

WEEK 4 — OUTLINE

The Blessing Received by God's Loving Seekers through the Function of the Word of God

Scripture Reading: Psa. 119:25, 50, 57a, 58a, 103, 105, 107, 130a, 135a, 154; 1:2-3; John 1:4; Col. 2:7a; 2 Tim. 3:16a; Col. 1:12; 2 Cor. 4:6; 3:18

« DAY 1 »

I. Through the function of the Word of God, God's loving seekers receive the blessing of light becoming life (Psa. 119:130a, 105, 25, 50):

- A. A great principle in the Bible is that light and life always go together; where light is, there is life, and where life is, there is light (36:9; John 1:4; 8:12):
1. There is a line throughout the Bible that speaks of light and life together (Gen. 1:3; John 1:4; 8:12; Rev. 21:23; 22:1, 5):
 - a. There is only one realm and source of life, and that is light.
 - b. Life comes from light; light is the key to life.
 - c. On God's side, there is first life and then light; on our side, there is first light and then life (Psa. 36:9; John 1:1, 4-5; 8:12; 2 Cor. 4:6; Acts 26:13).
 2. The Bible reveals that life comes from the shining of light and that the amount of life is in direct proportion to the amount of light (Gen. 1:3-25; 2 Cor. 4:6).
 3. In Genesis 1 the first-day light was for generating life, and the fourth-day lights were for the growth of life; the first-day light is sufficient for our regeneration, but for our growth in life, we need the fourth-day lights (vv. 3, 14-19; John 3:3; 2 Cor. 4:6; Eph. 4:16; 5:8-9, 13-14).
 4. Both the spirit of man and the Spirit of the Lord are lamps, shining and enlightening our inward parts (Prov. 20:27; Luke 15:8).
 5. Where the light shines, there the life supply goes.
 6. God's way of transforming us is through enlightening; wherever the light shines, life is supplied to that place for our transformation (2 Cor. 3:18; 4:6).

« DAY 2 »

7. The divine light is the divine life in the Son operating in us; this light shines in the darkness within us, and the darkness cannot overcome it (Acts 26:18; 1 Pet. 2:9; Col. 1:12-13; John 1:5).
 8. When we walk in the light, the divine things are real to us, and we see one reality after another; however, when we are in darkness, nothing is real to us (1 John 1:7; 2:8).
- B. The Word of God gives us light, and then it enlivens us, giving us life (Psa.

119:25, 50, 107, 154):

1. Although it is good to have light, the light must penetrate deeper until it becomes life.
2. When light goes deeper, reaching into our spirit, it becomes life, and we receive the life supply (Mal. 4:2).

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C. As sons of light, we should live in the light, walk in the light, remain in the light, and be persons altogether in the light (John 12:36; 1 John 1:5, 7; 2:8).

II. Through the function of the Word of God, God's loving seekers receive the blessing of being watered and of absorbing God (Psa. 1:2-3):

A. God's loving seekers experience the blessing of being watered by the Word:

1. When the Word becomes water in our spirit, we receive its nourishment, for the food supply is in the water (Isa. 55:1; Rev. 22:1-2).
2. If we would be watered by the Word, we must have proper roots and fine root hairs, which absorb the life supply (Mark 4:5-6, 17; Luke 8:6).

B. God's loving seekers experience the blessing of absorbing God through the Word (Col. 2:7a):

1. As believers in Christ, we are living plants rooted in Christ, and now through our roots we are absorbing the riches of the processed and consummated Triune God into our being (1 Cor. 3:9; Col. 2:19).
2. If we contact the Lord and spend time in the Word with much prayer, we will absorb God into us to be the element that causes us to grow.

« DAY 4 »

3. If we would absorb God, we need to have tender, new roots; therefore, we should not let ourselves get old but be fresh, revived, and renewed day by day (2 Cor. 4:16; Lam. 3:22-23).

