

## WEEK 2 — OUTLINE

### The Law—the Engagement Covenant between God and His People

Scripture Reading: Exo. 20:1-12; 34:27-29; Isa. 54:5; Jer. 2:2; 31:3, 32; Ezek. 16:8; Hosea 2:19-20

#### « DAY 1 »

### **I. The subject of the entire Bible, the content of God’s economy, and the secret of the entire universe are the divine romance between God and His chosen and redeemed people:**

- A. The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S.S. 1:2-4; Isa. 54:5; 62:5-7; Jer. 2:2; 3:1, 14; 31:3, 32; Ezek. 16:8; 23:5; Hosea 2:7, 19-20; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10; 22:17).
- B. God is a courting God, and the entire Bible is God’s courting word; because He has courted us, we are in the church life today; if we would keep God’s courting word, we need a responsive, affectionate love for Him (John 21:15-17; 2 Cor. 5:14-15; John 14:21, 23; S.S. 1:1-4; 6:13; 2 Cor. 11:2).
- C. When we as God’s people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam; it is this life that enables us to become one with God and makes Him one with us (Gen. 2:21-22).
- D. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression.

#### « DAY 2 & DAY 3 »

### **II. God’s intention in giving His law to His chosen people was that they become His lovers (Exo. 20:6; Deut. 6:5; Matt. 22:35-38; Mark 12:28-30):**

- A. In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection.
- B. Jeremiah 2:2; 31:32; and Ezekiel 16:8 indicate that the covenant enacted at the mountain of God through the giving of the law (Exo. 24:7-8; 34:27-28) was an engagement covenant, in which God betrothed the children of Israel to Himself (cf. 2 Cor. 11:2):
  - 1. “Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When

you followed after Me in the wilderness, / In a land that was not sown” (Jer. 2:2).

2. “The covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah” (31:32).
  3. “Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine” (Ezek. 16:8).
- C. Both Ezekiel 16:8 and Jeremiah 31:32 use the word covenant, a word that refers to the law given in Exodus 20; when God gave the law, He betrothed Israel unto Himself, and Israel became engaged to Him; this is what Jeremiah 2:2 refers to in saying, “The love of your bridal days.”
- D. God’s goal in giving the law was to make His chosen people one with Him as a wife is one with her husband; the law would then impart God’s substance into them, usher them into God, and unite them with God in life and nature.

## « DAY 4 & DAY 5 »

### **III. In giving His law to His people, God was seeking lovers, and the giving of the law was a transaction in which God’s people became engaged to Him:**

- A. The law was an engagement covenant between God and His people:
1. God loves His people with an eternal love (31:3; Gal. 6:16; 1 Thes. 1:4; Eph. 1:4).
  2. In the first nineteen chapters of Exodus, God was courting, even “dating,” His people, as indicated by Jeremiah 2:2.
  3. By means of the law as an engagement paper, God officially betrothed the children of Israel to Himself in Exodus 20 at the mountain of God (Ezek. 16:8; Jer. 31:32).
- B. The betrothal of Israel took place at the mountain of God in Exodus 20, and the law was the official paper stating the conditions for this engagement; the Ten Commandments, especially the first five, gave the terms of the engagement between God and His people.
- C. The first five commandments were given in an atmosphere of intimacy, with the expression Jehovah your God uttered intimately again and again as God lovingly courted His people:
1. In the first commandment the Lord told His people that they should not have any other beloved in addition to Him; He must be their unique Beloved (vv. 1-3).
  2. In the second commandment the Lord did not want His people to make for themselves an image, an idol, of anything, and as a jealous Husband, He wanted His people to serve Him and Him alone, telling them that if they would love Him, He

would show lovingkindness to their descendants for thousands of generations, a time span that will lead into eternity (vv. 4-6).

