

ENJOYING GOD'S WORD AS HIS LOVING SEEKERS

Lesson 1

**Two Kinds of People in
Dealing with God's Word**

Scripture Reading: Exo. 20:1-17; 34:28; 31:18; Deut. 4:13; Psa. 19:7-8; John 5:39-40

- I. 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:**
- A. 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.
 - B. 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—vv. 12-14.
 - 1. Out of love for the Lord, we should pursue Him, contact Him, and abide in His presence, dwelling together with Him.
 - 2. If we do this, day by day we shall be infused with God; then automatically we shall walk according to God's law—cf. Rom. 8:4.
 - 3. 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.
 - C. 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—cf. Exo. 19:3, 20.
 - D. 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—Exo. 20:1, note 1.
- II. We need to see how two different kinds of people dealt with the law—the loving seekers of God (Matt. 22:36-38) and the letter-keepers of the law, the Judaizers:**
- A. According to the book of Psalms, the psalmists loved the law to the uttermost; some may teach that the law is something negative, but the psalmists treasured the law:
 - 1. The psalmists loved God (Psalm 18:1); in Psalm 73:25 we have the testimony of one who loved God absolutely; 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.
 - 2. 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—vv. 1-2.
 - 3. In Psalm 27:4 we see the psalmist's desire to dwell with God; the psalmist longed to dwell in God's house all his life.
 - 4. Psalm 27:4 also expresses the longing of the psalmists to behold the Lord's beauty; to behold the Lord's beauty is to see Him face to face.
 - 5. In their experience, the psalmists were also infused with the riches of God (52:8); as a tree absorbs riches from the soil, the psalmists absorbed the riches of God; they were like olive trees planted in the house of God, and they were being infused with God's riches so that they could grow spiritually—cf. 92:13-14.
 - 6. Psalm 92:10 says, "...I shall be mingled with fresh oil" (Heb.); in the Old Testament oil is a type of the Triune God as the Spirit; to be mingled with fresh oil is thus to be mingled with the fresh Spirit.

7. The psalmists also enjoyed the riches of life (36:8-9); 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; to say that with Him is the fountain of life means that with Him is the source of life supply in principle, they enjoyed the Triune God the same as we do today.
 8. The psalmists were supplied with God to keep His word, the law (119:57); in order to keep God's word, the word of the law, the psalmists took God as their portion.
 9. As those who lovingly sought God, the psalmists treasured the law of God (119:14, 72, 127); these verses reveal that the psalmists not only loved God, but also treasured His law, which was to them the word of God and the testimony of God.
 10. Psalm 119:103 indicates that the psalmists tasted the sweetness of the law; how precious to them was the sweet taste of the word of God!
 11. The psalmists also hoped in the word of God, the law, and dwelt on it (119:147-148); early in the morning, before dawn, the psalmists would hope in God's word and dwell on it; by this we see that the psalmists enjoyed God's word in the morning watch.
 12. All these verses show that the psalmists were loving seekers of God; spontaneously they were infused with God and lived out the law of God; the same should be true of us today.
- B. Simeon and Anna were also among those who lovingly sought God—Luke 2:25-27, 37:
1. As they waited for Christ, the Holy Spirit was upon them—v. 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 prayers—v. 37.
 4. 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.
 5. Because they had been infused with the substance of God, they could live a life which corresponded to the law as God's expression.
- C. Now we come to an altogether different category of people who dealt with God's law, the Judaizers:
1. 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—cf. Acts 15:1; Gal. 1:7; 2:4.
 2. 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.
- D. Before he was saved, Saul of Tarsus was zealous for the law—Phil. 3:5-6:
1. As a Judaizer, he was even a blasphemer of God and a persecutor of man—1 Tim. 1:13.
 2. When he was Saul the Judaizer, he did not truly love God; instead, he was zealous for the law according to religious tradition.

III. 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:

- A. 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.
- B. 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.
- C. A crucial difference between the psalmists and the Judaizers was that the psalmists sought the law with God, whereas the Judaizers pursued the law utterly apart from God—cf. John 5:39-40.

Excerpts from the Ministry:

THE LAW BEING THE LIVING WORD OF GOD INFUSING HIS SUBSTANCE INTO HIS LOVING SEEKERS

At this point, I would like to call your attention to the title of this message: “The Law Being the Living Word of God Infusing His Substance into His Loving Seekers.” 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.

II. TWO KINDS OF PEOPLE DEALING WITH THE LAW

A. The Loving Seekers of God

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.

1. *The Psalmists*

According to the book of Psalms, the psalmists loved the law to the uttermost. Some may teach that the law is something negative, but the psalmists treasured the law. For years I was bothered by this fact. I even somewhat belittled the law in the book *Christ and the Church Revealed and Typified in the Psalms*, where I pointed out the contrast between the law in Psalm 1 and Christ in Psalm 2. I still believe that it is correct to make a contrast between the law in letters and Christ. 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. Let us now consider a number of passages from the Psalms which indicate how the psalmists dealt with God’s law.

a. Loving God

The psalmists loved God. Psalm 18:1 says, “I will love thee, O Lord, my strength.” In 73:25 we have the testimony of one who loved God absolutely: “Whom have I in heaven [609] but thee? And there is none upon earth that I desire besides thee.” 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.

b. Seeking God

The psalmists were also those who sought God. Psalm 42:1 and 2 say, “As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?” The writer of this psalm was thirsty for

God, seeking Him as a hart panting for water. Psalm 43:4 shows how the psalmist sought God as his exceeding joy, and 119:2 and 10, how he sought God with his whole heart.

c. Dwelling with God

In Psalm 27:4 we see the psalmist's desire to dwell with God: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, 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, "Lord, thou hast 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 that dwelleth in the secret place of the Most High shall abide under 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.

d. Beholding His Beauty

Psalm 27:4 also expresses the longing of the psalmists to behold the Lord's beauty. To behold the Lord's beauty is to [610] see Him face to face. The same longing is found in 105:4: "Seek the Lord, and his strength: seek his face evermore."

e. Infused with the Riches of God

In their experience, the psalmists were also infused with the riches of God. Psalm 52:8 says, "I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever." As a tree absorbs riches from the soil, the psalmists absorbed the riches of God. They were like olive trees planted in the house of God, and they were being infused with God's riches so that they could grow spiritually. Like olive trees, they grew with the riches that had been infused into them.

Psalm 92:13 and 14 also reveal that the psalmists were infused with God's riches: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be full of sap and green" (Heb.). Here we see four aspects of being infused with God's riches: planted in the house, flourishing, bringing forth fruit, and being full of sap and green. What we have here is not teaching or theology, but the experience of the living God as the life supply. The psalmists were not merely law-keepers; they were those who sought God and were infused with His riches. Therefore, they were planted, they flourished, they brought forth fruit, and they were full of sap and green. Through such an infusion from God, they spontaneously were strengthened to keep the law and to live out the law.

The experience of the psalmists was the same in principle as that revealed in the New Testament. According to the Gospel of John, when we abide in the Lord, He infuses us with His element, and we absorb the life juice of the vine into us. Then we shall bring forth fruit. This is not a matter of keeping the law; it is a matter of living out the law.

Psalm 92:10 says, "But my horn shalt thou exalt like the horn of a wild ox: I shall be mingled with fresh oil" (Heb.). In the Old Testament oil is a type of the Triune God as the Spirit. To be mingled with fresh oil is thus to be mingled [611] with the fresh Spirit. This is not merely to learn the law or to strive to keep it. It is to seek God in order to be fully mingled with the fresh Spirit so that we spontaneously may live Him and have a daily walk that corresponds to what He is. To repeat, this is not to keep the law; it is to live out God and thereby to have a daily living that corresponds to God's law. Instead of trying to keep the law, we should live the law by being infused with God's riches.

f. Enjoying the Riches of Life

The psalmists also enjoyed the riches of life. Psalm 36:8 and 9 say, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy

pleasures. For with thee is the fountain of life: in thy light shall 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. To say that with Him is the fountain of life means that with Him is the source of life supply. Once again we see that 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. Their living automatically corresponded to God’s law, which was an expression of God’s nature. Hence, they lived God’s nature. Their living was an expression of His nature. Instead of being those who endeavored to keep the law, they were those who lived the law. We thank the Lord for showing us this important matter.

g. Supplied with God to Keep His Word

Furthermore, the psalmists were supplied with God to keep His word, the law. Psalm 119:57 says, “Thou art my portion, O Lord: I have said that I would keep thy words.” When the two points in this verse are put together, we see that the psalmists were supplied with God as their portion [612] and were thereby enabled to keep His words. The use of the word “portion” reminds us of Colossians 1:12, where Paul tells us that Christ is the portion of the saints. Because God was the portion of the psalmists, the psalmists could keep God’s word, by which they meant the law.

