

2015 Summer Training

Crystallization-Study of Exodus (2)

BANNERS

① The highest profession on earth is to spend time being infused with God so that we can glow with God and shine forth God; this accomplishes the eternal economy of God to work Himself into man so that He may have His testimony, His enlarged and expanded expression.

② Keeping feasts unto God three times a year typifies the full enjoyment of the Triune God in Christ: the Feast of Unleavened Bread—the purging away of sinful things through the enjoyment of Christ as the sinless life supply; the Feast of Harvest—the enjoyment of the firstfruits of the Spirit of the resurrected Christ; and the Feast of Tabernacles—the consummation of God’s full salvation organically as the full harvest of our experience of God.

③ The blood of Christ as the blood of the new covenant ushers God’s people into God Himself and into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, the inner law of life, and the ability to know God; ultimately, the blood of the new covenant enables God’s people to serve Him and leads God’s people into the full enjoyment of God as their portion both now and for eternity.

④ Under the vision of God in a transparent and clear heaven, we may receive the heavenly vision concerning the desire of God’s heart to have a dwelling place with man on earth, built according to the pattern shown on the mountain with Christ as the redeeming life, generating life, and building life.

Crystallization-Study of Exodus (2)

Contents

- Message 1:** The Law—the Testimony of God Revealing Him to His People and the Living Word of God to Infuse His Substance into His Loving Seekers
- Message 2:** The Law—the Engagement Covenant between God and His People
- Message 3:** The Word of God Being a Realm of Light in the Experience of God’s Loving Seekers
- Message 4:** The Blessing Received by God’s Loving Seekers through the Function of the Word of God
- Message 5:** Christ as the Slave of God and the Believers as Slaves of God and Christ Jesus in the Church Life
- Message 6:** The Covenanting God and His Covenants (1)
Major Covenants That God Made with Man
- Message 7:** The Covenanting God and His Covenants (2)
The Contents of the New Covenant
- Message 8:** The Blood of the Covenant
- Message 9:** Keeping Feasts unto God Three Times a Year
Typifying the Full Enjoyment of the Triune God in Christ
- Message 10:** The Worship of God
- Message 11:** The Angel of Jehovah
for His People to Take Possession of the Promised Land
- Message 12:** The Vision of God in a Transparent and Clear Heaven and the Heavenly Vision concerning the Desire of God’s Heart to Have a Dwelling Place with Man on Earth

WEEK 1 — OUTLINE

The Law—the Testimony of God

Revealing Him to His People and the Living Word of God to Infuse His Substance into His Loving Seekers

Scripture Reading: Exo. 20:1-17; 34:28; Psa. 19:7; Rom. 7:14; 2 Cor. 3:6; 2 Tim. 3:16; John 5:39-40

« DAY 1 »

I. The law as the testimony of God, the expression of God, is the revelation of who God is to His people (Exo. 16:34; 31:18; 32:15; 40:20; 25:21-22; 38:21; 20:1-17; Psa. 19:7; Gen. 1:26):

- A. A law is always a revelation of what kind of person has enacted that law.
- B. God regards the Ten Commandments, the ten laws, as “the ten words” (Deut. 4:13; Exo. 34:28; 20:1)—a further indication that the law is a revelation of God Himself, since the words a person speaks are a revelation of that person:
 - 1. God is jealous (vv. 4-6; cf. 2 Cor. 11:2).
 - 2. God is holy (Exo. 20:7-11).
 - 3. God is loving (vv. 12-15, 6; cf. Rom. 13:8-10; Gal. 5:14).
 - 4. God is righteous (Exo. 20:5).
 - 5. God is truthful (v. 16; cf. 1 John 1:5-6).
 - 6. God is pure (Exo. 20:2-3, 17; cf. Psa. 119:140).
- C. As the word of God and the testimony, the expression, of God, the law is a type of Christ as God’s Word and God’s testimony, God’s expression; Christ describes and expresses God in a full and adequate way (John 1:1, 18; Rev. 19:13; 1:5; Col. 1:15).

