see. We carry the light of the knowledge of the glory of God, which is Jesus Christ Himself, in our hearts. We possess the most precious thing in our hearts. The most blessed thing we can desire is to have God fill our heart with this heavenly treasure in an earthen vessel.

2. The Feebleness of the Earthly Vessel.

The Vessel Does Not Represent the Treasure

Why is it that so many believers, so many so-called servants of God, and so many ministers, enjoy so little of God's glory in the heavenly treasure? The answer is simple: because they are all looking at the earthly treasure improperly. Many ministers and Christians are always saying, "I am so weak, I am so feeble, my thoughts are so poor, and my experience is so wretched." These statements prove that they do not understand why God imparted the treasure in an earthen vessel, and neither have they accepted their position as an earthen vessel. Here on earth people generally seek to attribute some proportion between the treasure and the vessel in which it is kept. Banks, schools, and businesses, for example, construct monumental and exquisite buildings to show people that they have the wealth, that they are successful. Many people who are near poverty drive expensive cars as a status symbol. People always expect some association between the treasure and the vessel, and people falsely think that the degree of beauty of the vessel indicates the degree of beauty of the treasure.

What is God's operation? **"But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, so that no one may boast before him."** (1 Corinthians 1:27-29) God does the very opposite from what fallen man expects. On God's side, He places a heavenly treasure in an earthen vessel and that vessel has no eternal value in itself. On our side, the more conscious we are of the utter worthlessness of the earthen vessel, the more we will admire and rejoice in the glory of the treasure. This is why Paul told the Corinthians about his being persecuted and having to suffer. He knew he was a fragile,

broken, earthen vessel, subject to death, but he contained a marvelous, victorious, heavenly treasure. The more he felt the insignificance of the earthen vessel, the more he rejoiced in the heavenly treasure.

The Treasure Brings Contentment

How could Paul learn to be content in all things (Philippians 4:11; Hebrews 13:5)? No matter how beat up the earthen vessel, the heavenly treasure remains eternally powerful. All of us have become discouraged when we consider ourselves as the earthen vessel. We may want to speak God's word to someone, but feel unable, lacking passion or conviction. We feel cast down because we look at the earthen vessel. But we should be looking away unto Jesus (Hebrews 12:2) instead, letting the heavenly treasure be magnified. The more we behold and reflect the Lord's glory (2 Corinthians 3:18), the more God will enable us to praise Him to the point that our whole heart will be set on one thing: the heavenly treasure. God always accepts the heavenly treasure despite the earthen vessel. God honors the heavenly treasure within us. As we grow to understand the place of the vessel versus the treasure, eventually all our time and strength will be saved for the blessed work of praising God, trusting Him, and waiting upon Him.

We have a heavenly treasure in an earthen vessel. God in heaven has this treasure and its worth surpasses all thought. This treasure is His beloved Son. In Christ all the fullness of the Father was pleased to dwell (Colossians 1:19; 2:9). In Christ are hidden all the riches of the wisdom and of the knowledge of God (Romans 11:33). Christ is God's treasure, the storehouse of all God's riches (Colossians 2:3), and is God's delight (Matthew 3:17; 17:5). God had that treasure in heaven, but sent Him down to earth to be born into an earthen vessel (Philippians 2:5-8). During his human living, Jesus had no place to lay His head (Matthew 8:20; Luke 9:58), showing that Jesus was contained in an earthen vessel, yet He is the heavenly treasure of God. The Lord Jesus, as an earthen vessel, allowed men to put Him to death and lay Him into the grave, yet in that broken earthen vessel was the treasure of God who raised from the dead! God raised Christ from the dead and He ascended into glory (1 Peter 1:21; Acts 1:9), no longer possessing any element of an earthen vessel. This heavenly treasure is now fully available to come to fallen man through the Holy Spirit, which came down to bring that heavenly treasure into the hearts of men (Romans 5:5). May God show us the heavenly treasure that we carry about. The treasure of God's heart is the treasure of our renewed heart. The glory of God shines in the face of His Beloved Son, the heavenly treasure. Through Christ, even though we are earthen vessels, we can experience joy unspeakable (1 Peter 1:8), boldness and confidence (Ephesians 3:12; 2 Corinthians 2:14; Philippians 1:6), and victorious divine power (2 Peter 1:3; 1 John 4:4). In the earthen vessel, we have the heavenly treasure.