3. In the third commandment the Lord, as their Beloved, did not want His people to use His name in an improper way, but He wanted them to honor His name and use it lovingly (v. 7).
  4. In the fourth commandment the Lord required His people to keep the Sabbath as a sign that they belonged to Him alone and that they were absolutely for Him (vv. 8-11):
    - a. Just as a woman wears a ring as a sign of her engagement, the keeping of the Sabbath day was to be a sign that God's people were engaged to Him.
    - b. The Sabbath is mentioned in relation to the work of building God's dwelling place, signifying that as God's people work with Him and for Him, they must learn to rest with Him by enjoying Him and being filled with Him (31:12-17):
      - (1) Keeping the Sabbath is a sign (v. 17) that God's people work for God not by their own strength but by enjoying Him and being one with Him.
      - (2) It is also an eternal covenant (v. 16) assuring God that we will be one with Him by first enjoying Him and then working with Him, for Him, and in oneness with Him.
      - (3) God first worked and then rested; man first rests and then works (Gen. 2:2).
      - (4) The mentioning of the Sabbath in Exodus 31 indicates also that everything related to the tabernacle and its furniture leads us to God's Sabbath, with its rest and refreshment in the enjoyment of what God has purposed and done.
  5. In the fifth commandment the Lord wanted His people to remember Him as their source (20:12).
- D. The highest function of the law as an engagement paper, an engagement covenant, is to bring God's chosen people into oneness with Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17), making them His enlarged and expanded expression, His testimony (Exo. 25:21-22; 38:21).
- E. In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23):
1. The love between God and His people that is unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3).
  2. As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression.

## « DAY 6 »

### **IV. Since the law was given as an engagement contract and the entire Bible is God's courting word, we should not try to keep the law**

## **apart from loving the Lord and His word and becoming one with Him (John 21:15-17; 2 Cor. 5:14-15; John 14:21, 23):**

- A. The truth of God coming into us to do everything for us and in us is the central concept in the Bible concerning the giving of the commandments (Rom. 3:19-20; Gal. 3:23-24; Exo. 19:4, 6; Isa. 40:31; Matt. 5:48; Phil. 2:12-13; Rom. 8:4).
- B. As long as we love the Lord and His word and as long as we stay with Him to be infused with Him, He will do in us what we cannot do ourselves:
1. In order to practice the vision of the eternal economy of God, the highest peak of the divine revelation, we need to spend time to be infused with the Lord as our Husband, becoming more and more like Him to be His expression (S.S. 1:1-4).
  2. Our love for the Lord should be that which is expressed in Song of Songs, where we have a beautiful and touching description of the deep, tender, and affectionate love between the beloved (the Lord) and the one he loves (His loving seeker) (1:1 and footnote 1; 3:11 and footnotes 1 through 3; 6:13 and footnote 1).
  3. We keep the law of God by loving Him as our Husband (Matt. 22:37-40; 1 Cor. 2:9; 16:22; cf. Deut. 11:29; 27:12-13):
    - a. Part of the secret of living Christ is telling the Lord again and again that we love Him; whenever we tell the Lord that we love Him, He supplies us with His life, and this life enables us to become one with God and makes Him one with us.
    - b. Then what we live out will be according to the law as His description, definition, and expression.
  4. Because we love God, we also love His living word, which infuses His substance into us to cause us to glow with Him (Jer. 15:16):
    - a. When Moses was on the top of Mount Horeb (Mount Sinai), he was not striving or working to fulfill the requirements of the law; rather, he was being infused with God by God's speaking with him, and his glowing face was simply a reflection of what God is (Exo. 34:28-29; cf. 2 Cor. 3:18-4:6).
    - b. God does not want a people who strive to keep the law; He wants a glowing people to express Him for His glory (Judg. 5:31; Matt. 13:43).
    - c. As we are infused with the Lord, we will shine spontaneously to become His living portrait, His testimony; we will not work or strive but simply glow.
    - d. Whenever we contact the Lord in a direct, intimate way, becoming one with Him, His word supplies us with life to cause us to grow, become His expression, and spontaneously live in a way that corresponds to what He is (John 5:39-40; 6:57).
- C. Those who keep the law by loving God and His word to become one with Him have the living of a God-man to bear the image of God, being a portrait of God and a duplication of God.