« DAY 2 »

- D. Christ is the reality of the law as the testimony of God; the testimony of God signifies Christ, the embodiment of God (2:9), as the living portrait of what God is:
 - 1. As the law is the ten words of God that reveal God to His people, so Christ is the Word of God revealing God to us (John 1:1, 14).
 - 2. We should not try to keep the law from without but let Christ live Himself out from within so that we may become the testimony of God, the expansion and enlargement of God’s expression (Rom. 8:4).
- E. The reality of keeping the law is to live God and express God; such a living, a living in the eternal economy of God, is the living of a God-man, a life of

continually denying the self and being crucified to live Christ, who is God's testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God (Matt. 16:24; Gal. 2:20; Phil. 1:19-21a; Rom. 8:4).

II. There are two aspects of the law—the aspect of the letter and the aspect of the Spirit; “the letter kills, but the Spirit gives life” (2 Cor. 3:6; cf. Psa. 119:50):

- A. If our attitude in coming to the law is to care only for the commandments in letters, we will have the law in the aspect of the killing letter:
 - 1. Whether in our experience the law is positive or negative depends on the condition of our heart in receiving the law (cf. Exo. 19:8-9; 20:18-19).
 - 2. If in coming to the law we do not seek God in love but rather separate the law from the living God as the source of life (cf. John 5:39-40), the law, which was intended to result in life but cannot give life of itself (Gal. 3:21), will become a condemning and killing element to us.
- B. However, if we take every part of the law—all the commandments, ordinances, statutes, precepts, and judgments—as the word breathed out by the God whom we love (2 Tim. 3:16), we will have the law in the aspect of the life-giving Spirit:
 - 1. If we love God, humble ourselves, and regard the law as His living word through which we contact Him and abide in Him, the law will become a channel through which the divine life and substance are conveyed to us for our supply and nourishment.
 - 2. By being infused with God's substance through the law as God's word, we become one with God in life, nature, and expression and spontaneously live a life that expresses God and corresponds to His law (Rom. 8:4; Phil. 1:21a; John 6:57, 63).

III. The function of the law has two aspects:

- A. On the negative side, the law exposes man's sin (Rom. 3:20; 5:20; 7:7-8) and subdues sinners before God (3:19); the law also guards God's chosen people in its custody that they might be conducted to Christ (Gal. 3:23-24).
- B. On the positive side, as God's living testimony, the law functions to minister the living God to His seekers (Psa. 119:2, 88), and as God's living word, the law functions to dispense God Himself as life and light into those who love the law (vv. 25, 116, 130).

<< DAY 3 & DAY 4 >>

IV. The law is the living word of God to infuse His substance into His loving seekers to make them His testimony for the fulfillment of His

eternal economy:

- A. The law is spiritual, the same in essence, nature, and substance as God, who is Spirit (Rom. 7:14; John 4:24).
- B. The law as God's ten words is His breath to convey His element into the ones who receive His words (2 Tim. 3:16):
 - 1. Christ Himself is God's real and living law, the Word of God, the breath of God, the expression of God.
 - 2. By pray-reading the Word, we breathe God's element into us, being infused with what God is, to cause us to live Christ and become the living expression of God, His living law, the living portrait of God (Eph. 6:17-18).

V. The highest and most intrinsic function of the law as God's word is to impart God's substance into us to make us one with God, the same as God in life, nature, and expression but not in the Godhead:

- A. While Moses was receiving the law from God, he was being infused with the element of God to cause him to glow with God (Exo. 34:32-35).
- B. When we are infused with God's substance through His word, we become what He is, and His divine attributes are expressed in our human virtues.
- C. We keep the requirements of the law not by our own efforts but with what has been infused into us of the Lord through our contact with Him; once we have been thoroughly infused with God's substance, He Himself, the Law-giver, from within us will keep His own law.

