

Touchstones of God's Economy

Exodus (3)

The book of Exodus has four major sections. In the first two sections, which were covered in the previous two installments of "Touchstones," God redeemed, saved, and led His people on a journey to enjoy His bountiful provision, to be victorious over the flesh, signified by Amalek, and to enter into a portrait of the kingdom (2:1—15:21; 15:22—18:27). After these experiences the children of Israel arrived at the mountain of God, where they were brought into the presence of God in order to have fellowship with Him (19:1-3; cf. 3:1; 18:5). Here God appeared to His people and spoke to them to give them the knowledge of Himself and the vision of His dwelling place. This is the third major section of the book, the section on revelation (19:1—34:35). In the final section the children of Israel built the tabernacle for God according to the vision that He gave them (35:1—40:38).¹ Being redeemed and saved, being led, receiving revelation, and building the tabernacle are the experiences of God's complete salvation for His people corporately, as revealed in the book of Exodus.

Being Brought into the Presence of God and Receiving Revelation

In receiving revelation, the children of Israel were first brought into the presence of God and into the knowledge of Him. Exodus 19:3-4 says, "Moses went up to God, and Jehovah called to him out of the mountain, saying, Thus you shall say to the house of Jacob and tell the children of Israel: You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself." The first thing that God causes His people to know in their fellowship with Him is His grace, signified by the eagles' wings. Eagles' wings denote the grace and power of God in Christ applied to us (1 Cor. 15:10; 2 Cor. 12:9; Eph. 1:19). God's bearing the children of Israel on eagles' wings is a picture of His grace in Christ, which accomplishes everything for us and carries us onward with God. This is further seen in Isaiah 40:31 and Ezekiel 1:5-14. Isaiah 40:31 says, "Those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles." The mounting up on eagles' wings here indicates the resurrection power of Christ becoming our grace. In Ezekiel 1:5-14 we see four living creatures. Each of them has four wings, which are likely to be the wings of an eagle (v. 6,

cf. v. 10). Again, the wings signify the grace, strength, and power of God applied to us.

Verses 5 and 6 of Exodus 19 reveal the intimate affection that existed in the fellowship of God with His redeemed people: "Now therefore if you will indeed obey My voice and keep My covenant, then you shall be My personal treasure from among all peoples, for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation." Israel was God's personal treasure, meaning they were both His personal possession and His peculiar treasure (cf. Titus 2:14). They were to be His priests; that is, they were to live in His presence and enjoyed Him as their portion, even as He enjoyed them as His treasure. This mutual enjoyment between God and His people would cause them to be separated from everything other than Him so that they would be a holy nation. Therefore, at the beginning of Exodus 19 we see a close fellowship between God and His people. God reminded them of His grace in saving them from Egypt and bringing them to Himself, He highly valued them as His personal treasure, and He opened to them His priesthood for their full enjoyment of Him.

Regrettably, this tender feeling of fellowship was broken by the way in which God's people responded to Him. In verse 8 they said, "All that Jehovah has spoken we will do." This answer, which was repeated in 24:3 and 7, seems positive. Nevertheless, there was an immediate change in the atmosphere between the two parties. God now came to them in a thick cloud, with a boundary of separation that threatened death to anyone who crossed it, with a long blast of a trumpet, with thunder and lightning, and with fire and smoke (19:9, 12-13, 16-25; 20:18-19). This change in atmosphere indicates that the people's response was actually offensive to God. It indicates that the children of Israel knew neither God nor themselves. They presumed that they could do what God required, not knowing that they were utterly unable to fulfill His commandments. This would soon be proved to them by their fall into the sin of idolatry even before the decree of the law had been completed (32:1-6). Their answer also indicates that they did not have a heart for God. In the words of the prophet Isaiah, "With their lips they honor Me, / Yet they remove their heart from Me" (Isa. 29:13). Had their heart been toward God, they

would have considered His word concerning the eagles' wings, of their being His personal treasure, and His desire that they be to Him a kingdom of priests and a holy nation. They would have humbled themselves and asked God to fulfill His word in them, like David did in 2 Samuel 7:18-29.