III. Through the function of the Word of God, God's loving seekers receive the blessing of inhaling God (2 Tim. 3:16a; John 20:22):

A. The Holy Pneuma is the Holy Spirit, or Holy Breath (v. 22):

1. In the Gospel of John there are three wonderful words: Word, flesh, and breath; the Word is God, the flesh is man, and the breath is the Spirit (1:1, 14; 20:22).
2. As we inhale the Holy Breath, the Spirit supplies us for our experience of Christ and for our living because He lives (6:57b; 14:19).

B. To say that all Scripture is God-breathed is to say that the Bible is the breath, the breathing out, of God, who is Spirit (2 Tim. 3:16a):

1. Because the Bible is the breathing out of God, the Bible has the element of God.
 2. The Bible is not only the breathing out of God but is God Himself breathed into His Word.
- C. God has breathed Himself out in the Word so that we can inhale Him, breathe Him in, through the Word:

« DAY 5 »

1. God has breathed Himself out in the Scriptures, and thus our reading of the Scriptures should be the receiving of God's breath.
 2. When God breathes Himself out, He exhales Himself, and when we contact God through the Word, we inhale God.
- D. In order to be a man of God with the breath of God, we need to inhale, to breathe in, God's word (John 1:1; 20:22; 2 Tim. 3:16a).

IV. Through the function of the Word of God, God's loving seekers receive the blessing of enjoying God as their portion (Psa. 119:57a; 73:26):

- A. The highest blessing is the enjoyment of God Himself as our portion (Num. 6:22-27; 2 Cor. 13:14).
- B. When we have God as our portion, we have God Himself as everything to us.
- C. The more we come to the Bible in the proper way, the more the Author of this book—God Himself—becomes our portion (Psa. 73:26).
- D. God can be our portion because in the Word, by the Word, and through the Word He is real, present, practical, enjoyable, and available to us (119:103; 34:8).

« DAY 6 »

V. Through the function of the Word of God, God's loving seekers receive the blessing of enjoying God's countenance and the shining of His face (119:58a, 135a; 80:3; 24:6; 105:4; 2 Cor. 4:6; 3:16, 18):

- A. As seekers of God, the psalmists lovingly sought God in a deeply personal and intimate way, seeking the help of His countenance and asking for the shining of His face (Psa. 42:5; 80:3).
- B. In the blessing in Numbers 6:25-26, we have both the face and the countenance:
 1. The face denotes the presence of a person, and the countenance denotes the expression of the person.
 2. When the processed and consummated Triune God is dispensed into us through

the function of the Word, we have the face of God and also His countenance (2 Cor. 13:14; 4:6).

C. If we are faithful in contacting the Lord through the Word, we will experience the shining of His face (v. 6; 3:16, 18):

1. Like Moses, we all, with an unveiled face, should be on the mountaintop under the shining of the face of God (Exo. 24:15-18; 2 Cor. 3:16).
2. Our desire should be, through the Word, to remain under this pleasant, delightful shining, staying with God, being infused with God, and glowing with God (Exo. 34:29; 2 Cor. 3:18).

<< WEEK 4 — DAY 1 >>

Morning Nourishment

Gen. 1:3 And God said, Let there be light; and there was light.

John 8:12 ...Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

There is a line in the whole Bible which continuously speaks of life and light together. Where light is, there is life. This is a great principle in the Bible. Psalm 36:9 says, “With You is the fountain of life; in Your light we see light.” This also clearly speaks of the relationship between life and light. Life always follows light, and only light can bring forth life.