<< DAY 5 >>

VI. There are two kinds of people dealing with the law—the loving seekers of God and the letter-keepers of the law (cf. Gen. 2:9; 2 Cor. 3:6, 15-16):

- A. The psalmists were the loving seekers of God, loving the law as the testimony of God and as His living word:
 - 1. They loved God (Psa. 18:1; 73:25; 116:1).
 - 2. They sought God (42:1-2; 43:4; 119:2, 10).
 - 3. They dwelt with God (27:4; 84:1-7; 90:1).
 - 4. They beheld God's beauty (27:4).
 - 5. They were infused with the riches of God (52:8; 92:13-14, 10).
 - 6. They enjoyed the riches of life (36:8-9).
 - 7. They were supplied with God to keep His word (119:57).
 - 8. They treasured the law of God (vv. 14, 72, 127).

9. They tasted the sweetness of the law (v. 103).

10. They hoped in the word of God and mused upon it (vv. 147-148).

B. Simeon and Anna were also among those who lovingly sought God:

1. As Simeon and Anna waited for Christ, the Holy Spirit was upon them (Luke 2:25).
2. They also had the revelation of the Holy Spirit and walked by the Spirit (vv. 26-27).
3. Dwelling in the temple, they served God with fastings and petitions; thus, they enjoyed God and received His infusion (v. 37).
4. Because they had been infused with the substance of God, they could live a life that corresponded to the law as God's expression.

« DAY 6 »

C. The Judaizers, the legal and dogmatic letter-keepers of the law, had a heart not for God but for the killing letter of the law, seeking the law apart from God (Matt. 15:8; Gal. 6:12-13).

D. Before he was saved, Saul of Tarsus was zealous for the law (Phil. 3:5-6); as a Judaizer, he was even a blasphemer of God and a persecutor of man (1 Tim. 1:13).

VII. By being infused with God's substance through His living word, we become the true worshippers of God, those who are according to what God is, who correspond to what God is, and who reflect what God is for His glory (John 4:24; 5:39-40; 2 Cor. 3:18):

A. A true worshipper of God is one who is infused with God and lives out God, who thereby becomes a person according to what God is and corresponding to what He is; the living of such a person corresponds to God's living and reflects what He is—this is the living testimony of Jesus.

B. The law as the word of God is God's breath for us to breathe in God so that we may have the strength of life to live out the law, which corresponds to God's nature and expression (2 Tim. 3:16; Eph. 6:17-18; Rom. 8:4).

VIII. The highest profession on earth is to spend time being infused with God so that we can glow with God and shine forth God; this accomplishes the eternal economy of God to work Himself into man so that He may have His testimony, His enlarged and expanded expression (2 Cor. 3:15-18).

<< WEEK 1 — DAY 1 >>

Morning Nourishment

Exo. 20:2-3 I am Jehovah your God, who brought you out of the land of Egypt, out of the slave house; you shall have no other gods before Me.

5 You shall not bow down to them, and you shall not serve them; for I, Jehovah your God, am a jealous God...

12 Honor your father and your mother, that your days may be extended upon the land which Jehovah your God is giving you.

God is a Law-giver. In giving the law, He would never legalize crime or sin. He would not legalize theft or adultery, for He is not that kind of God...A law is always a revelation of what kind of person has enacted that law.

God regards the Ten Commandments, the ten laws, as ten words. This expression is a further indication that the law is God's revelation of Himself, since the words a person speaks are a revelation of that person. (Life-study of Exodus, pp. 592-593)

Today's Reading

The Ten Commandments...are divided into two groups of five....In the first group the sacred title "Jehovah your God" is used with respect to each commandment. But with the second group of five, the name of Jehovah is not mentioned even once. Hence, the use of the Lord's name is a determining factor in reckoning the arrangement of the Ten Commandments.