3. Distinguishing the Treasure from the Vessel.

At the beginning of the Christian life, we may have a definite understanding and experience that we are a very earthen vessel with a marvelous heavenly treasure within us. Unfortunately, over time, Christians often feel that to remain an earthen vessel means we are

defeated; they should be overcomers inside and out, right? Wrong. No matter how long we live a spiritual life in fellowship with God, we must humbly realize that we are still an earthen vessel. Paul possessed rich experience of God's grace over many years of service to God, and yet he speaks of himself as an earthen vessel. As long as we have a physical flesh, we are an earthen vessel. God ordained this so, **“That the excellency of the power may be of God and not out of us.”**(2 Corinthians 4:7) We are, by human birth with a human nature, so full of pride and self. In the most spiritual believer there is always danger of self-exaltation. For example, Paul said that **“because of the transcendence of the revelations [given to me], in order that I might not be lifted up [with pride] God sent a thorn in the flesh to humble me”** (2 Corinthians 12:7). Then, Paul went on to say, **“I boast in my weaknesses** [as an earthen vessel] **so that the power of Christ might tabernacle over me.”** And, **“When I am weak** [in the earthen vessel], **I am strong** [in Christ]” (12:9-10).

God comes to us in our fallen condition. We are earthen vessels. Over time, we remain earthen vessels and are ever in danger of beginning to think that we are something that God can use. Some begin to feel that God put His heavenly treasure into them more than others because they have been living in fellowship with Him. Others begin to think that since God uses them to dispense the heavenly treasure to others, that now they are a blessing to others, forgetting their status as an earthen vessel. Paul also wrote Philippians 2:13, **“It is God who operates in us both the willing and the working of His good pleasure.”** God never uplifts the earthen vessel except to say that if it is cleansed, it can be a vessel unto honor, sanctified and useful to the Master (2 Timothy 2:21) because it contains the heavenly treasure.

Previously, I exhorted you to study and know what the treasure is, for it is heavenly. Now, I ask you to study and know the other side: that we are earthen vessels and no matter how long we have loved and served Christ, the vessel is still earthen. We are nothing of ourselves and never will be. This revelation will not only grant contentment to accept our position in Christ, but also to rejoice in it.

Let's consider three possible stages of Christian growth.

- 1) People do not want to be an earthen vessel, but rather long to be something better. They attempt to beautify the vessel by culture, by appearance, and by study. They do not want to be a lowly earthen vessel and never tire in the effort to improve the earthen vessel.
- 2) Some consent to a degree that they are an earthen vessel. They realize that some or all of their efforts have been in vain to serve the Lord well-pleasingly. Therefore, they try to submit to the reality that they are only an earthen vessel. However, when enduring trials or bearing humiliation there is no joy or rejoicing in it.
- 3) When we receive and accept the revelation that we are earthen vessels containing an eternal, heavenly treasure, there is a delight in accepting who we are and cherishing what we possess inwardly. We understand our frailty, our weakness, our tendency to succumb

to temptation and stop any attempts to improve these things. Instead, there is a trust in the Father's love, grace, and mercy as we count it the highest blessing to have the heavenly treasure within us.

Paul never promoted the earthen vessel, but learned to delight in his sufferings, in his weaknesses, and in his inability to love and serve God in himself. Paul was an earthen vessel, like us, and there were times he desired for that vessel to improve. He entreated the Lord three times to remove the thorn in the flesh (2 Corinthians 12:7-8). The Lord's response imparted an unexpected view into Paul, in which he realized that the messenger of Satan influencing his earthen vessel was a great blessing. Paul fully understood that because the messenger of Satan could impact his flesh (vessel), he was absolutely dependent upon Christ every moment. So, he went on to say, **"I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses on behalf of Christ; for when I am weak, then I am powerful"** (2 Corinthians 12:10). This shows a higher attainment: not only to endure, but to rejoice in being an earthen vessel containing a heavenly treasure despite the outward circumstances. Dependence on Christ is the utmost blessing for us. So, remember, that no matter how full God may fill your heart with His salvation and grace, our dependence on Him always grows deeper. We affirm ever more that we are an earthen vessel. Paul went on to say, **"In nothing am I inferior to the so-called super apostles, though I am nothing."** (2 Corinthians 12:11). He always maintained his status as an earthen vessel: **"I am nothing."** Paul asserted that God made His creatures as earthen vessels in order to show forth His divine glory. This is our highest honor, to be a vessel to contain the power and light of God. This conviction of being an empty, lowly, and broken vessel that is filled with Christ, the treasure of God, brings contentment to every child of God.