In order to keep God’s word, the word of the law, the psalmists took God as their portion. We should not think that in ourselves we are able to keep God’s law. To keep the commandments of the law is a great matter, and we are not sufficient for this. If we would keep the law, we need God to be our portion. Only when we enjoy Him and are supplied with Him shall we be able to keep the law. Again we see that in principle the experience of the psalmists in the Old Testament was the same as our experience today.

h. Treasuring the Law of God

As those who lovingly sought God, the psalmists treasured the law of God. Psalm 119:14 says, “I have rejoiced in the way of thy testimonies, as much as in all riches.” The psalmists treasured God’s testimony as their wealth. Psalm 119:72 continues, “The law of thy mouth is better unto me than thousands of gold and silver.” Then in 119:127 the psalmist goes on to say, “Therefore I love thy commandments above gold; yea, above fine gold.” These verses reveal that the psalmists not only loved God, but also treasured His law, which was to them the word of God and the testimony of God. They valued God’s law more than silver and gold. They treasured the word of God.

i. Tasting the Sweetness of the Law

Psalm 119:103 says, “How sweet are thy words unto my taste! Yea, 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!

j. Hoping in the Word of God and Dwelling on It

The psalmists also hoped in the word of God, the law, and [613] dwelt on it. Psalm 119:147 and 148 indicate this: “I prevented the dawning of the morning, and cried: I hoped in thy word. Mine eyes prevent the night watches, that I might meditate in thy word.” Early in the morning, before dawn, the psalmists would hope in God’s word and dwell on it. By this we see that the psalmists enjoyed God’s word in the morning watch.

All these verses show that the psalmists were loving seekers of God. Spontaneously they were infused with God and lived out the law of God. The same should be true of us today. If we are infused with Christ, we shall live Christ. As the law was God’s word, so Christ, typified by the law, is the Word of God. As the psalmists loved God’s law, treasured it, tasted it, hoped in it, and meditated on it, so we today should love Christ, treasure Him, taste Him, hope in Him, and dwell

on Him and even in Him. Far from being negative, the law as the living word of God is very positive.

2. Simeon and Anna

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.

B. The Letter-Keepers of the Law

1. The Judaizers

Now we come to an altogether different category of people who dealt with God's law, the Judaizers. 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 [614] 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.

2. Saul of Tarsus

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.

III. THE TRUE WORSHIPPERS OF GOD

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.

We have pointed out repeatedly that, in principle, the enjoyment of the Old Testament saints was the same as that of the New Testament saints. We have seen that if we abide [615] with God and are infused with Him, we shall automatically live Him out. Our living will then correspond to God's law, for we shall be one with Him and shall live Him. Therefore, in our experience the law, God, and Christ will be one. (*Life-study of Exodus*, msg. 52, pp. 607-615)

References and Further Reading:

1. *Life-study of Exodus*, msg. 52.

ENJOYING GOD'S WORD AS HIS LOVING SEEKERS

Lesson 2

**How the Old Testament Seekers of God
Enjoyed God's Law as His Word**

Scripture Reading: Psa. 119:1-2, 14-16, 20, 30-36, 40, 42-43, 45, 47-48, 54-59, 66, 70-74, 77, 80, 87, 92-95, 97-103, 111-114, 117-119, 127-135, 140, 147-148, 157-159, 161-170, 172-174, 176

I. We need to see how the Old Testament seekers of God enjoyed His law—Psa. 119:

- A. Psalm 119:2 tells us that those who enjoyed God's law in the Old Testament were seekers of God: "Blessed are those who keep his testimonies, / Who seek him with all their heart"; the writer of Psalm 119 was such a seeker—*Hymns*, #812, stanza 5.
- B. Psalm 119:132 says, "Turn to me, and be gracious to me, / As is Your custom with those who love Your name"; this verse indicates that the psalmist loved the Lord's name.
- C. Psalm 119:58 says, "I entreated Your [face] with my whole heart" (lit.); 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—*Hymns*, #812, stanzas 2-3.
- D. The Old Testament seekers of God also prayed that the Lord's face would shine upon them (v. 135; cf. 2 Cor. 4:6); they were not people who merely endeavored to keep the law in letters; they lovingly sought God in an intimate way, even asking Him to cause His face to shine upon them.
- E. If the Lord's face shines upon us, we shall automatically walk in His presence—Psa. 119:168.
- F. The Old Testament seekers of God considered God's law to be His word; although the law cannot give life, the word of God does supply us with life; the words spoken by God are His breath; God's word is also life, food, and water; it should be our daily life supply—2 Tim. 3:16; Matt. 4:4; John 6:63; Isa. 55:10-11.

II. We need to learn how the psalmist regarded God's law as His word so that we may receive life, breath, food, and living water through it:

- A. *Believing it* (Psa. 119:66); according to the New Testament, the first requirement in taking the Word of God is that we believe in it; we must believe in its genuineness, its accuracy, its authority, and its power—cf. John 5:24.
- B. *Choosing it* (Psa. 119:173); what a marvelous choice this is! We all need to make a strong decision in favor of the word of God.
- C. *Lifting up their hands unto it* (119:48); to lift up our hands unto the Lord's word is to welcome it, to indicate that we receive it warmly and say "Amen" to it.
- D. *Loving it* (vv. 47, 48, 97, 113, 119, 127, 140, 159, 163, 165, 167); may we also be able to testify that we love the Word of God; no book is as lovable as the Bible.
- E. *Delighting in it*; (vv. 16, 24, 35, 47, 70, 77, 92, 174); there is joy to be found in the word of God; daily we need to take time to delight ourselves in the holy Word.
- F. *Tasting it* (v. 103); if we realize that God's law is His word for our nourishment and life supply, we shall enjoy its sweet taste—cf. 1 Pet. 2:2-3.
- G. *Rejoicing in it* (Psa. 119:14, 111, 162); when we taste the word of God, we rejoice in it; we may be joyful silently, but we must use our voice in order to rejoice; we must be those who rejoice in the Lord and in His word.
- H. *Singing of it* (v. 54); the psalmist would even sing of God's word; we need to learn of the psalmist to sing the words of the Bible—cf. Col. 3:16.

- I. *Respecting it* (Psa. 119:6); if we would be genuine seekers of God, we must respect His word.
- J. *Having a sound heart in it* (v. 80); we need to have a sound heart in the word of God; such a heart is healthy, having no spiritual sickness related to God's word.
- K. *Inclining their heart unto it* (v. 36); we need a heart inclined to the word of God; because our heart often has the tendency to depart from God's word, we need to pray that our heart would be called back to God's word and be inclined to it.
- L. *Seeking it* (v. 45), *longing for it* (v. 40), *hoping in it with prayer* (v. 147), and *trusting in it* (v. 42); if our heart is right, we shall not only seek the Word; we shall also long for it, hope in it, and trust in it.
- M. *Musing upon it* (v. 15); to muse upon the Word is to "chew the cud," like a cow eating grass (Lev. 11:3); the Hebrew word for *muse* implies to worship, to converse with oneself, and to speak aloud; to muse on the word is to taste and enjoy it through careful considering; prayer, speaking to oneself, and praising the Lord may also be included in musing on the word; to muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment.
- N. *Considering it* (Psa. 119:95); throughout the day we may consider what we enjoyed in our musing upon the Word in the morning; by recalling our enjoyment of the Lord in the Word, we receive further nourishment from the Word.
- O. *Esteeming it right concerning all things* (v. 128); the word "right" here means upright, straight, strict in all things; when we muse upon the Word and consider it, we shall regard it upright in all things.
- P. *Entering into it* (v. 130); let us learn to enter into the Word of God; light is in the Word; when we enter into the Word of God, we shall be in the light that shines there.
- Q. *Learning it* (v. 71); this verse indicates that God raises up circumstances to discipline us so that we may learn the Word; through suffering and affliction we learn His law.
- R. *Treasuring it* (vv. 162, 14, 72, 111); when we enjoy the Word and defeat the enemy through the Word, we shall gain spoil from the conquered enemy; then we shall have the riches, the gold and silver, and the heritage.
- S. *Hiding it in their heart* (v. 11); according to the Bible, we should hide our treasure; we should treasure God's Word and hide it in our heart.
- T. *Remembering it and not forgetting it* (vv. 52, 93); if we hide the Word in our heart, we shall remember it; we need to exercise ourselves to remember God's Word and not forget it.
- U. *Standing in awe of it* (v. 161); we also should stand in awe of the Word of God.
- V. *Cleaving to it* (v. 31); we need to stick ourselves to the Word of God, to cleave (cling) to it.
- W. *Not forsaking it, not swerving from it, not turning aside from it, and not going astray from it* (vv. 87, 51, 102, 110); we should not swerve from the Word, turn aside from it, or go astray from it.
- X. *Turning their feet unto it* (v. 59); instead of turning aside from the Word, we should turn our feet unto it.
- Y. *Keeping, observing, practicing, and doing it* (v. 33); at least twenty-eight times in Psalm 119 we are encouraged to keep, observe, practice, and do the Word of God.
- Z. *Walking in it and running the way of it* (vv. 1, 32); the psalmist walked in the Word and ran the way of the Word; this indicates that he lived according to the Word of God.