The Ten Commandments first reveal God's jealousy, even His hatred (Rom. 9:13). Jealousy results in hatred. The Bible says not only that God is love but also that He is jealous. In 2 Corinthians 11:2 Paul refers to the jealousy of God.

The Ten Commandments also reveal that God is holy. The fourth commandment, which concerns keeping the Sabbath, is related to God's holiness, to His being separate from all things. According to Genesis 2, God sanctified the seventh day, or made it holy. Thus, the Sabbath as the seventh day is a sign of God's holiness, of His separation.

Exodus 20:12 through 14 reveals that God is a God of love. If we do not honor our parents, it means that we do not love them. Likewise, if we love others, we shall not steal from them. In Matthew 22:37-40 the Lord Jesus answered His opposers by implying that the whole law is fulfilled in loving God and man. We must not only love the Lord with our whole being, but we must also love others as we love ourselves. In Galatians 5:14 Paul says, "For the whole law is fulfilled in one word, in this, 'You shall love your neighbor as yourself.'"

The Ten Commandments also reveal that our God is righteous. Because He is righteous, He will visit those who hate Him for three or four generations [Exo. 20:5]....He must act in this way in order to indicate that He is righteous.

Exodus 20:16 says, "You shall not testify with false testimony against your neighbor." This commandment reveals that God is truthful. To refrain from bearing false testimony or witness means that we must speak the truth and not lie. This commandment is concerned with lies that damage others. It indicates that we must be honest and truthful.

Whereas the first nine commandments are related to outward conduct, the tenth is related to the sin hidden within us, mainly in our thoughts.

The fact that we are covetous indicates that we are not pure. Only God is pure, for those who are pure do not covet. We covet because we are impure and unclean. If our heart, desire, and intention were pure in every way, we would not be covetous.

The law is a type, a figure, of Christ who speaks God, describes God, and expresses God. The law is, therefore, a type of Christ as God's testimony. It is crucial for us to see that the law is a testimony which reveals God to us. As a type of Christ, it typifies Christ as God's testimony, the One who describes God and expresses Him in a full and adequate way. As the law is the ten words of God which reveal God to His people, so Christ is the Word of God revealing God to us. (Life-study of Exodus, pp. 594, 597-602)

Further Reading: Life-study of Exodus, msg. 51

<< WEEK 1 — DAY 2 >>

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Christ is the reality of the law as the testimony of God. The testimony of God signifies Christ, the embodiment of God (Col. 2:9), as the living portrait of what God is. (Psa. 119:2, footnote 1)

The reality of keeping the law is to live God and express God. Such a living, a living in the eternal economy of God, is the living of a God-man, a life of continually denying the self and being crucified to live Christ, who is God's testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God (Matt. 16:24; Gal. 2:20; Phil. 1:19-21a; Rom. 8:4). (Exo. 20:1, footnote 1)

After the creation of man,...something happened. Satan came in, sin followed Satan, and man became fallen....God created man in His own image and after His own likeness (Gen. 1:26) with the intention that man could take in God, live God, and express God. The main line of God's economy began with man and was on the way when something happened. A "car accident" occurred. Therefore, the law needed to come in alongside the main line of God's economy. This should help us to understand Paul's word in Romans 5:20a....The law was in addition to the orthodox line of grace in God's economy. (Life-study of the Psalms, p. 15)

Today's Reading

There are two aspects of the law—the aspect of the letter and the aspect of the Spirit. "The letter kills, but the Spirit gives life" (2 Cor. 3:6). If our attitude in coming to the law is to care only for the commandments in letters, we will have the law in the aspect of the killing letter. However, if we take every part of the law—all the commandments, ordinances, statutes, precepts, and judgments—as the word breathed out by the God whom we love, we will have the law in the aspect of the life-giving Spirit.