There is only one realm and one source of life, and that is light. Life rests with light; life also comes from light. (The Knowledge of Life, pp. 204-205)

Today’s Reading

Light brings in life. However, it is also true that life brings light. It is difficult to say which comes first, life or light. According to the Old Testament, light comes before life (Gen. 1:3). But according to the New Testament, life precedes light (John 1:4). Although we may not be able to say accurately which comes first in our experience, we know that as long as we have the one, we also have the other. (Life-study of Exodus, p. 707)

When light enters, life follows. Where light is, there life is. The amount of life is in direct proportion to the amount of light. Genesis chapters 1 and 2 say that before God began His recovery work, the entire earth was void and dark, which means that it was filled with death, for darkness is the symbol of death. Therefore, the first step of God’s work was to command that there be light. When light came, it destroyed the death which belongs to darkness and began to bring in life. Thus, life follows light, and life begins from light.

The first day God commanded the light; then the plant life was brought forth on the third day. For the plant life, the light of the first day was sufficient. Yet for higher life, stronger light was required. Therefore, on the fourth day, God commanded the sun, moon and stars to shine forth. In this way, higher life was brought in. Not only were there birds, fish, beasts, and all kinds of animal life, but also the life of man, who was in the image of God. Finally, on the seventh day, God, who was represented by the tree of life, came forth. God as the highest light brought in the highest life, which is the life of God. The process of the appearing of various kinds of life shows us that life always follows light. Life begins with light, and life proceeds higher as light becomes stronger.

The light of the first day was not concrete; therefore, it brought in the plant life, the lowest life, a life which is without consciousness. This symbolizes the shining of light we received within when we were first saved (2 Cor. 4:6). Though this light brought the life of God into us, yet it only imparted to us a life in the initial stage, a life which does not have much substance and is without form.

The light of the fourth day was stronger than the light of the first day. It was more clear and definite, more concrete. Therefore, it brought in higher life, the animal life. Because the light was more substantial and strong, the life was also more substantial and high. Light progressed and, following it, life also progressed. This typifies our experience: as within us we receive stronger, clearer, more definite, and more concrete shining of light, the life within us also grows and becomes more defined in form. Thus, Christ is “formed” within us. (The Knowledge of Life, pp. 202-203)

Both the spirit of man and the Spirit of God are lamps, shining and enlightening our inward parts. As our spirit shines, the Spirit of God intensifies the shining sevenfold, until we find we have no place to hide. Where this light shines, there the life supply goes. Little by little, chamber by chamber, we are transformed into the Lord’s image. The gold in us takes shape. Christ is formed in us. For us, to live is Christ. In all of us this shining, supplying, and transforming is going on, making us the golden lampstand. (Life Messages, vol. 2, p. 236)

Further Reading: The Knowledge of Life, ch. 14; Life-study of Genesis, msg. 5; Truth Lessons—Level Three, vol. 1, lsn. 1

<< WEEK 4 — DAY 2 >>

Morning Nourishment

John 1:5 And the light shines in the darkness, and the darkness did not overcome it.

1 John 2:8 Yet again a new commandment I am writing to you, which is true in Him and in you because the darkness is passing away and the true light is already shining.

[First John 1:5] says that in God there is no darkness at all. As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (3:8). Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The divine light is the divine life in the Son operating in us. This light shines in the darkness within us, and the darkness cannot overcome it (John 1:4-5). When we follow this light, we shall by no means walk in darkness (John 8:12), which according to the context (1 John 1:7-10) is the darkness of sin. (Life-study of 1 John, p. 61)

Today's Reading

When the divine light shines, we see all the different truths, and these truths are realities. But when we do not have the divine light but are rather in darkness, we have the sense that everything is vanity and emptiness. I would ask you to consider your experience. When you are in the divine light, you can see the truth, the reality. For example, when you are in the light, God is a reality to you, and the divine life is also a reality. Furthermore, God's holiness, love, and grace are all realities to you. When we walk in the light, we see one reality after another. However, when we are in darkness, nothing is real to us. On the contrary, everything is empty, vain. When we are in darkness, we do not have any reality because we do not see anything. Instead of the sense of reality, we have the sense of emptiness and vanity. (Life-study of 1 John, p. 62)

In Psalms 119 and 19 we see at least twenty-six functions of God's law as His living word to those who lovingly seek Him. We have already indicated that the Word of God gives us light. It also gives life (119:25, 50, 107, 154). If you read Psalm 119 carefully, you will notice that the word enliven is used a number of times. The Hebrew word rendered "quicken" in the King James Version, like the Greek word, means "to give life." The Word of God gives us light; then it quickens us, enlivens us, gives us life. Therefore, we live by the living Word; that is, we live by God Himself.