## << WEEK 2 — DAY 1 >>

### Morning Nourishment

**S.S. 1:2-4** Let him kiss me with the kisses of his mouth! For your love is better than wine. Your anointing oils have a pleasant fragrance; Your name is like ointment poured forth; therefore the virgins love you. Draw me; we will run after you—the king has brought me into his chambers—we will be glad and rejoice in you; we will extol your love more than wine. Rightly do they love you.

The entire Bible is a divine romance. This means that the Bible is a very romantic book. This is true in particular of Song of Songs....This book is a portrait of the love relationship between us and Christ. According to Song of Songs, our relationship with the Lord should be very romantic. If there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians. If you wish to know what I mean by romance, I would encourage you to read and pray-read Song of Songs. Pray-reading this book of romance will cause you to become romantic with the Lord. You will be beside yourself with love for Him. The Bible is a divine romance, and our relationship with the Lord should become more and more romantic. (Life-study of Exodus, pp. 648-649)

### Today's Reading

As a divine romance, the Bible is a full record of God's wooing, even of His "dating," of man....Two examples are God's coming to Jacob at Bethel the first time (Gen. 28:10-22) and also the second time (Gen. 35:9-15). Another example is God's coming to Moses at Mount Horeb (Exo. 3:1-17).

As a young man wants to give constant attention to the woman he is courting, even to the point of bothering her, so the Lord "bothers" us by courting us....In the New Testament we see that when the Lord Jesus called His disciples, He was courting them. Again and again, the Lord Jesus bothered Peter in this courting way....In John 21 the Lord inquired of Peter, "Simon, son of John, do you love Me more than these?" (v. 15). Twice more the Lord asked him, "Do you love Me?" (vv. 16, 17). By asking these questions of Peter, the Lord Jesus was courting him.

We should not read John 21 apart from John 3. The One who was asking Peter if he loved Him was the very Bridegroom who came to have the bride. Based upon the revelation of the Lord Jesus as the Bridegroom in John 3, we see that His conversation with Peter in chapter 21 was conducted in the way of courtship.

When the Lord asked Peter if he loved Him, He was courting Peter, seeking his affectionate love. As a whole, the Bible is a word of such divine courtship.

If we would keep God's courting word, we need a responsive, affectionate love for Him. Peter was asked to love the Lord in this way, and Paul was constrained to love the Lord with such a love (2 Cor. 5:14-15). All believers need to love the Lord in this way (John 14:21, 23).

When we enter into such a love relationship with the Lord, we receive His life, just as Eve received the life of Adam. If Eve had not received Adam's life, she could not have been one with him [Gen. 2:21-23]....She and Adam had one life and one nature....According to Ephesians 5, Adam and Eve depict Christ and the church. Just as Eve came out of Adam and possessed his life and nature, so the church comes out of Christ and possesses His life and nature.

Whenever we tell the Lord that we love Him, He supplies us with His life. It is this life which enables us to become one with God and makes Him one with us.

In the oneness between man and wife we see the proper way to keep the law. We do not keep the law through the exercise of our mind and will. We keep it by loving the Lord as our Husband. We all need such a sweet, intimate, affectionate love between us and the Lord. We should love Him as a woman loves her husband....We can keep the law of God only by loving Him and becoming one with Him. (Life-study of Exodus, pp. 649, 651-652, 638-639, 643)

Further Reading: Life-study of Romans, msg. 1

## << WEEK 2 — DAY 2 >>

### Morning Nourishment

Jer. 2:2 ...Thus says Jehovah: I remember concerning you the kindness of your youth, the love of your bridal days, when you followed after Me in the wilderness, in a land that was not sown.

31:32 ...The covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

God's law was given in a courting way. By giving His people the law in such a way, God made known to them what kind of God He is....In the New Testament as well as in the Old Testament, God is courting man. The commandments in Exodus 20:1-12 were given not in a legal way but in a courting way. In giving the law to His people, God wanted them to become His lovers.