The function of the law also has two aspects. On the negative side, the law exposes man's sin (Rom. 3:20b; 7:7b) and subdues sinners before God (3:19). It also guards God's chosen people in its custody that they might be conducted to Christ (Gal. 3:23-24). On the positive side, as God's living testimony, the law functions to minister the living God to His seekers (Psa. 119:2, 88), and as God's living word, the law functions to dispense God Himself as life and light into those who love the law (vv. 25, 116, 130). (Psa. 119:50, footnote 1)

On the positive side the law functions as God's testimony, revealing God to His people (see footnote 1 on Exo. 20:1). The law is also God's living word as His breath (2 Tim. 3:16) to infuse His element into His loving seekers (see footnote 1 on Deut. 8:3). On the negative side, the function of the law is to expose sin (Rom. 3:20; 5:20; 7:7-8, 13), to subdue sinners (Rom. 3:19), and to guard God's chosen people and bring them to Christ (Gal. 3:23-24). Whether in our experience the law is positive or negative depends on the condition of our heart in receiving the law. If we love God, humble ourselves, and regard the law as His living word through which we contact Him and abide in Him, the law will become a channel through which the divine life and substance are conveyed to us for our supply and nourishment. Being infused with God's substance through the law as God's word, we will become one with God in life, nature, and expression and will spontaneously live a life that expresses God and corresponds to His law (Rom. 8:4; Phil. 1:21a). However, if in coming to the law we do not seek God in love but rather separate the law from the living God as the source of life (cf. John 5:39-40), the law, which was intended to result in life (Rom. 7:10) but cannot give life of itself (Gal. 3:21 and footnote 1), will become a condemning and killing element to us (Rom. 7:11; 2 Cor. 3:6-7, 9). (Exo. 19:8, footnote 1)

Further Reading: Life-study of the Psalms, msg. 2; Life-study of Exodus, msg. 63

<< WEEK 1 — DAY 3 >>

Morning Nourishment

Rom. 7:14 For we know that the law is spiritual; but I am fleshy, sold under sin.

22 For I delight in the law of God according to the inner man.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

If we realize that the law was given in a positive situation, we shall see that the law is the living word of God which infuses His substance into His loving seekers....In Exodus 19 God descended to a particular mountain, where He could meet with His people. At the very place where God was meeting with His people and where they were contacting Him in fellowship, the law was given. (Life-study of Exodus, pp. 603-604)

Today's Reading

The fact that Exodus 20:1 says that "God spoke all these words" shows that the Ten Commandments are God's words. In 34:28 the commandments are even called "the ten words" (Heb.). According to 2 Timothy 3:16, all Scripture is God-breathed. This indicates that the Scriptures are God's breath. God's speaking is His breathing. Whenever God speaks, His breath conveys His element into the ones who receive His word.

Commandments are requirements that we must keep and fulfill. God's words, however, are His breath, for God's speaking is His breathing. By speaking, He breathes something out of Himself and into those who hear His word. The fact that the Ten Commandments are called ten words means that they are not simply laws for us to obey. These commandments are not just so many decrees of divine legislation. God did not merely give His people ten laws, ten commandments; in fellowship with them He uttered the ten words. If the commandments were nothing more than laws, God's people could do nothing more than try their best to keep them. But since the Ten Commandments are also God's words, the very breathing of God, it is possible for those who seek God in love to receive these words into them as God's very breath.

In the light of this, I would ask you to consider Moses' experience of spending forty days in communion with God on the mountain. When he came down from the mountain, he had something more than ten commandments inscribed on two tablets of stone. He was a man who had been thoroughly infused with God's element. During those days of communion on the mountain Moses experienced a divine infusion, the infusion of God's substance into his very being. However, this matter is not given its rightful place by Christians, who mainly say that God gave Moses the Ten Commandments and that when Moses saw the children of Israel worshipping idols, he threw down the tablets of stone in anger and broke them. The Bible indicates that Moses had received not only two tablets of stone, but that the very element of God had been infused into him and caused his face to shine. Although Moses could cast down the two tablets and break them, he could not get rid of the transfusion he had received during his time of fellowship with God on the mountain.