The loving seekers of God also receive the life supply, the enlivening, the quickening, through His living Word (119:25, 50). In our spiritual experience we first have light. But then the light must become life. Life is deeper than light. Whenever light comes, life should come also. In fact, life is the container of light. John 1:4 says, "In Him was life, and the life was the light of men." It is difficult to determine which comes first, life or light. As a rule, light comes before life. According to Genesis 1, we first have light, then the various aspects of life.

In our experience it is possible to have light without life. Light is mainly in the realm of the soul, especially in the sphere of the understanding. Life, to be sure, is in our spirit. Although it is good to have light, the light must penetrate deeper until it becomes life.

If our condition is proper or normal when we come to the Word, we have the sense that we are in the light. Whatever we read in the Bible thus becomes light to us. Then as we exercise ourselves to pray, we shall spontaneously exercise our spirit and go deeper into the Word. Through this exercise of spirit in prayer, the light will enter into our spirit and become life. In our understanding in the realm of the soul, the Word is light, but when the Word goes deeper, into our spirit, it becomes life.

Our experience indicates that the life supply does not come before the light. Light comes first. But whenever through our prayer this light goes deeper, reaching into our spirit, it becomes life, and we receive the life supply. (Life-study of Exodus, pp. 686, 698-699)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 24; The Genuine Ground of Oneness, ch. 2

<< WEEK 4 — DAY 3 >>

Morning Nourishment

1 Cor. 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

In the entire universe, light is the key to life. Plants, animals, and men all need light in order to live. In the Bible, we Christians are called the sons of God (Gal. 3:26) and the sons of light (John 12:36). As the sons of light, we should live in the light, walk in the light, remain in the light, and be persons altogether in the light. When we are in the light, we are in fellowship with our Triune God (1 John 1:5-7). Then we participate in what He is and enjoy Him. (Life-study of Isaiah, pp. 253-254)

Today's Reading

When we are in the spirit, we are very fine, not at all coarse or rough. It is not possible to be rough and still be in spirit. Everyone who enters into the spirit becomes a very fine person. If someone is rough, he is surely in the flesh. If he is somewhat fine, he is in the soul. But if he is very fine, he has entered into the spirit. The root hairs which absorb the life supply are found only in our spirit.

Through the root hairs we absorb the life supply, which is food in the form of water. Even in eating our physical food we need water. We cannot masticate our food and swallow it without water. In spiritual experience, the food supply is in the water. The trees planted by the river receive nourishment from the water. All the nourishment is contained in the water. The tiny root hairs absorb the water and thereby absorb the nourishment that is in the water.

The word of the Bible must enter into our spirit and become the water containing all the elements of nourishing food. This water is not in our mouth, nor in our mind, but only in our spirit. The water of the life supply always goes down to our spirit.

The Spirit of God does not inhabit our mind; He dwells in our spirit. In the Bible the Word is likened to food, whereas the Spirit is likened to water. The Word as food may remain in our mind, but in order for it to become the Spirit as water, it must enter into our spirit. When the Word becomes water in our spirit, we receive its nourishing elements. Then we have the enlightenment, the life supply, and the watering. (Life-study of Exodus, pp. 701-702)

We see that we are living plants rooted in Christ. Since we are rooted in Him, we should not allow anything to replace Him. We should simply walk in Him as the living land and grow by absorbing the riches of the soil into us. In this way the riches from the soil, who is also the Head, will be ministered into us. As a result, all the Body will grow with the growth of the Triune God....The more we walk in Christ, the more we shall absorb the riches of the soil, the rich supply of the Head. Then, holding the Head, we shall experience the genuine and proper growth in Christ.