In bringing the children of Israel to the mountain of God, it was not God's intention to give them the commandments as requirements for them to fulfill. Rather, at the mountain He brought His people into His presence in order to reveal Himself to them, speak to them, and thus impart Himself into them. According to Exodus 34:28-29, Moses was with Jehovah for forty days and nights, listening to His word. When Moses came down from the mountain, his face shone "by reason of His speaking with him" (v. 29). This indicates that through God's speaking, Moses was thoroughly infused and saturated with God. Only after God had spent time to infuse Moses by speaking to him did He give him the tablets of the law. Before God gave the law to Moses, God gave Himself to him. This portrays God's intention.

God's people, however, did not understand this. They were motivated by their natural, fallen, and religious concept that God wanted them to do certain things for Him, and they thought that they were able to do these things. This caused God to change His attitude toward them. Since this was their concept, it was necessary for God to give them commandments in order to show them how high His requirements were and how unable they were to fulfill those requirements. Less than forty days would pass before they would give up God for the worship of a golden calf, transgressing at least the first three commandments.

In this way the law decreed by God at Mount Sinai took on, in addition to its positive function, a negative function. Positively, the law functions as God's testimony to reveal God to His people (20:1; 16:34). It is also God's living word as His breath to infuse His element into His loving seekers (2 Tim. 3:16; Deut. 8:3). But negatively, the function of the law is to expose sin, to subdue sinners, and to guard God's people and bring them to Christ (Rom. 3:19-20; 5:20; 7:7-8, 13; Gal. 3:23-24). Whether the law functions in its positive or negative aspects in our experience depends on the condition of our heart. If we love God, humble ourselves, and regard the law as His living word through which we may contact Him and abide in Him, the law will become a channel for the divine life to be conveyed to us, causing us to become one with God in life, nature, and expression and thereby spontaneously to live a life that expresses God (Rom. 8:4; Phil. 1:21). If we, like the children of Israel in Exodus 19 through 34, do not seek God in love but rather separate the law from the living God as the source of life, then the

law, which was intended to result in life but cannot give life of itself, will become a condemning and killing element within us (John 5:39-40; Rom. 7:10-11; Gal. 3:21; 2 Cor. 3:6-7, 9).

God brought the children of Israel into His presence at Mount Sinai in order for them to know Him. In Exodus 19:4 they came to know God's grace, signified by the eagles' wings on which He bore them from Egypt to the mountain of God. In verse 12 they came to know God's holiness: "You shall set limits for the people all around, saying, Be careful that you do not go up on the mountain or touch the border of it. Whoever touches the mountain shall surely be put to death." Mount Sinai was a holy mountain because God descended upon it (v. 20). Thus, a boundary was set, which the children of Israel were not permitted to cross (vv. 12-13, 21-24). If we as God's people would remain in His presence in fellowship with Him, we must sanctify ourselves and everything related to us (vv. 10, 14, 22; Heb. 12:14).

Receiving the Testimony of God

In Exodus 20 the children of Israel received the testimony of God, the law of the Ten Commandments, which reveals God to His people. The chapter begins: "God spoke all these words, saying" (v. 1). This verse describes the Ten Commandments that follow as God's words. This corresponds to 34:28, which says, "He wrote upon the tablets the words of the covenant, the Ten Commandments [Heb. *words*]." The law of God is first His word. Second, it is His testimony, for the tablets of the law are called the tablets of the Testimony (32:15; 40:20). As the word of God and the testimony of God, the law is God's expression, a revelation of God to His people.

The law of God reveals God's attributes, showing that He is jealous (20:4-6; cf. 2 Cor. 11:2), holy (Exo. 20:7-11), loving (vv. 6, 12-15; cf. Rom. 13:8-10; Gal. 5:14), righteous (Exo. 20:5), truthful (v. 16; cf. 1 John 1:5-6), and pure (Exo. 20:2-3, 17). As the word of God and the testimony, the expression, of God, the law is a type of Christ as God's Word and God's testimony, God's expression (John 1:1, 18; Rev. 19:13; 1:5; Col. 1:15).