Excerpts from the Ministry:

HOW THE OLD TESTAMENT SEEKERS OF GOD ENJOYED HIS LAW

Psalm 119 is a psalm which dwells specifically on the law. The longest piece in the book of Psalms, this psalm was written according to the sequence of the letters of the Hebrew alphabet, with each of its twenty-two sections using eight verses for each of the twenty-two Hebrew letters. Thus, this psalm of one hundred seventy-six verses has more verses than the whole book of Ephesians. Due to its length, it is difficult to cover in a brief way.

The foregoing messages on the law of God should be helpful to us in understanding Psalm 119. The psalmist did not write this psalm according to theology. Rather, it was written according to his sentiment and experience, according to the deep aspiration of his heart, and according to his enjoyment of the law. The psalmists expressed their hunger, thirst, and desire for the Lord. Like all the psalms, Psalm 119 is filled with aspiration, not with doctrine. Verse 131 says, "I opened my mouth, and panted: for I longed for thy commandments." Here the psalmist uses the word panted, a word also used in Psalm 42:1: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." The note in one version says that in Hebrew the word pant refers to the longing for a cool spring after suffering burning heat. The use of this word in Psalm 119:131 and 42:1 shows the deep sentiment and aspiration of the psalmists. The psalmists thirsted and panted after God. Hence, although Psalm 119 has much to say about the law, it does not speak about the law from the perspective of doctrine, but from the viewpoint of spiritual experience. This psalm was written by one who dealt with the law in the way of enjoyment. In this message and in the next, we shall look into Psalm 119 to consider how the Old Testament seekers of God enjoyed His law.

SEEKING GOD

Psalm 119:2 tells us that those who enjoyed God's law in the Old Testament were seekers of God: "Blessed are they that keep his testimonies, and that seek him with the whole heart." The writer of Psalm 119 was such a seeker. Many Christians are not familiar with the term "seekers of God," even though this concept is biblical. According to Psalm 119, seeking God is related to keeping the law. If you try to keep the law without having a heart to seek God, your efforts will be in vain. This was the serious shortcoming of the Judaizers at the time of Paul. Trying to keep the law without seeking God with their whole heart, they failed in their endeavor to fulfill the law's requirements. If we want to walk according to God's law, we must seek Him with our whole heart.

LOVING HIS NAME AND REMEMBERING IT

Psalm 119:132 says, "Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name." This verse indicates that the psalmist loved the Lord's name. Verse 55 says, "I have remembered thy name, O Jehovah, in the night, and have kept thy law" (Heb.). When the psalmist awoke during the night, he remembered the Lord's name. What we remember in the night reveals our true interest, even the thing that occupies us. What do you think of when you wake up at night? If you are one who seeks God, you will remember His name. His name will be your special interest. Young people, I hope that when you awake during the night, you will not dwell on worldly things, but will remember the sweet, precious name of the Lord. Like the Old Testament saints, may we all love the Lord's name and remember it, even in the middle of the night.

ENTREATING HIS COUNTENANCE

Psalm 119:58 says, "I entreated thy face with my whole heart" (Heb.). The King James Version uses the word favor instead of face. 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.

Psalm 105:4 says, "Seek the Lord, and his strength: seek his face evermore." According to this verse, we need to seek God's face continually. Then in Psalm 42:5 the psalmist praises God "for the help of his countenance." In a deeply personal and intimate way, the psalmist sought the help of the Lord's countenance.

ASKING FOR HIS FACE TO SHINE UPON THEM

The Old Testament seekers of God also prayed that the Lord's face would shine upon them. Psalm 119:135 says, "Make thy face to shine upon thy servant." This thought is based upon the second aspect of the priests' blessing in Numbers 6:24-26: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace." No doubt, this threefold blessing refers to the blessing of the Trinity: the blessing of the Father, the Son, and the Spirit. With respect to the Son's blessing, there is mention of the Lord's face shining upon the people. Prayer for the shining of God's face is also found in Psalm 4:6 and in 80:3, 7, 19, where the psalmist prays, "Turn us again, O God, and cause thy face to shine." The Old Testament seeking saints were not people who merely endeavored to keep the law in letters. They lovingly sought God in an intimate way, even asking Him to cause His face to shine upon them.

If we do not have such a heart to seek the Lord, we shall not care for the shining of His face. Even if He caused His face to shine upon us, we would not be conscious of that shining. To sense the shining of the Lord's face we need a seeking heart. If we are those who seek the Lord in an intimate way, we shall sense the shining of His face. According to 2 Corinthians 4:6, we can experience this shining: "Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts for the illumination of the knowledge of the glory of God in the face of Christ." Praise the Lord that we can experience the shining of His face!

WALKING IN HIS PRESENCE

If the Lord's face shines upon us, we shall automatically walk in His presence. In 119:168 the psalmist declares, "All my ways are before thee." This indicates that his goings were in the Lord's presence. This is a clear indication that the psalmist was one with the Lord.

Although the matter of oneness with God is revealed in a full way in the New Testament, there are also indications of this in the Old Testament. Psalm 90:1 says, "Lord, thou hast been our dwelling place in all generations." Written by Moses, this verse indicates that he experienced the Lord as his dwelling place. God was his home, his habitation. But notice that Moses speaks of "all generations." This tells us that the Old Testament saints in all generations had the experience of dwelling in God. The seekers of God in the Old Testament dwelt in Him; they were one with Him. To dwell in God is to be one with Him. How could these seekers dwell in God without being in God and one with God? If we study the Psalms carefully, we shall see that the seekers of God in the Old Testament became one with Him through their appreciation and enjoyment of the law. They not only walked in God's presence; they dwelt in God, experiencing Him as their dwelling place.

CONSIDERING GOD'S LAW TO BE HIS WORD

Time and time again the writer of Psalm 119 speaks of the law of God as the word of God. There is a significant difference between the law and the word. The law is a matter of commandments which make demands on us or require that we keep certain regulations ordained by God. Although the law demands, it cannot in itself supply life. Paul refers to this in Galatians 3:21: "For if a law was given which was able to give life, righteousness would have indeed been of the law." Although the law cannot give life, the word of God does supply us with life. The words spoken by God are His breath (2 Tim. 3:16). According to the Bible, God's word is also life, food, and water. It should be our daily life supply. However, if we treat the law only as the law and not as God's word, we shall not receive the supply of life through the law. For us, there will be no breath, food, water, or nourishment. Rather, we shall take the law in the same way the Judaizers did. But if we regard the law not only as the law but also as God's word, we shall receive life, breath, food, and living water through the law. According to the word of the Lord Jesus in John 6:63, His words are Spirit and life. At least thirty-seven times in Psalm 119 the psalmist refers to

the law as God's word. Instead of simply declaring that he loved God's law, the psalmist declared that he loved God's word. This proves that he thought of God's law as His living word.