My confidence is in what issues from becoming deeply rooted in Christ through contacting the Lord and spending time in the Word with much prayer. When we are rooted in Christ, there is no need for us to make up our minds about certain things, for spontaneously we shall walk in Him.

Both the growth and the building depend on being rooted. This is why Paul uses the perfect tense [in Colossians 2:7] to say "having been rooted." Christ, the good land, is the portion, the allotment, of the saints. As the good land, He Himself is the rich, fertile soil. Having been rooted in Him, we must daily absorb the rich nourishment of Christ into us to be the element that causes us to grow. All day long tender roots should absorb the riches of Christ as the soil. The more we absorb these riches, the more we shall be saturated by Christ and organically replaced by Him. This is to grow and to be built up in Christ. (Life-study of Colossians, pp. 384, 406, 455)

Further Reading: Life-study of Colossians, msgs. 44, 47, 51-52

<< WEEK 4 – DAY 4 >>

Morning Nourishment

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

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

If we would absorb the riches of Christ as the soil, we need to have tender, new roots. Do not let yourself get old, but be fresh and renewed day by day. Pray to the Lord, “Lord, I want my consecration to be fresh, and I want to open to You anew. I want my roots to be tender that I may absorb Your riches. Lord, don’t let my roots get old.” If our roots are tender and new to absorb the riches of Christ, we shall grow automatically with the riches we assimilate. This is to enjoy Christ and to experience Him subjectively daily and hourly. (Life-study of Colossians, p. 487)

Today’s Reading

From experience we know that in order for there to be much spirit in our reading and teaching of the Bible, we need much prayer. We must be a person of prayer. In other words, we must be a person who is continually breathing the Lord, a person who is always inhaling God. Our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling. (Teachers’ Training, p. 18)

In the Gospel of John, there are three wonderful words. In the first chapter, the first verse, we read, “In the beginning was the Word.” So we have the Word. Then in the same chapter there is another word, flesh. “And the Word became flesh and tabernacled among us” (v. 14). Then at the end of the book, in chapter 20, we have breath. Jesus, the resurrected One, breathed on the disciples and told them to receive the Holy Spirit (v. 22). Spirit in Greek means “breath.” So, here it can be rendered “breath.” He breathed upon the disciples and told them to receive the holy breath. So we have three words: Word, flesh, and breath. The Word was God, the flesh is man, and the breath is the Spirit....In the beginning was the Word, and at the end is the breath. And in this breath everything is included.

This is the Gospel of John. This book eventually brings us to the point of this wonderful Christ being so available, even like the air that we breathe. It is very easy for Him to get into us, because He is the air. Since He is the breath, we may simply breathe Him in. Now in this spiritual breath we have God, man, incarnation, crucifixion, resurrection, and ascension. Everything is included in this heavenly air. It is wonderful and so all-inclusive. (The Gospel of Life according to the Gospel of John, pp. 99-100, 103)

To say that all Scripture is God-breathed is to say that the Bible is the breath, the breathing out, of the very God who is Spirit. God has breathed Himself out, and this breathing out of God is the Bible. This is what 2 Timothy 3:16 is saying when it tells us that the Scriptures are God-breathed. (Teachers’ Training, p. 11)

As the Bible is the breathing out of God, it has the element of God. I dare not say that the Bible is God. However, I dare say that if you touch the spirit in the Bible, you touch God Himself. This is something we cannot imagine or fully comprehend with our mind. But it is a reality in our spirit....When you touch the spirit of the Bible, you touch God Himself. Why is this so? Because the Bible is the breathing out of God Himself. It is God breathing Himself out through the words. Therefore, we have to admit that within this breathing there is the element of God.

The Bible is the breathing out of God. This means that the Bible is not only the words breathed out by God, but is God Himself breathed out in His word.