According to the Old Testament, God loved Israel with such an affectionate love. In Jeremiah 31:3 the Lord said to His chosen people, "Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness." What we have here is not the love between friends, nor the love of a rich person toward the poor; it is a courting love, a love which leads to engagement and marriage. Because the Lord had such a love for His people, He "took them by their hand to bring them out from the land of Egypt" (Jer. 31:32). This is also the love in Jeremiah 2:2, a verse which speaks of the love of Israel's bridal days. Mainly, the love revealed in the Bible is this love in courtship, engagement, and marriage. (Life-study of Exodus, pp. 627-628, 635)

### Today's Reading

In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection....Because He has courted us, we are in the church life today. Not only is our God the processed God, the Triune God who has passed through incarnation, human living, crucifixion, resurrection, and ascension in order to come into us as the all-inclusive life-giving Spirit; He is also the courting God, the God who comes to us and woos us, seeking to win our affection. This kind of love was displayed in Exodus 20 when God came to His people and gave His law to them.

In the Old Testament God came to His people in the way of a suitor courting a young lady....The law given in Exodus 20 functions as an engagement paper, an engagement contract.

The entire Bible is a book of engagement. In the Scriptures we have a record of how God courts His chosen people and eventually marries them. For eternity, the Triune God as the Husband will enjoy a sweet married life with His wife, His chosen and redeemed people. New Jerusalem will even be called the wife of the Lamb (Rev. 21:9).

The old covenant was a covenant in which God espoused His people to Himself. Both Ezekiel 16:8 and Jeremiah 31:32 refer to this. In Ezekiel 16:8 God said to His people, "Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine." The covenant here is the old covenant based on the law of God. Ezekiel 16:8 indicates that the time God entered into this covenant with His people was "the time of love." This means that God's covenant with His people was an engagement covenant, a betrothal. By entering into such a covenant with His people, God betrothed them to Himself, and He betrothed Himself to them. Jeremiah 31:32 confirms this: "The covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah." Notice that here both the words covenant and husband are used. Once again, we see that in making the old covenant with the children of Israel, God betrothed Himself to the people and became their Husband. This proves that the old covenant was an engagement paper, an engagement contract. (Life-study of Exodus, pp. 635-637)

Further Reading: Life-study of Exodus, msg. 54

## << WEEK 2 – DAY 3 >>

### Morning Nourishment

Ezek. 16:8 Then I passed by you and saw you; and then was your time a time of love....Indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine.

Hosea 2:19-20 And I will betroth you to Myself forever; indeed I will betroth you to Myself in righteousness and justice and in lovingkindness and compassions; indeed I will betroth you to Myself in faithfulness...

Four prophets—Isaiah, Jeremiah, Ezekiel, and Hosea—spoke of God as the Husband of the children of Israel and of God's people as His spouse, His wife. Even though these four prophets lived at different times and in different places, they all had the same concept concerning this matter. To those who are religious, it may sound very strange, even offensive, to say that God has a wife. Nevertheless, the Bible clearly speaks of God as a Husband. How can God be a Husband unless He has a wife? All believers know that God is the Creator, the Redeemer, and the Savior, but many do not realize that God is also a Husband and that His people are His wife. God and His people are a wonderful, universal couple. This is revealed both in the Old Testament and in the New Testament. Addressing the church in Corinth, Paul says, "I betrothed you to one husband to present you as a pure virgin to Christ" (2 Cor. 11:2). According to the New Testament, the church composed of all the believers is the wife of Christ. Likewise, Israel in the Old Testament was espoused to God, betrothed to Him. Jeremiah 2:2 speaks of "the love of your bridal days." (Life-study of Exodus, pp. 619-620)

### Today's Reading

In Hosea 2:19 and 20 the Lord uses the word betroth three times. The future tense indicates that this refers to the second betrothal of God's people to Him, the betrothal in which the divorced wife is brought back to the Lord as her Husband. This indicates that the old covenant was a matter of espousal, of engagement.

When, where, and how [did] God betroth...Israel unto Himself? We find a hint in Jeremiah 2:2, where the Lord says, "I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown."