The Bible is the word of God. But if we take the Bible only as letters in black and white and do not contact the Lord directly as we read, it will become a dead book to us. Paul said, "The letter kills, but the Spirit gives life" (2 Cor. 3:6). The Greek word for letter in this verse is the same word used by Paul in 2 Timothy 3:15 in speaking of the holy Scriptures. If the Bible is taken only as letters, it will kill. However, the spirit gives life. If we contact the Lord in our spirit as we read the Bible, the Word will become spirit and life to us. In our spiritual experience, it will be God's breath. Whenever we read the Word, we need to touch the source of the Word, and this source is God Himself.

We have pointed out a number of times that through the Word, which is God-breathed (2 Tim. 3:16), we can breathe God into us. Certain faultfinders have twisted our words, quoted us out of context, and criticized us for teaching that believers can breathe God into them. They call this blasphemy and a work of the flesh. According to the Scriptures, God's word is His breath. Oh, how God desires that we breathe Him into us! We thank Him for making this real in our experience.

As we have pointed out, in 2 Corinthians 3:6 Paul says that the letter kills. Whether the law kills us or supplies us with life depends on how we deal with it. If we regard the law as the living word of God through which we contact the Lord and abide with Him, the law will become a channel for the supply of life. The source of life is the Lord Himself. The law in itself is not such a source, but it is a channel through which the divine life and substance are conveyed to us for supply and nourishment. What a blessing it is to receive the law in this way!

In our approach to the Bible today, we may be either in the "day" or in the "night." By the Lord's mercy, we can testify that concerning the Bible we in the Lord's recovery are in the "day." As we read the Word of God, we experience sunrise, not sunset. But when many read the Bible, they are in the "night." As Paul said of the Jews, there is a veil upon their heart in the reading of the Scriptures (2 Cor. 3:14). They are veiled by their tradition and by their natural concepts. In their experience the Bible thus becomes a book of dead letters. Like the ancient Pharisees, scribes, and Judaizers, they handle the Word without directly contacting the Lord. Instead of exercising their spirit, they rely on their natural understanding. Furthermore, they are often zealous to maintain their religious tradition. But whenever we come to the Word, we need to contact the Lord. As we come to the Lord in the Word, we need to hunger and thirst for Him and seek to enjoy Him. This seeking after the Lord is well expressed in the lines of a hymn:

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.

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

Hymns, #812

In our reading and pray-reading of the Word, we should seek the Lord's glorious, radiant face. Then in our experience the Word of God will be a source of life supply and nourishment, and we shall be in the "day," not in the "night." (*Life-study of Exodus*, msg. 56, pp. 657-662, 666- 668)

Musing upon It

To muse upon the Word is to "chew the cud," like a cow eating grass (Lev. 11:3). As we muse upon the Word of God, we should "chew the cud." If we take in the Word too quickly, we shall not have very much enjoyment. But if we "chew the cud" as we take in the Word, our enjoyment will increase.

When we muse upon the Word of God, enjoying it and even chewing it as a cow chews the cud, we shall spontaneously pray. Prayer is also included in musing upon the Word. Furthermore, we may converse with ourselves or begin to praise the Lord. We may be so inspired by the Word that we want to shout our praises to the Lord.

Usually musing upon the Word will be slower and finer than pray-reading the Word. For example, in our musing upon Exodus 20:2 we may say to ourselves, "Remember that Jehovah is your Lord. He has brought you out of the land of Egypt, out of the house of bondage. Now you are out. Amen! O Lord, I worship You for bringing me out of bondage!" In all our musing upon God's Word, talking to the Lord or conversing with ourselves, we should be spontaneous and full of enjoyment. We may bow down to worship the Lord, ponder the Word, remember, or give ourselves a rebuke. All this is included in the practice of musing upon the Word of God. Any genuine seeker of the Lord who muses upon the Ten Commandments in a living way will enjoy the Lord, worship Him, pray, converse with himself in the Lord's presence, and also praise the Lord. Surely one who takes the law of God in such a way will not apply it as dead letters, but will take it as God's living word.

To muse upon the Word of God is to enjoy His Word as His breath. It is to contact God in the Word and to have fellowship with Him, to worship Him, and to pray to Him through and with the Word. By musing upon the Word of God in this way, we shall be infused by God, breathe Him into us, and receive spiritual nourishment.

Concerning musing upon the Word, verse 147 says, "I prevented the dawning of the morning, and cried: I hoped in thy word." Here we see that the psalmist rose up before dawn, cried out, and hoped in God's word. Verse 148 goes on to say, "Mine eyes prevent the night watches, that I might muse upon thy word" (Heb.). The psalmist woke up during the night to muse upon God's word. Musing upon the Word involves more than just meditating on it. We muse upon the Word by talking to God, worshipping Him, enjoying Him, receiving grace from Him, and conversing with ourselves in the Lord's presence. We cannot describe adequately the practice of musing on the Word of God and the enjoyment this affords us.

The seekers of God in the Old Testament mused upon His living word. Their way of handling the Word of God was different from that followed by many today who mainly exercise their mind to study the Word in letter. As the psalmists mused upon the Word of God, they spoke to God, prayed, worshipped Him, and even bowed down to Him. In the presence of God, they spoke to themselves of His mercy, salvation, and gracious supply. Musing upon the Word in this way is even richer, broader, and more inclusive than pray-reading, for it includes prayer, worship, enjoyment, conversation, bowing down, and even lifting up our hands to receive God's word. It also includes rejoicing, praising, shouting, and even weeping before the Lord. In *Pilgrim's Progress* there is a place where the pilgrim reads the Bible and weeps, shouts, and repents. This indicates that he not only read the Scriptures, but also mused upon them. If we muse upon the Word of God, we shall delight ourselves in the Word. Sometimes we may weep before the Lord or sing hymns of praise to Him. (*Life-study of Exodus*, msg. 57, pp. 670-673)

References and Further Reading:

1. *Life-study of Exodus*, msgs. 56 and 57.

ENJOYING GOD'S WORD AS HIS LOVING SEEKERS

Lesson 3

The Function of God's Living Word to His Loving Seekers

Scripture Reading: John 5:39; 1 Pet. 1:23; 2 Tim. 3:16-17; Psa. 119:105; Eph. 5:26; 6:17; Heb. 4:12; Jer. 15:16; 23:29; Isa. 55:10-11; John 6:63

I. The functions of God's living word are actually the moving and working of God Himself—Psa. 119:50; John 5:21; 6:63:

- A. Because the Word of God is the breath of God, it is one with God; just as it is not possible to separate the breath of a living person from the person himself, so we should not separate the Word of God from God Himself—2 Tim. 3:16:
1. The error made by many Jews in reading the Old Testament and by many Christians in reading the Bible as a whole is that they read the Scriptures and study them, but in doing so they do not have direct contact with God; the result is that in their hands the Bible becomes a book of dead letters—John 5:39-40.
 2. Life is a living Person, Christ Himself; we should not separate the Scriptures from this living Person—1 John 5:11-12; John 1:1.
 3. Colossians 3:16 says, "Let the word of Christ dwell in you richly"; in order for the word of Christ to inhabit us, the word must be a Person:
 - a. Christ is unsearchably rich, and His riches are embodied in His Word—Eph. 3:8; Acts 20:32.
 - b. Thus, when His Word inhabits us, lives in us, and moves in us, it causes us to be saturated with His riches—Eph. 3:17; Col. 3:16.
- B. All the functions of the law as God's living word are the acts and activities of a living person; actually, it is not the Word that has these functions; it is God Himself:
1. We contact this living One through the Word and are infused with Him and saturated with Him so that He becomes our life and our very being—John 5:39-40.
 2. If we fail to contact the Lord as we read the Word, the Word will not function in this way in our experience.
- C. The Word of God is the very breath of God, even God's breathing; only when we have continual, personal, living, and intimate contact with the Lord do we truly live by breathing Him—2 Tim. 3:16; *Hymns*, #812:
1. The Psalmist's way to contact the Word of God and God Himself was to exercise his whole being as an expression of his intimate sentiment and deep aspiration; as he read the Word, he cried out to God, earnestly seeking Him—Psa. 119:10, 131, 145, 147, 169.
 2. If we contact the lord by praying with the Word, the Word will not be dead letters, for through the exercise of our spirit we shall touch the living One in the Word—Eph. 6:17-18; *Hymns*, #801.
 3. Whenever we come to the Word in a living way, in the way of breathing the Lord, we become organically connected to Him; then all that He is, His life and His riches, will be channeled into us; as a result, in our daily living we are saturated with Him, and He and we become one—cf. Psa. 1:2-3.