In principle, this is also true in our experience with the Lord. Although we may not be able to keep the commandments, we cannot get rid of what is transfused into us when we hear God's words in times of communion with Him.

John 14:21 says, "He who has My commandments and keeps them, he is the one who loves Me," and verse 23 says, "If anyone loves Me, he will keep My word."...As far as the basic principle of life is concerned, the Old Testament and the New Testament are the same. [Although] in ourselves, we are not able to keep the commandments of God in the Old Testament or of the Lord in the New,...we can abide in the Lord and experience Him abiding in us that we may be infused with Him. (Life-study of Exodus, pp. 605-607)

Further Reading: Life-study of Exodus, msg. 52

<< WEEK 1 — DAY 4 >>

Morning Nourishment

Exo. 34:29 And when Moses came down from Mount Sinai—and the two tablets of the Testimony were in Moses' hand...—Moses did not know that the skin of his face shone by reason of His speaking with him.

35 The children of Israel would see the face of Moses, that the skin of Moses' face shone. Then Moses would put the veil back on his face until he went in to speak with Him.

Because Moses had received a marvelous transfusion from God, he could abide in God, and God could abide in him. As a result of such an infusion and mutual abiding, Moses could keep God's commandments, not by his own efforts, but by the substance of God which had been infused into him. (Life-study of Exodus, p. 607)

Today's Reading

The law is not only a list of divine commandments; it is the living word of God which infuses God's substance into those who lovingly seek Him. If we consider the Ten Commandments only as laws and then try to keep them, we are not proper in our approach to the law. We should not apply the Ten Commandments in this way. On the contrary, we should be those who love God and seek Him. In this matter, we should be like Paul in Philippians 3, one who was pursuing Christ out of love and even running after Him. Out of love for the Lord, we should pursue Him, contact Him, and abide in His presence, dwelling together with Him. If we do this, day by day we shall be infused with God. Then automatically we shall walk according to God's law. We shall keep the requirements of the law, not by our own efforts, but with what has been infused into us of the Lord through our contact with Him. Once we have been thoroughly infused with God's substance, He Himself from within us will keep His own law. We should remember that the law was given on the mountain of God, the place where God's people could be infused with His substance. Thus, we should not regard the law simply as His commandments but as the word of God and the testimony of God, which not only express Him, but also infuse His substance into those who seek Him in love.

If we see that the law is God's word and if we realize that the word of God is His breath, then we shall see that the law is God's expression of Himself. The law typifies Christ, for He is the One who truly expresses God...The law, the word, the breath, and God are one. Christ Himself is God's living law. To us, Christ is the real law, word of God, expression of God, and breath of God. We may be regulated by Him and live according to Him. In the heart of God the law is actually Christ Himself. God does not give us a law that is separate from Christ. The law He gives is Christ as His expression and His very breath. Therefore, Christ is our law, the very Christ who is the Word of God, the breath of God, and the expression of God.

Through His words, God breathes Himself into us, infusing us with His substance to make us His expression. With the divine substance infused into us, we automatically live a life that corresponds to what God is.

Christ Himself is the real law, word, breath, and expression of God...We should regard the Bible as God's breath. By pray-reading the Word, we breathe God's element into us. In this way we are infused with what God is, and spontaneously we begin to live Christ. Our living will then correspond to what God is. In this way we become the living expression of God, His living law.

If we pray-read Exodus 20:1-17 adequately, these verses will bring us into God and will transfuse the substance of God into us. The more we contact God in this way, the more we shall be saturated with Him. Consequently, we shall spontaneously live in a way that corresponds to the law of God. Instead of trying to keep the law, we shall live out the law...The key here is our love for the Lord and for His word. If we love Him and keep His word, He will come to us and make His abode with us. How wonderful! The Bible truly is a book of love. (Life-study of Exodus, pp. 607-608, 615-618)

Further Reading: Life-study of Exodus, msg. 58

<< WEEK 1 — DAY 5 >>

Morning Nourishment

Psa. 42:1-2 As the hart pants after the streams of water, so my soul pants for You, O God. My soul thirsts for God, for the living God. When will I come and appear before God?