The law is an engagement covenant, an engagement paper. Jeremiah 31:32 indicates this: "Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah." The covenant here is that mentioned in Ezekiel 16:8, made at the mountain of God, after God had brought the people out of the land of Egypt. Notice that in Jeremiah 31:32 God speaks of Himself as a Husband taking them by the hand. This indicates that when God gave the law, He was courting His people. We have seen that both Ezekiel 16:8 and Jeremiah 31:32 use the word covenant, a word which refers to the law given in Exodus 20. The law was an engagement paper, an engagement covenant. When God gave the law, He betrothed Israel unto Himself, and Israel became engaged to Him. By means of the law as an engagement paper, God officially betrothed the children of Israel to Himself and became their Husband, as indicated in Jeremiah 31:32.

We keep the law of God by loving Him. Furthermore, we keep God's law by becoming one with Him. Such oneness is related to the fact that the law was an engagement paper, a covenant of espousal. God's goal in giving the law was to make His chosen people one with Him as a wife is one with her husband. The law would then impart God's substance into them, usher them into God, and unite them with God in life and nature. This union of God with His people in life and nature is portrayed by the type of Adam and Eve in Genesis 2:18-24. All this indicates that God's law can be kept only by those who love God and are one with Him in life, nature, and expression. (Life-study of Exodus, pp. 651, 620-621, 652)

Further Reading: Life-study of Exodus, msg. 55

## << WEEK 2 — DAY 4 >>

### Morning Nourishment

Jer. 31:3 Jehovah appeared to me from afar, saying, Indeed I have loved you with an eternal love, therefore I have drawn you with lovingkindness.

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.

God was seeking lovers when He gave His law to His people in the Old Testament. God's intention in giving the law to His chosen people was that they become those who love Him....Out of a deep love for the people, the Lord entered into a covenant with them. This covenant was enacted at the mountain of God, through the giving of the law (Exo. 20:1-12). Have you ever realized that the giving of the law was a transaction in which God's people became engaged to Him? (Life-study of Exodus, pp. 619, 621)

### Today's Reading

In Jeremiah 31:3 the Lord told His people, "Indeed I have loved you with an eternal love...." Elsewhere we are told that God loved Jacob, but hated Esau (Rom. 9:13). There seems to be no reason for God's love for His people; He just loved them, almost as if He were blinded by love. He continued to love His people even when they were not faithful to Him. Love blinds people. The best love is this kind of blind love. If you are not blind, you will not be able to love properly. If your eyes are open to all the faults of the one you love, you may want a separation, or even a divorce. But if you love blindly, you will consider your husband or wife to be the best. In loving His people, God seemed to close His eyes and to love them blindly. In the matter of love, do not be wiser than God. Follow Him to love your spouse blindly.

When I was young, I wondered if God had been mistaken in loving Israel. Even though Jacob was a supplanter, God loved him. God still loves Israel with an eternal love, just as He did when He uttered the words of love in Jeremiah 31:3. Many nations may rise up against Israel, but God continues to love His people with an eternal love.

The betrothal of Israel to God took place at the mountain of God in Exodus 20, and the law was the official paper stating the conditions for this engagement. The law gave the terms for the engagement between God and His people. The conditions for God's engagement with Israel were the Ten Commandments....The first five commandments were given in an atmosphere of intimacy. Verse 2 says, "I am Jehovah your God, who brought you out of the land of Egypt, out of the slave house." This is not a word of legality; it is a word of love. Speaking intimately to His people, the Lord says, "I am Jehovah your God." The Lord is the One who was, who is, and who will be forever. As such a One, He brought His people out of bondage. In verse 3 the Lord continues, "You shall have no other gods before Me." Here the Lord is telling the people that they should not have any other beloved in addition to Him. He must be their unique Beloved. This was the first condition of the engagement between God and His people. Any man who betroths a woman to himself should require that she not love any man besides him. He should insist on being her only beloved one. To be sure, the word about having no other gods besides the Lord is a commandment. This commandment, however, is also a loving condition of the engagement of God's people to Him. If we compare this commandment to the last five commandments, we shall see that it is spoken in love as a condition of engagement.