4. The Living Union of the Earthen Vessel and the Treasure.

A Divine Contradiction

There is a divine contradiction in salvation. On one hand, the heavenly treasure is not part of us as an earthen vessel. Prior to salvation, we are only an earthen vessel with the potential to hold the treasure. On the other hand, this living treasure becomes my very self as part of the new man. Once the heavenly treasure enters us (as the vessel), a living union exists which transforms us. The treasure of God (Christ) enters into us, and though we remain earthen vessels outwardly, the heavenly treasure enters our regenerated spirit and renewed soul-life and becomes the new self. Everything of God: the holy and righteous life of God, the Holy Spirit of God, the love of God, the Beloved Son of God, and the glory of God, all are in a living union with our very being in such an infinite, divine reality, that they are our very own and make up our new self.

God desires us to learn this two-sided lesson of the vessel and the treasure. First, we, as created beings, are nothing but earthen vessels. We possess nothing that can please God or satisfy His will. Second, we realize that there is a heavenly treasure that we can contain in ourselves as the vessel. God shines into our hearts with this understanding and revelation, which creates a longing to know

the glory of God, Christ. There will be a zeal, the strongest desire, and a burning within our hearts to allow this heavenly treasure, God in Christ, to become all and in all (Ephesians 4:6; 1 Corinthians 15:28). We no longer need to despise the earthen vessel, but neither do we attempt to use that earthen vessel to serve God. Instead, we focus on the living treasure within so that it fills us and becomes inseparably one with us in our life and for our work. The heavenly treasure is in the earthen vessel. The treasure is the excellency of the power of God. God placed the heavenly treasure in the earthen vessel so that His beloved servants may learn this crucial lesson: that the power is of God alone and we, in ourselves as the earthen vessel, are nothing. The more we empty ourselves (Matthew 5:3; Philippians 2:5-8), the more the heavenly treasure has room to dwell.

Conclusion

Knowing objectively and subjectively that we are only earthen vessels causes us to be very humble before God and men. God often speaks of humility (James 4:6, 10; Luke 18:14; 1 Peter 5:5-6) and lowliness (Ephesians 4:2; Philippians 2:3; Colossians 3:12) and when we “see” who we really are before God, we have nothing to boast in. We can pray that God in His mercy would grant us a humble heart and mind, delivering us from every vestige of pride, from every secret root of selfish ambition or pride. We need to see ourselves as the dust from which God formed us (Genesis 2:7). As God comes to us, we set aside time to consider our lives in the light of Christ (Ephesians 5:9-14) so that we are lowly and humble before God and man. A vessel must be empty, clean, and lowly in order to be filled (Ephesians 4:2; Philippians 2:3; Colossians 3:12). As God shines in our hearts, we will be willing to say, “Lord, deepen the conviction in our soul of our utter worthlessness and nothingness, and let us walk in holy fear and trembling” (1 Peter 1:17; Philippians 2:12), so that God may fill me.

Many lovers of Jesus desire to work for Him and serve Him. Surely, we need a love for souls, and the deepest longing for the glory of God in our work and prayer. However, the highest matter is having God reveal His Son in us (Galatians 1:16) as the heavenly treasure (2 Corinthians 4:7). God entrusts His believers with the topmost treasure, Christ, who dwells in our hearts. This is what brings value to our lives. We can hide it, we can hinder it, or we can open our entire vessel, our entire being, very wide to be filled with it. Pray for God’s light to see the glory of the treasure within us, the power of that treasure, the heavenly joy of that treasure, and the unsearchable riches of that treasure (Ephesians 3:8). On one hand, God shines into our hearts (2 Corinthians 4:6). On the other hand, God’s shines His sunshine, His love, His Spirit, His Son into our very heart. It is up to us, how much we allow the shining and the treasure to possess us. Every moment of the day let God shine into your heart the glory of His Son, and believe you have this treasure. Don't be so occupied with your work for Christ, and your growth in life, as to forget the chief thing: we have the heavenly treasure! Let us walk carefully and soberly (Romans 12:3; Titus 2:12), believing that God alone shines in our hearts. God shines into us the light of the knowledge of the glory of God in the face of Christ. Moment by moment we are kept in His love. Moment by moment we have life from above. God shines it and keeps it shining as like the sunlight.