God did not intend the commandments to be a law as a requirement for His people to fulfill. Rather, the reality of keeping the law is to live God and express God. Such a living, a living in the eternal economy of God, is the living of a God-man, a life of continually denying the self and being crucified to live Christ, who is God's testimony, by the bountiful supply of the Spirit of Jesus Christ for the enlarged and expanded expression of God (Matt. 16:24; Gal. 2:20; Phil. 1:19-21; Rom. 8:4).

Exodus 20:2 says, "I am Jehovah your God, who brought

you out of the land of Egypt, out of the slave house.” The title *Jehovah your God* appears in the first five commandments (vv. 2-12) but not in the last five (vv. 13-17), thus indicating that the commandments are divided into two groups of five. The first group is related to God, and the second group is related to man.

In verse 6, at the conclusion of the second commandment concerning the prohibition of idols, God says, “Yet showing lovingkindness to thousands of generations of those who love Me and keep My commandments.” The mention of love here indicates that God gave His law to His people for them to become His lovers. This is proved by Deuteronomy 6:5, where, in reference to the keeping of the commandments, God says through Moses, “You shall love Jehovah your God with all your heart and with all your soul and with all your might.” When God brought His people out of Egypt and gave them the law, His intention was to court them, woo them, and win their affection. Thus, the covenant enacted at the mountain of God through the giving of the law was an engagement covenant (Jer. 2:2; 31:32; Ezek. 16:8). At Mount Sinai God betrothed the children of Israel to Himself. The Ten Commandments, especially the first five, were the terms of this engagement covenant between God and His people.

The highest function of the law is to bring God’s chosen people into oneness with Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17). In order for God and His people to be one, there must be a mutual love between them. John 14 reveals that keeping the Lord’s commandments, His word, is a matter of love between the Triune God and the believer, and it results in the Lord manifesting Himself to His loving seeker and in the Father and the Son making Their abode with him (vv. 21, 23). The love between God and His people, as unfolded in the Bible, is like the affectionate love between a man and a woman (Jer. 2:2; 31:3). As God’s people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression (Gen. 2:18-25). We keep the law not by exercising our mind and will but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression.

Exodus 20:8-11 gives the fourth commandment, which concerns the Sabbath day. The Sabbath signifies that God has done everything, completed everything, and prepared everything and that man must stop all his work. To keep

the Sabbath is to stop our work and to take God and all that He has accomplished for us as our enjoyment, rest, and satisfaction (Gen. 2:2). This is God’s economy.

The fifth commandment follows in Exodus 20:12: “Honor your father and your mother, that your days may be extended upon the land which Jehovah your God is giving you.” The mention of the title *Jehovah your God* in this verse indicates that the fifth commandment, related to the honoring of parents, is ranked with the first four commandments, related to God. The reason for this is that by honoring our parents, we honor our source, which ultimately is God Himself (Luke 3:23-38). In Exodus 20:13-17 the sixth through tenth commandments require that we live out the virtues that express God’s attributes, the main ones being holiness, righteousness, love, and light.

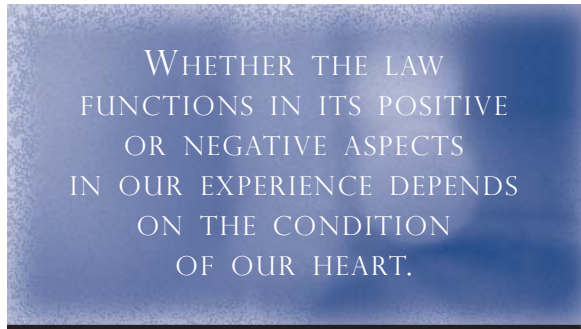
The Statutes and Ordinances of the Law

After giving His people the Ten Commandments, God gave them statutes for their worship of Him and ordinances for their relationship with others (20:22—23:19). The Ten Commandments, the statutes, and the ordinances together compose the moral section of the law, whereas the tabernacle, the priesthood, the offerings, and the feasts compose the ceremonial section of the law (Exo. 25—Lev. 27).