Brothers and sisters, the Bible is the breathing out of God. God breathes Himself out so that we can breathe Him in....The greatest joy or blessing of being a Christian is to touch and taste God Himself through the God-breathed word. (On Knowing the Bible, pp. 19-21)

Further Reading: The Meaning and Purpose of Prayer, pp. 7-17, 24-26; Teachers’ Training, pp. 7-19

« WEEK 4 – DAY 5 »

Morning Nourishment

Psa. 73:26 My flesh and my heart fail, but God is the rock of my heart and my portion forever.

119:103 How sweet are Your words to my taste! Sweeter than honey to my mouth!

According to 2 Timothy 3:16, the Scriptures are God-breathed. This indicates that the Scriptures are the breathing out of God. God has breathed Himself out in the Scriptures, and thus our reading of the Scriptures should be our receiving of God's breath. When God breathes Himself out, He exhales Himself. When we read the Scriptures, or when we receive the Scriptures, we inhale God. (Teachers' Training, p. 8)

A man of God is one who partakes of God's life and nature (John 1:13; 2 Pet. 1:4) and thus becomes one with Him in His life and nature (1 Cor. 6:17) and thereby expresses Him. This corresponds to the mystery of godliness, which is God manifest in the flesh (1 Tim. 3:16). Through the God-breathed Scripture, the man of God may be complete, fully equipped for every good work [2 Tim. 3:17]. (Life-study of 2 Timothy, p. 51)

Today's Reading

The highest blessing of all [is] the enjoyment of God Himself as our portion. In Psalm 119:57 the psalmist declares, "Jehovah is my portion." When we have God as our portion, we have not only light, life, water, and all the benefits these bring us, but we have the very God Himself. Some may think that the Old Testament saints did not enjoy God as their portion. But the writer of Psalm 119 says definitely that the Lord was his portion. Because the psalmist kept God's word, God could be his portion. It is a very great matter to have God as our portion.

By contacting the Word in a proper way, we receive the Lord Himself. We do not receive light, life, or water as things apart from Him. No, the light, life, and living water we enjoy are actually God Himself. God is also our salvation, food, drink, comfort, and protection. Every aspect of the first ten blessings we receive through the living Word is God Himself.

The declaration in Psalm 119 that the Lord is our portion is extremely crucial. We can receive light because God is our portion. We can have life and living water also because He is our portion. All the different blessings come to us through the Word because the Lord is our portion. As long as we have Him, we have everything...All the blessings we receive from the living Word of God bring us to the Lord Himself. The testimony of the psalmist was that the Lord was his portion because he kept His word. By keeping God's word, he participated in God Himself and enjoyed Him. When we keep the Lord's words, we also enjoy Him as our portion.

Only of the Bible can it be said that the author of the book is the portion of those who read it. Many Chinese have studied the writings of Confucius, but Confucius has not become their portion. Likewise, students do not experience the authors of their textbooks as their portion. But there is one book—the Word of God—whose Author eventually becomes our portion. The more we come to the Bible in the right way, the more the Author of this book, God Himself, becomes our portion.

When the psalmist declared that God was his portion, he was enjoying and touching something very real.

In order for God to be our portion, He must also be very practical, present, enjoyable, and available. How could something become our portion if it were not near and available? And how could something be our portion if it were not enjoyable and practical? For many Jews, Muslims, and even Christians, God is far away. To them, God is not practical, present, enjoyable, and available. In their experience, they do not have Him as their portion.

I can testify from personal experience that my God truly has become my portion. I have never seen Him with my eyes or touched Him with my hands, but in my inner being I enjoy Him all day long. (Life-study of Exodus, pp. 707, 709-710, 708)

Further Reading: Life-study of Exodus, msg. 60; Life-study of 2 Timothy, msg. 6

<< WEEK 4 — DAY 6 >>

Morning Nourishment

Num. 6:25-26 Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

Psa. 105:4 Seek Jehovah and His strength; seek His face continually.

