

# The HEARING OF Faith

LIVING STREAM MINISTRY RADIO NEWSLETTER

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“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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*Dear Listeners,*

The month of May brings us to a transition. On May 24th we will conclude the first half of *Life-study of Exodus* and begin broadcasting *Life-study of Galatians*. We have seen how Exodus portrays God's full salvation. Thus far we have journeyed with the children of Israel out of captivity in Egypt, into the wilderness, and to Mount Sinai where God gave them the law, a portrait of Himself. The uplifted view Witness Lee ministered to us on the law will forever change how we view and understand God's intention in giving the commandments.

Why are we interrupting this marvelous unveiling of God's loving interaction with His people to jump to the New Testament book of Galatians? One reason is that the *Life-study of Exodus* is lengthy with more than one hundred and eighty messages, and spiritually speaking, we have come to the midpoint of the book. The more compelling reason, however, is that the focus of Galatians fits so well at this point. God's intention in giving the law was to reveal Himself and to draw His people into intimate fellowship. However, the children of Israel, like so many of God's people today, took the law in a way that caused an even greater separation from God. This is the precise background of the book of Galatians as the apostle Paul labored to bring the believers out of an outward religion of striving to keep legal requirements, back to the experience and enjoyment of Christ as life.

After completing Galatians in July, we will return to the second half of Exodus as it reaches its peak—the unveiling of the blueprint of the tabernacle, a type of God's eternal dwelling place with man.

*Living Stream Ministry Radio*

## WHAT IS THE DIVINE ROMANCE?

Throughout the centuries, God has had a romance with man. God created man with the purpose of having a counterpart (Gen. 1:26). His intention in creating man was not mainly to have servants. If we read the Bible in a pure way, without any preoccupations, we shall realize that God's purpose in creating man was to gain a counterpart. God is not a fighter; He is a lover. He created man in the image of Himself as a lover. This means that He created man so that man would love Him. In eternity God was alone; we may even say that He was lonely. His desire for love could not be fulfilled by angels. Therefore, God created man according to His own being. God is loving, and He wants man to love Him. In this way there will be a mutual relationship of love between God and mankind, those created to be His counterpart.

The Old Testament indicates clearly that God came in to choose Israel to be His spouse. In Jeremiah 31:3 the Lord says, “Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.” When God appeared to His people, He “dated” them and later even courted them. According to Ezekiel 16, God loved Israel when He saw her in the wilderness. Verse 8 describes this love: “Now when I passed by thee, and looked upon thee, behold, thy time was the

*(continued on page 2)*

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

#### **CHANGE OF TIME:**

SPRINGFIELD, MA  
WACE 730 AM  
8:00 A.M. SUNDAY

LIFE-STUDY OF THE BIBLE  
CAN ALSO BE HEARD ON MORE THAN  
EIGHTY RADIO STATIONS IN  
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SPANISH: (800) 810-1149

## DIVINE ROMANCE

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time of love; and I spread my skirt over thee, and covered thy nakedness: yea I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.” By entering into a covenant with Israel, God betrothed her to Himself. . . .

When the Lord Jesus came, He came as the Bridegroom for the bride. Many Christians are familiar with John the Baptist’s declaration: “Behold, the Lamb of God” (John 1:29). However, not so many realize that John also referred to the Lord Jesus as the Bridegroom. In John 3:29 he says, “He who has the bride is the bridegroom.” This word is included in a chapter on regeneration (John 3:3-6). The goal of regeneration is to produce and prepare the bride for the Bridegroom. . . . As God incarnate, Christ came not only to be our Redeemer and Savior; He also came to be our Bridegroom. . . .

The Lord Jesus regenerates the church so that the church may be His bride (John 3:3, 5, 29-30). The Lord is the Bridegroom with the divine life and the divine nature. If we would become His bride, we must also have the divine life and the divine nature. . . . In John 3 we see that regeneration qualifies us to be Christ’s bride. Only after we have been regenerated with the divine life and have thereby received the divine nature can we, sinners, be taken by Christ to be His love. . . .

At the end of this age, Christ will come to marry His redeemed and to take her as His wife (Rev. 19:7). The present age is an age of “dating,” courtship, and engagement between God and His people. At the end of this dispensation, there will be a glorious wedding day, at which time Christ will marry His redeemed ones. This revelation of the marriage between Christ and His redeemed ones is a major revelation in the Bible.

At the very end of the Bible we see that God will enjoy a married life with His people in eternity and for eternity. For eternity in the new heaven and new earth, the New Jerusalem will be the wife of the Lamb (Rev. 21:9). This is the fulfillment of God’s romance revealed in the Scriptures.

*From Life-study of Exodus, Message 55, pp. 645-648.*

*For further reading on this subject, please see Life-study of Romans, Message 1; Life-study of Song of Songs; and Crystallization-study of Song of Songs, published by Living Stream Ministry.*

## Highlights

### FROM THE LIFE-STUDY OF EXODUS

*In Life-study of Exodus, Witness Lee gave many rich messages on the law as God’s living word. The following excerpt is from a message entitled “How the Old Testament Seekers of God Enjoyed His Law (2).”*

If we read Psalm 119 carefully, we shall see that the psalmist considered the law of God as God’s word. Like all the other psalms, this psalm was not written according to doctrine or theology, but according to the deep sentiment and aspiration of the psalmist. . . .

In a number of verses the psalmist says that he mused upon God’s word (15, 23, 48, 78, 99, 148, Heb.). In each of these verses the King James Version uses the word *meditate*. However, in Psalm 55:17, the King James Version translates the same Hebrew word as *pray*. This Hebrew word is also used in Genesis 24:63, where we are told that Isaac went out in the field to meditate, or, as the margin says, to pray. Psalm 143:5 also uses this word: “I remember the days of old; I ponder all thy works; I muse on the work of thy hands” (Heb.). Rich in meaning, the Hebrew word for muse, or meditate, implies to bow down, to converse with oneself, and to utter. According to the Old Testament, to meditate on the Word of God is to enjoy it by 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.

“ To muse upon the Word of God is to enjoy His Word as His breath. ”

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. . . .

The psalmist waited for the Lord’s word, hoped in it, and arose before dawn to cry out to the Lord that he needed His word. Then he mused upon the Word, worshipping the Lord, praying to Him, and receiving His supply. He also spoke to himself and instructed himself with the Word of God. All this is part of musing upon the Word of God.

*Life-study of Exodus, Msg. 57, pp. 669-672, by Witness Lee*