II. We need to see the functions of the Bible as the living Word of God:

- A. The Word of God testifies concerning the Lord Jesus—John 5:39, 46; Luke 24:27, 44, 46.

- B. The Word of God makes us wise unto salvation; it reveals God's way of salvation in Christ and our pathway of salvation through faith so that we may know and understand God's salvation—2 Tim. 3:15.
- C. The Word of God causes us to be regenerated; it functions to sow the life of God into us—1 Pet. 1:23; James 1:18.
- D. The Word of God teaches, convicts, corrects, and instructs us in righteousness so that we may be complete before God as regenerated men of God—2 Tim. 3:16-17.
- E. The Word of God provides us with the inward strength to endure and supplies encouragement and hope that is beyond our expectations—Rom. 15:4.
- F. The Word of God warns us by the experiences of some who went before us—1 Cor. 10:11.
- G. The Word of God is like a lamp shining in a dark place; it is like a lamp to our feet and a light to our path; it causes us to know our situation so that we do not become lost and confused—2 Pet. 1:19; Psa. 119:105; Prov. 6:23.
- H. The Word of God gives light, imparting understanding to the simple—Psa. 119:130.
- I. The Word of God cleanses us and keeps our way pure—v. 9.
- J. The Word of God prevents us from sinning against God; it constantly reminds and warns us so that we do not sin against Him—v. 11.
- K. The Word of God is the sword of the Spirit; through the word of the Bible, we can defeat the devil, the enemy, who tempts and attacks us—Eph. 6:17.
- L. The Word of God is sharper than any two-edged sword; it can divide our soul from our spirit and discern the thoughts and intentions of our heart—Heb. 4:12.
- M. The Word of God is food for our spiritual life—Jer. 15:16; Matt. 4:4; Job. 23:12; Heb. 5:14.
- N. The Bible is not only solid food but also milk for our spiritual life—1 Pet. 2:2; 1 Cor. 3:1-2; Heb. 5:12-14.
- O. The Word of God washes our outward actions and removes our outward defilement; it also washes us inwardly and frees us from the weaknesses of the old creation—Eph. 5:26; John 15:3.
- P. The Word of God is like fire and like a hammer; the word of the Bible has the power to deal with a person's cold and hard heart, and it can completely burn away the things of man, which are contrary to God's holy nature—Jer. 23:29; 5:14.
- Q. The Word of God is like rain, dew, abundant showers, and snow, watering and refreshing us so we can grow and bear fruit—Deut. 32:2; Isa. 55:10-11.
- R. The Word of God is like a mirror, reflecting our true appearance and condition—James 1:23.
- S. The Word of God restores the soul, makes the simple wise, makes the heart joyous, and enlightens the eyes—Psa. 19:7-8.
- T. The Word of God is spirit and life; it causes us to receive life from the Spirit and to live according to the Spirit—John 6:63.
- U. The Word of God can spiritually nourish us and also heal our flesh; since the word of the Bible makes our heart happy, it can also make our bodies healthy—Prov. 4:20-22; 16:24.
- V. The Word of God is our counselor; we should consult in it to give the Lord the opportunity to give us His counsel and thoughts—Psa. 119:24.
- W. The Word of God is like a rock; it is the solid foundation for our life and work—Matt. 7:24-25.

Excerpts from the Ministry:

THE FUNCTIONS OF THE BIBLE

1. “Testify concerning Me” (John 5:39, see also v. 46; Luke 24:27, 44, 46).

The first function of the Bible is to testify concerning the Lord Jesus. The Lord Jesus is the subject and content of the Bible, and the Bible is the explanation and expression of the Lord Jesus. The Lord Jesus is the *living* Word of God, whereas the Bible is the *written* Word of God. If the written Word, the Bible, did not have the living Word, the Lord Jesus, as its reality, it would be nothing but empty doctrines and letters. If the living Word, the Lord Jesus, did not have the written Word, the Bible, as His expression, He would be abstract and vague and difficult to know and touch. Thankfully, we have the distinct and definite explanation of the Bible with its clear revelation so that we can know and understand the Lord Jesus. The books of the New Testament reveal the Lord Jesus, and even the books of the Old Testament, including the law of Moses, the books of prophecies, and the psalms and poetry, reveal the Lord Jesus. The Law, the Prophets, and the Psalms are the three general sections that comprise the Old Testament (Luke 24:44). If we want to know the Lord Jesus, we must read and understand the Bible.

2. “Make you wise unto salvation” (2 Tim. 3:15).

On the one hand, the Bible serves the Lord Jesus by testifying concerning Him, and on the other hand, it serves us by causing us to be saved and built up. The first function of the Bible in relation to us is to make us wise unto salvation. It reveals God’s way of salvation in Christ and our pathway to salvation through faith so that we may know and understand God’s salvation.

3. “Regenerated” (1 Pet. 1:23; see also James 1:18).

The Bible causes us to be regenerated. The Bible is the word of the eternally living God, and it contains God’s eternal life. When we receive the word of the Bible through faith, the word is planted like a seed of life in us. The Bible functions to sow the life of God into us, imparting God’s life into us and regenerating us.

4. “For teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete” (2 Tim. 3:16-17).

After being regenerated by the word of God, the Bible teaches, convicts, corrects, and instructs us in righteousness so that we may be complete before God as regenerated men of God.

5. “For our instruction, in order that through endurance and through the encouragement of the Scriptures we might have hope” (Rom. 15:4).

The teachings of the Bible enable us to endure and provide us with encouragement and hope. Many believers are unable to endure when they encounter difficulties or sickness. They become discouraged and lose hope. However, simply reading a section or even a sentence of the Bible often provides us with the inward strength to endure and supplies encouragement and hope that is beyond our expectations. When we encounter difficulties, we are helped and established by the Bible.

6. “An example...written for our admonition” (1 Cor. 10:11).

Many things are recorded in the Bible as examples for our admonition. When we read the Bible, we can be warned by the experiences of some who went before us, and we can be careful not to follow their example. This is another help that believers find in the Bible.

7. “A lamp shining in a dark place” (2 Pet. 1:19).

Often the Bible is like a lamp shining in a dark place. We are in a dark night because the age in which we live is dark (Rom. 13:12). In this darkness the Bible is like a shining lamp. It causes us to know our situation so that we do not become lost and confused. If we want to be enlightened and knowledgeable in this dark age, we must understand the Bible and keep the word of the Bible in our hearts so that it can shine and enlighten us.

8. “A lamp to my feet / And a light to my path” (Psa. 119:105; see also Prov. 6:23).

People walking in the dark need a lamp to shine on the path of their feet. The Bible functions in this capacity. As we walk in this dark age, we truly need a heavenly lamp to shine on our every

step so that we do not leave our path and fall into a deep pit. The Bible is a heavenly lamp. If we read the Bible and keep the word of the Bible in our heart, it will become a lamp to our feet and a light to our path. It will shine continually on our footsteps according to our need.

9. “Gives light, / Imparting understanding to the simple” (Psa. 119:130).

The light from the Bible not only shines upon our feet and path; it also imparts understanding to the simple. Many who are simple by nature have gained understanding through reading the Bible. Furthermore, anyone who wants to understand spiritual matters must understand the Bible and be enlightened by the Bible.

10. “Keep his way pure” (Psa. 119:9).

In addition to containing the power to enlighten, the word in the Bible has the power to cleanse. Enlightenment is in contrast to darkness, and purification is in contrast to filthiness. The age in which we live is filthy and dark. The word of the Bible causes all darkness to vanish when it shines on our feet. It cleanses our actions by removing everything that is filthy and impure. This is especially important to young people. If we read the Bible frequently, we will not only be enlightened but also kept pure. Every time we approach the Bible, its word will pass through us and enlighten and cleanse us. The word of the Bible will cleanse us, even if we cannot always remember what we have read. This is like a bamboo basket being dipped in water; it will be cleansed even though the water leaks away. If we want to be pure, we must read the Bible frequently.