18:1 I love You, O Jehovah, my strength.

Let us now go on to see how two different kinds of people dealt with the law. These two kinds of people are the loving seekers of God (Matt. 22:36-38) and the letter-keepers of the law, the Judaizers. Of those who lovingly sought God, let us consider the experience of the psalmists in the Old Testament and that of Simeon and Anna in the New Testament.

According to the book of Psalms, the psalmists loved the law to the uttermost....If we love the law apart from Christ, we have missed the mark. However, it is right to love the law as a testimony of God and as a type of Christ. (Life-study of Exodus, p. 608)

Today's Reading

The psalmists loved God. Psalm 18:1 says, "I love You, O Jehovah, my strength." In 73:25 we have the testimony of one who loved God absolutely: "Whom do I have in heaven but You? / And besides You there is nothing I desire on earth." The writer of this psalm loved God to such an extent that neither in heaven nor on earth did he have anyone besides God Himself.

The psalmists were also those who sought God....The writer of Psalm 42 was thirsty for God, seeking Him as a hart panting for water.

In Psalm 27:4 we see the psalmist's desire to dwell with God: "One thing I have asked from Jehovah; / that do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple." The psalmist longed to dwell in God's house all his life. A similar desire is expressed in 84:1-7. Those who read these verses are sure to be impressed by the sweetness of dwelling with God. Psalm 90:1 declares, "O Lord, You have been our dwelling place / In all generations." Once again, we see the psalmist's desire to dwell with God and even in God. The same desire is expressed in 91:1, where the psalmist declares, "He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty." We see in these verses something beyond caring for the letter of the law. The psalmist aspired to dwell in the secret place of God's presence. Those who have such an aspiration will certainly be infused with the element of God.

The psalmists also enjoyed the riches of life. Psalm 36:8 and 9 say, "They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures. / For with You is the fountain of life; / In Your light we see light." These verses sound very much like a portion from the New Testament. In principle, the psalmists enjoyed the Triune God the same as we do today. To be satisfied with the fatness of God's house and to drink of the rivers of His pleasures are to enjoy the Triune God....The psalmists were not trying to keep the requirements of the law but were seeking after God. In their pursuit of God, they were infused with Him. Spontaneously they lived not only according to the law given by God, but also according to God's nature.

Psalm 119:103 says, "How sweet are Your words to my taste! / Sweeter than honey to my mouth!" This verse indicates that the psalmists tasted the sweetness of the law. How precious to them was the sweet taste of the word of God!

Simeon and Anna were also among those who lovingly sought God. As they waited for Christ, the Holy Spirit was upon them (Luke 2:25). They also had the revelation of the Holy Spirit (Luke 2:26) and walked by the Spirit (Luke 2:27). Dwelling in the temple, they served God with fastings and prayers (Luke 2:37). They thus enjoyed God and received His infusion. Like the psalmists, they spontaneously lived the law of God, and their living corresponded to God's expression. Because they had been infused with the substance of God, they could live a life which corresponded to the law as God's expression. (Life-study of Exodus, pp. 608-609, 611-613)

Further Reading: Life-study of Exodus, msg. 64

<< WEEK 1 — DAY 6 >>

Morning Nourishment

Matt. 15:8 This people honors Me with their lips, but their heart stays far away from Me.

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.

When the law was in the hand of the psalmists, it was lovable. But when it was in the hand of the Judaizers, it became something negative. According to Matthew 15:8, the Judaizers did not have a heart for God. According to Galatians 6:12-13, they were legal and dogmatic in the letters of the law. How different they were from the psalmists, who loved God and had a heart for God! Because the psalmists were living and rich in the experience of God, they were not legal or dogmatic, as the Judaizers were.

