

# The HEARING OF Faith

LIVING STREAM MINISTRY RADIO NEWSLETTER

NUMBER 12, APRIL 1999

“He therefore who bountifully supplies to you the Spirit . . . does He do it out of the works of the law or out of the hearing of faith?” Galatians 3:5

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### **Life-Study of the Bible**

W E L C O M E S

DUBLIN, IRELAND  
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*Dear Listeners,*

A couple of months ago, we began broadcasting a new weekend series entitled *Weekend Edition of Life Study of the Bible with Witness Lee*. We can see by your response that this series of selected programs from previously broadcasted life-studies has been warmly received. Thank you for your support and all the encouraging calls and comments you contributed as we conducted Campaign 99 for our weekend listeners. Currently, our weekend edition features past highlights from *Life-study of Acts* and *Life-study of Hebrews*. These programs are truly memorable.

Our Monday-through-Friday listeners continue to enjoy the complete salvation of God for His people in *Life-study of Exodus*. We are seeing day by day that His intention is not just to bring His people out of the world, represented by Egypt, but also to bring them into a place where He would become everything to them, including the unique component of their new diet, manna.

We want to draw your attention to the new stations we have added this month. (See notice on this page.) We are thankful to the Lord for answering our prayers for daily broadcasts in Dublin, Ireland and Jerusalem. The Jerusalem station covers almost all of Israel. Please stand with us for these two additions to our growing list of international stations.

Thank you for listening and for responding, and may we all “keep the feast” (1 Cor. 5:8).

*Living Stream Ministry Radio*

## WHAT IS THE TESTIMONY OF THE SCRIPTURES CONCERNING GOD AS OUR FOOD?

Chapter sixteen of the book of Exodus is a marvelous revelation of the food (manna) that God gave the children of Israel in the wilderness. They were to live on this manna. The Lord Jesus referred to manna in John 6, where He unveiled Himself as the true bread, the bread of God, the bread that came down out of heaven, the bread of life, and the living bread. In this chapter He charged us to labor not for the food which perishes, but for the food which endures unto eternal life.

Exodus 16 and John 6 point to a crucial matter in the Scriptures, that of feeding on God Himself as our food, taking the Lord in, or we may say, eating God as food. From beginning to end, the Bible is a book of eating. In Genesis chapter two, positively, and in chapter three, negatively, God was very concerned about man's eating. God told the man that he may eat of every tree in the garden. Every tree was good for food. But there was one tree, the tree of knowledge of good and evil, that he must not eat of. If he did, he would die. Man fell by eating wrongly, but man is saved by eating rightly.

This claim is fully supported by the Scriptures. Consider the testimony in the Old Testament. In Exodus 12 the children of Israel ate the Passover lamb with the unleavened bread and the bitter

*(continued on page 2)*

## GOD AS OUR FOOD

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herbs. In the wilderness they fed on manna. Eventually, in the good land of Canaan, they fed on the produce of the land. This indicates that we progress in the Christian life by eating. When we are redeemed, we eat Christ as the Lamb. As we follow the Lord, we eat Christ as the manna. As we grow to maturity, we enjoy Christ as all the riches of the good land. We see the same principle of eating in the tabernacle with the offerings. The offerings that were offered in the outer court were food for the priests. Then in the Holy Place there was the showbread as food. In the Holy of Holies, as Revelation 2 indicates, there is the hidden manna as our food. Eating is crucial because, according to the Bible, eating is closely related to our relationship with the Lord. It determines what we are in our Christian life. To use the common proverb, we are what we eat.

The New Testament, as a continuation of the Old, speaks of eating. We saw this in John 6. In 1 Corinthians 10 Paul said that they, the children of Israel as a type of the New Testament believers, all ate the same spiritual food, and they drank the same spiritual drink. Earlier in chapter three, Paul told the Corinthian believers that he fed them with milk, not with solid food. Again and again, the thought is one of eating. In the book of Revelation the Lord Himself speaks to the churches concerning eating: to Ephesus, concerning eating of the tree of life; to Pergamos, concerning eating the hidden manna; to Laodicea, concerning dining with the Lord. The Bible ends with a promise of the tree of life and the water of life.

As we survey the Bible in this light, we see a marvelous revelation. God is food. God wants to be our unique food. God wants us to come to Him through the Word and take Him as our food that He may nourish us, fill us, and reconstitute us with Himself to make us His corporate expression. This is the revelation of the Scriptures, and this is our testimony. God in Christ is food to us, and we need to take Him in as food that we may express Him for the fulfillment of His heart's desire.

*For further reading on this subject, please see The Crucial Revelation of Life in the Scriptures, chapters 3 and 8; The Living and Practical Way to Enjoy Christ, chapter 6; and footnote 5 of Rev. 2:7 in the New Testament Recovery Version, published by Living Stream Ministry.*

## Highlights

### FROM THE LIFE-STUDY OF EXODUS

According to the Old Testament, God loved Israel with such an affectionate love. In Jeremiah 31:3 the Lord said to His chosen people, "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." What we have here is not the love between friends, nor the love of a rich person toward the poor; it is a courting love, a love which leads to engagement and marriage. Because the Lord had such a love for His people, He "took them by the hand to bring them out of the land of Egypt" (Jer. 31:32). This is also the love in Jeremiah 2:2, a verse which speaks of the love of Israel's betrothals. Mainly, the love revealed in the Bible is this love in courtship, engagement, and marriage.

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

When we come to the divine revelation in the Bible, we should not be occupied by anything that would blind us to the Lord's light. Rather we need to open our whole inner being to the Lord. Years ago, I did not see as clearly as I do today that in the Old Testament God came to His people in the way of a suitor courting a young lady. But recently in my reading of Exodus 20 I opened to the Lord in a fresh way. I did not care for what I knew about this chapter. I was open to what the Lord would say to me. I can testify that after this the light came. As early as 1932, I gave messages on this chapter. Those messages, however, emphasized the "night" aspect of the giving of the law. What the Lord has shown me recently concerns the "day" side, in particular the fact that the law given in Exodus 20 functions as an engagement paper, an engagement contract. . . .

Because of the Lord's enlightening through His word, I have the confidence to say that the entire Bible is a book of engagement. In the Scriptures we have a record of how God courts His chosen people and eventually marries them. For eternity, the Triune God as the Husband will enjoy a sweet married life with His wife, His chosen and redeemed people. New Jerusalem will even be called the wife of the Lamb (Rev. 21:9). The conclusion of the Bible is the marriage of God and His people. Since the Bible ends in this way, it can truly be called a book of engagement. The main subject of the Scriptures is God's engagement to His people. If this were not the main subject of the Bible, the Bible would not conclude with a word concerning the universal marriage of God and His redeemed ones.

*Life-study of Exodus*, Msg. 54, pp. 635-637, by Witness Lee

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