11. “That I might not sin against You” (Psa. 119:11).

The Bible also prevents us from sinning against God. We were born in sin, have grown up in sin, and easily sin against God. If we store the words of the Bible in our heart, they will constantly remind and warn us so that we do not sin against God.

12. “The sword of the Spirit” (Eph. 6:17).

The word in the Bible is the sword of the Spirit. We can apply it by the Holy Spirit to deal with Satan and his messengers. Through the word of the Bible, we can defeat the devil, the enemy, who tempts and attacks us. When the Lord Jesus was in the wilderness, He defeated the tempter, the devil, through the word of the Old Testament. Therefore, in order to fight and defeat Satan and the evil spirits, we must read the Bible. We must be familiar with the Bible and be able to use it to deal with spiritual enemies at any time and in any place.

13. “Sharper than any two-edged sword” (Heb. 4:12).

The word of the Bible is as sharp as a sword. It can deal with our spiritual enemies, but it can also divide our soul from our spirit and discern the thoughts and intentions of our heart. It divides what is of the soul and what is of the spirit. It also enables us to discern the thoughts and intentions that come from ourselves and those that come from God. The word exposes our entire inward condition before God. Nothing can be hidden in us, and everything is made manifest through the word.

The word of the Bible is always living and operative in our circumstances. It is sharper than any two-edged sword. There is no amount of mixture within us that cannot be divided and discerned by the word of the Bible. The word will always expose our real condition, bringing our situation into the shining of the light from His face. This will empower us to live in our spirit, forsaking our self and the thoughts of the self in order to live in God and in His will.

14. “I ate” (Jer. 15:16; see also Matt. 4:4; Job 23:12; Heb. 5:14).

The Bible is food for our spiritual life. Just as our physical life needs nourishment, our spiritual life needs nourishment. The word is the only thing that can supply nourishment to our spiritual life. If we want to be strong and living before God, we cannot live on bread alone; we need the word that proceeds out of the mouth of God, which is the word of the Bible. We must eat the word of the Bible like food and even esteem the Bible more highly than food. We need to eat the word in order for our spiritual life to grow. We also must exercise to understand the more difficult portions in the

Bible in order to be full-grown men, who are able to eat solid food. Without this eating and exercise, we will not become strong in our spiritual life.

15. “Milk of the word” (1 Pet. 2:2; see also 1 Cor. 3:1-2; Heb. 5:12-14).

The Bible is not only solid food but also milk for our spiritual life. Solid food is for adults; milk is for infants. When our spiritual life is mature and we have an understanding of spiritual matters, we can extract the nourishment of solid food from the Bible, strengthening our spiritual life. When our spiritual life is immature and we lack an adequate understanding of spiritual matters, there are portions of the word of the Bible that are like milk, which can nourish us and cause our spiritual life to grow. Therefore, newly regenerated believers must love the word of the Bible and “as newborn babes, long for the guileless milk of the word.” If they do not, they will remain babes in Christ and their spiritual life will not grow.

16. “Washing”; “Clean” (Eph. 5:26; John 15:3).

The word of the Bible washes our outward actions and removes our outward defilement. It also washes us inwardly and frees us from the weaknesses of the old creation. Ephesians 5:26 refers to this kind of washing. The Lord uses the water of life within us to wash us through the word of the Bible, eliminating the spots and wrinkles of the old creation. Spots and wrinkles are not related to the defilement that we acquire from our outward actions but to the weaknesses of the life of the old creation within us. The Lord uses the word in coordination with His life in us to wash away our spots and wrinkles. The Holy Spirit in coordination with the Lord’s life in us frequently enlivens us with a word or sentence in the Bible in order to remove things of the old creation so that we can grow in the new creation. This washing is a function of the word of the Bible.

Ephesians 5 is not the only portion of the Bible that speaks of this function. John 15:3 says, “You are already clean because of the word which I have spoken to you.” This portion, which is related to being branches abiding in the Lord as the vine, shows that the Lord’s word, the word of the Bible, cleanses us so that we can bear much fruit. This cleansing does not refer merely to an outward washing of the branches but to the removal of everything old so that the branches can be renewed. Therefore, this washing does not involve our outward actions but our inward life. Inwardly, we must be cleansed of everything related to the old creation in order to grow in the new creation. The word of the Bible manifests this washing power and function in us.

17. “Like fire...and like a hammer” (Jer. 23:29; see also 5:14).

The word of the Bible is powerful; it is like a burning fire and a smashing hammer. The word of the Bible can burn hearts that are ice cold toward God and can completely burn away the things of man, which are contrary to God’s holy nature. It can smash hearts that are hard toward God and subdue every thought that is against God. For thousands of years countless hearts which were cold toward God have been burned by the word of the Bible, and countless hearts which were hard toward God have been smashed by the word of the Bible. Throughout the ages many things which are contrary to God’s holy nature have been burned by the word of the Bible, and many thoughts which were against God have been subdued by the word of the Bible. The word of the Bible truly has the power to deal with a person’s cold and hard heart.

18. “Like the rain...like the dew...and like abundant showers” (Deut. 32:2).

The word of the Bible is like rain, dew, and abundant showers. It waters and refreshes us. Rain is a general watering, dew is a gentle refreshing, and showers are a special watering. The word of the Bible manifests these functions, especially in relation to us as God’s farm (1 Cor. 3:9), the harvest that God cultivates (Mark 4:20; 1 Cor. 3:6). The word of the Bible is like rain, dew, and showers. It waters and refreshes us so that we can grow and bear fruit.

19. “As the rain...and the snow...so will My word be” (Isa. 55:10-11).

The word of the Bible is not only like rain, but it also refreshes like snow. Rain comes in the spring, summer, and fall, but snow comes in the winter. The refreshing of rain is quick and brief, but the refreshing of snow is slow and lasting. These comparisons remind us that the word of the Bible can refresh us in every season of our condition. Sometimes we need a quick, short refreshing, like rain. At other times we need a slower, longer refreshing, like snow. Whether the refreshing is

like rain or snow, the word causes us to grow and bear fruit, and it will accomplish God's delight upon us (v. 11).

20. "A mirror" (James 1:23).

The word of the Bible is like a mirror; it reflects our true appearance and condition. By reading the Bible, we see our real countenance and know our true condition. It is difficult to find a person who has not seen himself when he comes to the word in the Bible.

21. "Restoring the soul... / Making the simple wise... / Making the heart joyous... / Enlightening the eyes" (Psa. 19:7-8).

The Bible functions in a sweet way to restore and refresh our soul, to make us wise, to make our heart joyous, and to enlighten our eyes. The word manifests these functions when we read the Bible. Our soul may be depressed, but a word in the Bible will restore and refresh us. We may be simple, that is, foolish, but a word from the Bible will make us wise. We may be troubled in our heart, but a word in the Bible will make us joyous; and we may be blind, but a word from the Bible will enlighten our eyes.

22. "Are spirit and are life" (John 6:63).

The Lord's words, the word of the Bible, are spirit and life. God is Spirit; He is the source of life. The word of the Bible comes out of God, so it comes out of the Spirit and out of life. Since the source of the word is Spirit and life, it is spirit and life. The word of the Bible enables us to have Spirit and life; it causes us to receive life from the Spirit and to live according to the Spirit.

23. "My words...are life to those who find them, / And healing to all their flesh" (Prov. 4:20-22; see also 16:24).

The word of the Bible can spiritually nourish us and also heal our flesh. Because the word of the Bible can restore our soul and make our heart joyous, it can heal our body. Our soul is refreshed, our heart is made joyous, and our body is healed because of the word of the Bible. There is a saying, "When the heart is happy, the body grows fat." Since the word of the Bible makes our heart happy, it can also make our bodies healthy.

24. "Counselors" (Psa. 119:24).

This verse says that the word of the Bible is our counselor. This is true. Often the word of the Bible is far better than the ideas or suggestions of any counselor, strategist, or consultant. We should consider all things with the Bible, the best counselor, and consult it in order to give the Lord an opportunity to give us His counsel and thoughts.