Before he was saved, Saul of Tarsus was zealous for the law (Phil. 3:5-6). As a Judaizer, he was even a blasphemer of God and a persecutor of man (1 Tim. 1:13). When he was Saul the Judaizer, he did not truly love God. Instead, he was zealous for the law according to religious tradition. For this reason, when Saul was converted to Christ, he repudiated the law. Therefore Paul belittled the law misused by the Judaizers. (Life-study of Exodus, pp. 613-614)

Today's Reading

As we contrast the situation of the loving seekers of God with that of the letter-keepers of the law, we see that in this matter the principle is the same both in the Old Testament and in the New Testament. If we love the Lord, seek Him with our whole heart, dwell with Him, and enjoy His riches, His substance will be infused into us. Spontaneously He Himself will become our living. Thus, what is lived out of us will be the expression of God. This kind of living corresponds to the law of God. As a result, we become true worshippers of God. True worshippers of God are those who are according to what God is, who correspond to what God is, and who reflect what God is. To keep the law cannot make anyone a true worshipper; a true worshipper is one who is infused with God and lives out God, who thereby becomes a person according to what God is and corresponding to what He is. The living of such a person corresponds to God's living and reflects what He is. This is the living testimony of Jesus.

The psalmists sought the law with God, whereas the Judaizers pursued the law utterly apart from God. The situation is the same today in the way different Christians use the Bible. If we are today's psalmists, we shall seek the Bible, the Word of God, out of love for the Lord and for His word. However, it is possible for students of the Word to read the Bible without truly having a heart for the Lord. Their intention may be to gain knowledge with which to formulate a systematic theology. Therefore, students of the Scriptures may become today's Judaizers.

When the Lord Jesus was on the earth, the Judaizers were not willing to contact Him in a positive way. They wanted to know the Bible, but they were seeking the knowledge of the Scriptures apart from Christ [John 5:39-40]....It is definitely possible to read the Bible apart from Christ. But if we pray-read the Word, we shall be in contact with the Lord as we read the Word.

In conclusion,...the law as the word of God is God's breath for us to breathe in God, that we may have the strength of life to live out the law, which corresponds to God's nature and expression.

After spending forty days on the mountaintop being infused with God, Moses was shining with God's light. Notice that God did not ask Moses to do anything. Rather, He transfused Himself into Moses until Moses began to shine with Him. This was the reason that when Moses came down from the mountain, the skin of his face was shining. The highest profession on earth is to spend time being infused with God that we may shine forth God. This is far greater than doing anything for God. If we would shine forth God, we need to spend time with Him, not to do something but to have Him transfused into our being. (Life-study of Exodus, pp. 614-615, 618, 738)

Further Reading: Life-study of Exodus, msg. 62

<< WEEK 1 — HYMN

Hymns, #541

1

Not the law of letters,
But the Christ of life
God desires to give us,
Saving us from strife;
It is not some doctrine,
But 'tis Christ Himself
Who alone releases
From our sinful self.

2

Any kind of teaching,
Any kind of form,
Cannot quicken spirits
Or our souls transform;
It is Christ as Spirit
Gives us life divine,
Thus thru us to live the
Life of God's design.

3

Not philosophy nor
Any element
Can to Christ conform us
As His complement;
But 'tis Christ Himself who
All our nature takes
And in resurrection
Us His members makes.

4

Not religion, even
Christianity,
Can fulfill God's purpose
Or economy;
But 'tis Christ within us
As our all in all
Satisfies God's wishes,
And His plan withal.

5

All the gifts we're given
By the Lord in grace,
All the different functions
Cannot Christ replace.
Only Christ Himself must
Be our all in all!
Only Christ Himself in
All things, great or small!