In verse 4 the Lord goes on to say, "You shall not make for yourself an idol, nor the form of anything that is in heaven above or on the earth beneath or in the water beneath the earth." Here we find another condition for this engagement. God did not want His people to make an image of anything. In like manner, when a young man becomes engaged to a young lady, he does not want her to have photographs of any other men. He wants her to have pictures only of him. Otherwise, he will be offended. The commandment about not having images is also a condition of engagement. (Life-study of Exodus, pp. 626-627, 622-623)

Further Reading: Life-study of Exodus, msg. 53

## « WEEK 2 — DAY 5 »

### Morning Nourishment

**Exo. 20:5** You shall not bow down to them, and you shall not serve them; for I, Jehovah your God, am a jealous God...

**7-8** You shall not take the name of Jehovah your God in vain, for Jehovah will not hold guiltless him who takes His name in vain. Remember the Sabbath day so as to sanctify it.

Exodus 20:5 continues, “You shall not bow down to them, and you shall not serve them; for I, Jehovah your God, am a jealous God.” A jealous Husband, the Lord wanted His people to serve Him and Him alone. This is also true of human engagement. Every engaged man is jealous over his fiancée.

In verses 5 and 6 the Lord said that He would visit the iniquity of the fathers upon the children unto the third and fourth generation of those who hate Him and show mercy unto a thousand generations of those who love Him and keep His commandments. This also is a word spoken as God was courting His people, seeking a people to love Him. From the creation of the world until the time of Exodus 20, God was alone. In a sense, He was lonely, a “bachelor.” In giving the law to His people, He was courting them, telling them that if they would love Him, He would show mercy unto their descendants for a thousand generations, a time span that will lead into eternity. (Life-study of Exodus, pp. 623-624)

### Today’s Reading

In Exodus 20:7 the Lord declares this condition of engagement: “You shall not take the name of Jehovah your God in vain, for Jehovah will not hold guiltless him who takes His name in vain.” The Lord did not want His people to use His name in an improper way. As their Beloved, He wanted them to honor His name and use it lovingly. Likewise, a young man wants the woman engaged to him to honor his name and speak it in a proper way, full of love and appreciation.

Verses 8 through 11 say, “Remember the Sabbath day so as to sanctify it. Six days you shall labor and do all your work, but the seventh day is a Sabbath to Jehovah your God; you shall not do any work....Jehovah blessed the Sabbath day and sanctified it.” Just as a woman wears a ring as a sign of her engagement, the keeping of the Sabbath day was to be a sign that God’s people were engaged to Him. A young man who gives an engagement ring to the one he loves wants her to wear it as a sign that she is engaged to him. He would be very displeased if she did not bear such a sign.

In Exodus 20, the Sabbath day was to be the mark of the separation of God’s people unto Him. As a condition of engagement, He required His people to bear a sign that they belonged to Him and that they were absolutely for Him. The Sabbath was a symbol which declared that God’s people belonged to Him alone.

The first five commandments were given in an intimate way as terms of the engagement of God and His people. Each commandment uses the expression Jehovah your God, an expression uttered intimately again and again as God lovingly courted His people. He had been lonely for a long time, and now He was seeking their love.

The function of an engagement paper is to make the two parties, the man and the woman, one. In the same principle, the function of the Word of God is to make us one with God. For God to say that He betrothed Israel unto Himself means that He has caused His people to become one with Him as a wife is one with her husband. God’s words cause His spouse to be one with Him. The highest function of the law is to bring God’s chosen people into oneness with Him. The Ten Commandments are not simply regulations decreed by God as the highest authority in the universe. The law is an engagement paper which brings us to God and makes us one with Him. This is also true of the Bible. The primary function of the Bible is to bring us to God and make us one with Him. Because we love God, we also love His word. As His words infuse Himself into us, we become one with Him in life, nature, and expression. (Life-study of Exodus, pp. 624-625, 628-629)

Further Reading: Life-study of Exodus, msgs. 56-58, 61

## << WEEK 2 — DAY 6 >>

### Morning Nourishment

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

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

Keeping the law of God has very much to do with loving Him as a wife loves her husband. We have pointed out repeatedly that in giving the law God was wooing His people. Since the law was given as an engagement contract, we should not try to keep it apart from loving the Lord and being one with Him.