25. "Likened to...the rock" (Matt. 7:24-25).

The word of the Bible is like a rock. It is reliable and firm. If our life and work are based on the Bible, they will be like a solid and reliable house built on a rock. The word of the Bible is the solid foundation of our life and work. This is another function of the Bible. (*Crucial Truths in the Holy Scriptures*, vol. 3, msg. 31, pp. 469-477)

References and Further Reading:

1. *Life-study of Exodus*, msg. 58.
2. *Crucial Truths in the Holy Scriptures*, vol. 3, ch. 31.

ENJOYING GOD'S WORD AS HIS LOVING SEEKERS

Lesson 4

**The Blessing Received by the Loving Seekers of God
through His Living Word**

Scripture Reading: Psa. 119:130, 105; 19:8b; 119:25, 50; 1:1a, 2-3; 19:7a; 119:41, 110, 170, 28, 76, 103, 116-117, 11, 57-58, 65, 98-101, 114, 133, 135, 169, 175; 19:7b

I. If our condition is normal, we should receive blessing whenever we come to the Word—Psa. 1:1-3; cf. Rev. 1:3:

- A. Although the loving seekers receive blessing from His Word, it is possible to come to the Word of God and not receive anything; if we fail to receive blessing when we come to the Word, there is probably a problem in our heart—Heb. 4:2; 3:10, 12:
 - 1. We may have no exercise of heart—Acts 28:27, note 1.
 - 2. We may have a divided heart—Luke 11:34-36; cf. Matt. 5:8; Mark 12:30.
 - 3. We may have a lack of heart, that is, no heart at all—Matt. 15:8.
 - 4. We may have coverings, hindrances, and frustrations—2 Cor. 3:15:
 - a. There may be a certain sin that besets, captures, and possesses us, and we may not be willing for the Lord to deal with it—Matt. 13:5, note 1.
 - b. We may not be willing to consecrate ourselves, to be subdued by the Lord, or to be convinced by Him; we may insist on holding to our opinion regarding a particular matter; such insistence is a veil that covers our heart.
- B. If we want to receive blessing from the Word of God, we must deal with our heart and turn to the Lord absolutely with our whole heart; we also need to deal with anything in our heart that is negative or that causes separation between us and the Lord—2 Cor. 3:15-16.
- C. The Bible requires more of us than any other book; it demands that we humble ourselves and put aside our self-confidence and self-assurance—Matt. 11:25-26; Luke 1:53; John 9:41.

II. We need to see the blessing we may receive from the living Word of God:

- A. Through the living Word of God His loving seekers enter into a realm of light—Psa. 119:130, 105; 19:8b:
 - 1. Coming to the Word is like entering into a lighted room; when we are in a lighted room, we do not simply receive light, but we are in a realm of light.
 - 2. Because the Word is the condensation of the divine light, we enter into an atmosphere of light whenever we come to the Word; then spontaneously we receive light, and we become people who are absolutely in light—1 John 1:5; Psa. 119:130; 36:9.
- B. Through the living Word of God His loving seekers enjoy the blessing of light becoming life—119:130a, 105, 25, 50:
 - 1. Life comes from light, and light is the key to life; the amount of life is in direct proportion to the amount of light—Gen. 1:3-25.
 - 2. Light must penetrate deeper until it becomes life; when light goes deeper, reaching into our spirit, it becomes life, and we receive the life supply—Mal. 4:2.
- C. Through the living Word of God His loving seekers are watered—Psa. 1:2-3:
 - 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 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.

- D. Through the living Word of God His loving seekers are restored (Psa. 19:7a), delivered (119:41, 170), strengthened (v. 28), comforted (v. 76), nourished (v. 103), upheld (v. 117), and safeguarded:
1. The reference to strength in 119:28 refers not to something doctrinal, but to something that fills us inwardly and energizes us.
 2. In ourselves we can easily be shaken, but the living support by which we stand is the Word of God which upholds us continually—v. 117; cf. Heb. 1:3.
- E. Through the living Word of God His loving seekers enjoy God their portion—Psa. 119:57a:
1. The blessings we receive through the living Word are not things apart from God Himself; they are different attributes or virtues of the living God as our portion; as long as we have Him, we have everything—73:25-26.
 2. There is just one all-inclusive and effective antidote to our problems—God Himself; He alone is the answer to our problems and the cure for all our troubles.
- F. Through the living Word of God His loving seekers enjoy God's countenance and the shining of His face—119:58a, 135a:
1. If we are faithful in contacting the Lord through the Word, we will experience the shining of His face—2 Cor. 4:6; 3:16, 18.
 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.
- G. Through the living Word of God His loving seekers enjoy God as their hiding place and shield—Psa. 119:114:
1. As the hiding place, the Lord is for our rest and our living (32:7; 31:20; 17:8), but as the shield, He is for our protection in fighting (Gen. 15:1; Psa. 3:3; 84:11; Eph. 6:16).
 2. Our hiding place is God Himself; from every direction—top and bottom, front and back, right and left—He covers us and hides us—Psa. 91:1-9; cf. 125:2.
- H. Through the living Word of God His loving seekers enjoy God's help and well-dealing—119:175b, 65:
1. In every way God deals well with us; His care is comprehensive; He meets our every need—Psa. 23:1.
 2. If we get into His Word in a living way, we shall enjoy His well-dealing.
- I. Through the living Word of God His loving seekers enjoy God as their wisdom, understanding, discernment, and knowledge—119:66, 98-100, 169; 19:7b:
1. Knowledge is a matter of knowing things; wisdom is something deep within us, mainly in our spirit; understanding involves both wisdom and knowledge; if we add together knowledge, wisdom, and understanding, we shall have discernment.
 2. Enjoying God through the Word, the Psalmist gained knowledge, wisdom, understanding, and discernment, for God was all these things to him.
- J. Through the living Word of God His loving seekers are preserved from sin, from stumbling, and from every evil way—119:11, 165, 101:
1. By enjoying the Word, all negative things will be under our feet.
 2. The Word of God will make us conquerors, overcomers—v. 133; cf. 1 John 2:14.

Excerpts from the Ministry:

The law as the living word of God has many functions. To the loving seekers of God these functions are the blessing received through God's law as His living word. In this message and in the message following we shall consider the blessing we may receive from the living Word of God.

Although the loving seekers of God receive blessing from His Word, it is possible to come to the Word of God and not receive anything. I know of many who have read the Bible and even studied it without receiving anything from it. This is the situation among many Christians today. When they read the Scriptures, many Christians do not receive any blessing. The only thing they get is vain knowledge. Using the knowledge they gain from reading the Bible, they engage in controversies over matters in the Bible. Instead of being truly helped by reading the Bible, they argue about the Word of God. As a result, first they themselves are killed by their kind of Bible knowledge, and then they use this knowledge to kill others. To them, the Bible is not a book that gives life; it is a book that kills...If our condition is normal, we should be helped and very much blessed whenever we come to the Word of God. If we do not receive any blessing, there must be something wrong with us. All Scripture is God-breathed (2 Tim. 3:16); therefore, the words of the Bible are God's breath. Furthermore, as the embodiment of God (Col. 2:9), the Lord Jesus is Himself called the Word (John 1:1, 14; Rev. 19:13). Thus, coming to the Word should be the equivalent of coming to God. Because the Word is the embodiment of God, it contains the riches of God. The Word of God contains all that God is. This is the reason the Word of God is so rich, substantial, living, and enlightening. All that God can be to us, the Word can be also. Provided we have no problems within us which cause a hindrance, we should receive blessing whenever we come to the Word of God.

PROBLEMS OF THE HEART

No Exercise of Heart

If you fail to receive help when you come to the Word, there is probably a problem of some kind in your heart. Your heart is not right. It may be that you have no genuine exercise of heart in coming to the Word. You read the Bible, but you have no heart for the Word. In human life it is possible to do many things out of necessity without having a heart for those things. For example, a young person may be forced to attend school, but he may have no heart for education. He goes to school only because he is compelled to do so. Likewise, although we may read the Word of God, perhaps out of a sense of duty, we may not have a heart for the Word.