Psalm 119:58 says, “I entreated Your favor with my whole heart.”...To seek a person’s face is actually to seek his favor. If we entreat the Lord’s face, His countenance, we shall receive bounty. Often little children will earnestly seek the face of their mother. To them nothing is more dear than beholding their mother’s face. We also should seek the Lord in such an intimate way, entreating His countenance. The Lord’s countenance brings His favor to the seeking one. For whatever the psalmist needed, he would entreat God’s countenance.

According to Psalm 105:4, we need to seek God’s face continually. Then in Psalm 42:5 the psalmist praises God “for the salvation of His countenance.” In a deeply personal and intimate way, the psalmist sought the help of the Lord’s countenance. (Life-study of Exodus, p. 659)

Today’s Reading

The Old Testament seekers of God...prayed that the Lord’s face would shine upon them. Psalm 119:135 says, “Cause Your face to shine on Your servant.” This thought is based upon the second aspect of the priests’ blessing in Numbers 6:24-26: “Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.” No doubt, this threefold blessing refers to the blessing of the Trinity: the blessing of the Father, the Son, and the Spirit. (Life-study of Exodus, p. 659)

[In Numbers 6:25-26] the face (v. 25) denotes the presence of the person, and the countenance denotes the expression of the person. To lift up one’s countenance upon a person means to confirm, assure, promise, and give everything to that person. Jesus, the Son, came as the face of God (see footnote 1 on v. 25), and the Holy Spirit comes as the countenance of God (cf. Eph. 4:30). When the Triune God is dispensed into us, we have the face of the Triune God and also His countenance. (Num. 6:26, footnote 1)

We should pray, “O Lord, cause Your face to shine upon me. Lord, I long to enjoy Your shining countenance.” To enjoy the shining of the Lord’s face is richer and more satisfying than simply experiencing His presence.

If you are faithful in contacting the Lord through the Word, you also will experience the shining of His countenance. Your desire will be to remain under this pleasant, delightful shining. Such an experience and enjoyment prove that our God is real, present, practical, and available. What we have is not merely doctrine but the genuine enjoyment of Him.

Some say that they find it difficult to believe in God. But because I have tasted Him and enjoyed so much of Him, I find it even more difficult to deny that God exists....Only God Himself affords the supreme enjoyment. I do not have the words to utter how wonderful is the enjoyment of the shining of the Lord’s countenance.

While the children of Israel were in fear and trembling at the foot of Mount Sinai, Moses was on the mountaintop enjoying the shining of the Lord’s countenance. Our situation should be that of Moses on the mountaintop, not that of the children of Israel at the foot of the mountain. We should be on the mountaintop under the shining of the face of God. (Life-study of Exodus, pp. 711, 687)

Through God’s speaking to Moses during his lengthy stay with God, Moses was thoroughly infused with God and saturated with Him. As a result, Moses’ face shone. According to Exodus 34, God did not first give Moses the tablets of the law; rather, He first spent time to infuse Moses with Himself by speaking to Moses concerning the enjoyment of Himself (cf. 2 Cor. 3:3). Before God gave the law to Moses, God gave Himself to him. This clearly portrays God’s intention. (Exo. 34:29, footnote 1)

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

<< WEEK 4 — HYMN

Hymns, #812

1

I come to Thee, dear Lord,
My heart doth thirst for Thee;
Of Thee I'd eat, of Thee I'd drink,
Enjoy Thee thoroughly.

2

Just to behold Thy face,
For this my heart doth cry;
I deeply long to drink of Thee
My thirst to satisfy.

3

Thy glorious, radiant face
My heart delights to see;
Here I'd abide and ne'er depart,
Beholding constantly.

4

In such a fellowship
Thou, Lord, art grace to me;
My heart and spirit gladdened, filled,
I enter rest in Thee.

5

Lord, I would linger here,
Still seeking after Thee,
Continue in the Word and prayer
Till Thou dost flow thru me.