[Thinking] that in the New Testament God has abandoned the law...is far from the truth. The content of the law along with redemption may be considered an abstract of the entire Bible. Furthermore, concerning God's law, the content of the New Testament is essentially the same as that of the Ten Commandments. For example, throughout the Bible we are told not to have a god other than the one true God. God is a jealous God, and we should not have any god in addition to Him. Paul refers to God's jealousy in 2 Corinthians 11:2, where he indicates that we should be a chaste virgin to Christ. The Lord must be our unique Beloved. This is taught not only in the Ten Commandments, but throughout the Scriptures. (Life-study of Exodus, pp. 653-654)

### Today's Reading

In my experience with the Lord I have learned a particular secret, and I would like to share it with you. The secret is whenever you find that the Bible tells you to do a certain thing, do not say, "Lord, I'll do this. I just ask You to help me do it." Instead, tell Him that you love Him, but that you are not able to fulfill His requirements....We should simply say Amen to the Word of God. Then the Lord will do in us what we could never do ourselves.

Shall we presume to think that we can do all the Bible says? Certainly not. Instead, we should stay with the Lord and tell Him again and again that we love Him and His Word, but that we cannot do what the Bible says. The Lord is eager to do for us and in us what we cannot do ourselves.

When the law was given, Moses was on the mountaintop being infused with God....Moses was not striving or working to fulfill the requirements of the law. He was infused with God and reflected Him. His glowing face was simply a reflection of what God is....God does not want a people who strive to keep the law; He wants a glowing people to express His glory.

Moses on the mountaintop received the infusion from without, but we today can receive a marvelous infusion from within. If we are right with the Lord, we shall be continually under His infusion. The more we are infused, the more we glow. Because the Lord lives within us, moving, working, and operating in us, it is easy for us to be infused with Him and to glow with the divine element which has been infused into us. As we are infused with the Lord, we shall shine spontaneously. We shall not work or strive; we shall simply glow.

We in the Lord's recovery appreciate pray-reading the Word. We do not want to read the Bible without contacting the Lord in a living way. We must beware of reading the Bible apart from praying and touching the Lord. If we contact the Lord in the Word, we shall be one with Him in a practical way in our experience. Then we shall become His counterpart. By loving the Lord as our Beloved and becoming one with Him, even becoming His love, His word will become the life supply to us. The law is the condensation of His word. Whenever we contact the Lord in a direct, intimate way, becoming one with Him, His word supplies us with life. By this life we grow, become His expression, and live in a way which corresponds to what He is. Such a living corresponds to God's law and to His word. This is the proper way to use the law of God and the Word of God. (Life-study of Exodus, pp. 743-744, 757-758, 655)

Further Reading: Life-study of Exodus, msgs. 62-64

## << WEEK 2 — HYMN

### Hymns, #1228

1

The Bible is the Word of God,  
Its message is but one—  
Christ and the church, His holy Bride,  
The two becoming one.  
Oh, what a miracle that we could be His Bride!  
Oh, what a miracle! All else we lay aside  
That we may now prepare to meet Him in the air  
And ever in our Bridegroom's love abide.

2

The Father is the mighty God,  
His purpose is but one—  
To find a Bride for Christ the Lord  
And give her to His Son.

3

The Son is Jesus Christ the Lord,  
His heart desire's but one—  
To have a loving counterpart,  
A Bride He's wooed and won.

4

The Spirit is but Christ Himself,  
He is the Lord applied  
To generate the men of earth,  
Transform them as His Bride.

5

The living Word is Jesus too,  
God-breathed as life to us,  
That we be wholly sanctified,  
A Bride all-glorious.