A Divided Heart

Another problem you may have in your heart is the problem of a divided heart. It is possible that your heart is divided into two or three parts, perhaps even more. This may especially be true of young people. A young person may love many different things. This causes the heart to be divided. One thing occupies one part of the heart, and something else occupies another part. Suppose a young man has a heart for his studies, but also has a heart for a particular form of worldly entertainment. This will cause his heart to be divided.

If a person's heart is divided into two parts, one part for something good and another part for something evil, the evil tendency will always prevail. This seems to be a natural law or principle. In his heart a person may have two opposite intentions; he may intend both to lie and to tell the truth. The evil intention, that of telling a lie, will prevail over the good intention, that of telling the truth. Whenever our heart is divided, reading the Word of God will not help us. If we come to the Bible halfheartedly or with a divided heart, we shall not receive blessing from the Word. Whenever we come to the Bible, we must come with a whole heart and with a single heart. It is not profitable to read the Word of God in a halfhearted way.

A Lack of Heart

Another problem of the heart in relation to the Word is that of not having any heart at all for the Word. We have pointed out the problem of not using or exercising our heart in reading the Word. However, there is a difference between this and not having a heart for the Word. There are some people who seem to have no heart at all. Inwardly, they are like dead wood. No matter how much such a person may read the Bible, he will not receive any blessing from his reading, for he

lacks the function through which to comprehend what the Bible is saying. He simply has no function of heart in reading the Word. This is a very serious problem. When many Christians come to the Bible, they are like dead wood, without a heart.

Coverings, Hindrances, and Frustrations

Another problem with the heart is related to things that cover you, separate you from the Lord, or frustrate your contact with the Lord. In reading the Word of God, you may cry out to the Lord and be desperate to receive something from the Lord. However, there may be hindrances or frustrations within you. There may be a certain sin that besets, captures, and possesses you. On the one hand, you love the Word of God. On the other hand, a certain sin may lie hidden in your heart, and you may not be willing for the Lord to deal with it. Such a hidden sin will prevent you from receiving blessing from the Word. Suppose, for example, someone has offended you, and you are not willing to forgive this offense. You may not consider that your unwillingness to forgive is a sin, but it is in fact a sin. You may hide this sin, or other kinds of sins, from man, and you may even attempt to conceal it from the Lord. If you come to the Bible with such a sin hidden within you, you will not be able to receive anything from the Word, even though you have a heart for the Word. If you have a tendency toward something which does not please the Lord and at the same time desire to come to the Word, you will not be blessed by reading the Word of God.

We know from our experience that at times we struggle with the Lord, perhaps over the issue of consecration. We may not be willing to consecrate ourselves, to be subdued by the Lord, or to be convinced by Him. We may insist on holding to our opinion regarding a particular matter. Even though the Lord speaks to us again and again, we still are not willing to be convinced, because His speaking is contrary to our opinion. We cling to our concept and insist on it. Such an insistence is a veil that covers our heart. Do you think that you can receive help from the Word if your heart is covered in this way? To be sure, reading the Word when you are in such a condition will not be a help to you.

If we want to receive blessing from the Word of God, we must first deal with our heart and turn to the Lord absolutely and with our whole heart. We also need to deal with anything in our heart that is negative or that causes separation between us and the Lord. If we deal with our heart and with the negative things between us and the Lord, our condition is likely to be normal. Then it is very possible that we shall receive help from the Word. (*Life-study of Exodus*, msg. 59, pp. 689-693)

A REALM OF LIGHT

Often saints testify that they see light in reading the Word. This is true. Through the Word we do receive light. But in my experience I have found that whenever I humble myself, do not insist on any opinion, and ask the Lord for His mercy, I have the sense that I come into a realm of light whenever I come to the Word. Even if I do not receive any particular light, I have the consciousness that I am in the light.

Whenever we come to the Word, we come to the light, because the Word is the embodiment of God, and God is light (1 John 1:5). When you stand under the light of the sun, you do not need to receive light, for you are already in the light. Likewise, when we come to the Word with a proper attitude, we have the sense that we are in the light and under the light and are not merely receiving light. Then, the whole Bible in our experience becomes a book of light. No matter where we may be in our reading, we sense that the Bible is a shining light.

As the embodiment of God, the unique light, the Word of God is a shining light. This light is actually God Himself in the Word. Because the Word is the condensation of the divine light, we enter into an atmosphere of light whenever we come to the Word. This is like entering into a lighted room. When we are in a lighted room, we do not simply receive light, but we are in a realm of light.

Whether or not the Bible is shining in our experience depends on our attitude and condition. If we are humble and ask the Lord for mercy, the Bible will be to us a book of light. After reading a portion of the Word, you may not have much understanding, but you have the sense that you are in light. This proves that the Bible is the divine Word. You do not have the sense that you are in light when you read a newspaper or magazine. But if you read the Word or pray-read some verses of the

Scriptures with a sincere heart and in an attitude of humility, you will be conscious of having been brought into light. Whenever we come to the Word in a proper way, we have the conviction that we have come into the light and are in a sphere of light. Then spontaneously we receive light, and we become people who are absolutely in light. (*Life-study of Exodus*, msg. 59, pp. 695-696)

RECEIVING THE SUPPLY OF LIFE THROUGH THE WORD

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.

We have pointed out that 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. This shows us the necessity of praying when we read the Word. It makes no difference whether we read first and then pray, or pray and then read. The point is that we need to pray as well as read. (*Life-study of Exodus*, msg. 59, pp. 698-699)

WATERED BY THE WORD

From our experience we know that the life supply we receive causes us to be watered. First we have enlightenment; second, life supply; and third, watering. The psalmist also experienced this.

According to Psalm 1, those who muse upon the Word of God are like trees planted by a river of water. In order for a tree to grow, it must have roots, and on these roots there must be tiny root hairs to absorb the water. In reading the Bible, many Christians are like trees planted by the river. Some, however, do not have proper roots, whereas others have roots, but no root hairs.

Perhaps you are wondering what, experientially, I mean by root hairs. To have root hairs requires that we go deeper into the Word in a very fine way. Often we fail to receive the life supply because we are too rough. Lacking fineness, we are short of the tiny, delicate root hairs. Because we care only for the big roots, not for the root hairs, we are not able to receive the life supply, which always comes through the fine contact of the root hairs with the water. If we would be watered through the Word, we need to contact the Word not in a rough way, but in a very fine way.

What does it mean to contact the Word in a rough way? It means that you simply read it with your eyes and utter something with your mouth, not even caring for a proper understanding of the Word. Rough people are shallow. Although they may be trees planted by the river, they do not have proper roots. I am afraid that some of the saints in the Lord's recovery are like this. Yes, they are trees planted by the river, but they are too rough. With them everything is outward, a matter of what they see with their physical eyes and utter with their mouths. Their knowledge of the Bible goes no deeper than what they see and speak. Because those who are rough in coming to the Word do not have proper roots, they do not grow in life.

As we have pointed out, some Christians have roots, but they do not have any fine root hairs. We need to let the Word go deeper in us in a fine way, and we must also allow our being to sink deeper into the Word, also in a fine way. When we go along with the Word and the Word comes into our spirit, in our experience we shall have the root hairs. These root hairs will then absorb the life supply. Our experience testifies that when we go deeper into the Word and the Word enters deeper into us, into our spirit, we have a finer contact with the Word and receive life.

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...When we exercise our spirit to pray, our whole being is brought into the spirit, and the Word enters into our spirit also. Actually, we bring the Word with ourselves into the spirit, and there we find the water. (*Life-study of Exodus*, msg. 59, pp. 700-701)

THE ENJOYMENT OF GOD AS OUR PORTION

These ten blessings will lead us to the highest blessing of all—the enjoyment of God Himself as our portion. In 119:57 the psalmist declares, “Thou art my portion, O Jehovah” (Heb.). 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...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. I repeat, the blessings we receive through the living Word are not things apart from God Himself. They are different attributes or virtues of the living God as our portion. In all kinds of situations, we may have deliverance and salvation because God is our portion. All the blessings we receive from the living Word of God bring us to the Lord Himself. (*Life-study of Exodus*, msg. 60, pp. 707-709)

References and Further Reading:

1. *Life-study of Exodus*, msgs. 59 and 60.
2. *The Ministry of the Word*, vol. 19, no. 9, July 2015, “Crystallization-study of Exodus (2),” ch. 4.