Commandments, as God’s basic commands, are the general principles of the law. Statutes are laws and regulations that set forth the commandments, explaining them in detail and supplementing them. Ordinances also supplement the commandments and, in addition, include verdicts. If verdicts are removed from ordinances, they become statutes.

The Statutes of the Law

The statutes of the law concern the way to worship God. Thus, they supplement the second and third commandments and add details to them. Exodus 20:24 says, “An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen.” The altar and the sacrifices for the worship of God provide a gateway for fallen man to enter into the economy of God. They indicate that in order to worship God, fallen man must be redeemed and terminated by the cross and replaced by Christ in resurrection. The worship that God desires is through the altar and by the sacrifices, that is, through the cross and by Christ as the reality of the sacrifices (Heb. 13:10; 10:5-10). A true worshipper is one who worships God in



the virtue of Christ as the burnt offering and the peace offering (Lev. 1; 3; John 4:23-24).

According to Exodus 20:24 and the two verses that follow it, the altar God required for His worship was to be erected with materials created by God, either of earth or unhewn stone (v. 25). As such, in man's eyes the altar appears primitive and uncultured; it offers no place for man's wisdom and power (1 Cor. 1:17-25). This indicates that the cross is entirely the work of God, with no place given to man's work. To erect an altar in this way means to receive what God has prepared, without human work added.

Exodus 20:25 prohibits carving stones for the altar: "If you lift up your tool upon them, you have polluted them." To add man's work to the worship of God is to bring in pollution, because fallen man himself is sin, pollution, in the eyes of God (Psa. 51:5; 2 Cor. 5:21). No work of man is acceptable to God (Gen. 4:3-5; Gal. 2:16). Therefore, because he is fallen, every man who seeks to worship God must first be terminated with all his works and ways.

Verse 26 also prohibits the use of steps for going up to the altar, in order that man's nakedness may not be uncovered on it. Steps refer to man's way, which promotes achievement by natural ability and creates different levels of attainment among God's people. The altar prepared by God, a type of the cross (Heb. 13:10), is not elevated but is close to the ground, eliminating the need for steps and making it possible for anyone to approach it.

In principle, the exercise of human wisdom in building an altar with steps puts Christ aside and causes man's fallen nature, his "nakedness," to be exposed (Gen. 3:7). Instead of exercising our wisdom in things pertaining to God, we should fully trust in Christ and thereby remain under Christ as our covering (Luke 15:22; 1 Cor. 1:30; Phil. 3:9).

The Ordinances of the Law

The ordinances of the law in Exodus 21:1—23:19 primarily concern man's relationship with others. The first ordinance concerns the relationship of a master and his slave (21:1-6). This indicates that in order to fulfill the ordinances of the law concerning man's relationship with others, we must be willing to sacrifice ourselves to serve others. The master of a Hebrew servant was required to give him his freedom after six years. The servant, however, could choose to remain a servant forever: "If the servant plainly says, I love my master, my wife, and my children; I will not go out free; then...he shall serve him forever" (vv. 5-6). Keeping the law requires the spirit, the love, and the obedience of a slave (Matt. 20:26-27;

22:36-40; John 14:31; Rom. 13:8-10; Gal. 5:13-14). The servant in Exodus 21 is a type of Christ, who emptied Himself, took the form of a slave, humbled Himself, and sacrificed Himself to serve God and God's people (Phil. 2:5-8; Matt. 20:28; Eph. 5:2, 25).

After this ordinance, there follow many sundry ordinances that supplement the commandments of the law. The ordinances in Exodus 21:12 through 14 and 18 through 32 concern details related to the sixth commandment, forbidding murder; those in verses 15 and 17 give details for the fifth commandment, concerning honoring one's father and mother; in 22:1 through 6 there are many details in the ordinances related to the eighth commandment, forbidding stealing; in verses 7 through 15 the ordinances contain details related to the tenth commandment, forbidding coveting; the ordinances in verses 16, 17, and 19 are related to the seventh commandment, which forbids adultery; and in the ordinances in 23:1 through 3 and 6 through 8 there are details related to the ninth commandment, which prohibits false testimony.

Although most of the sundry ordinances concern our relationship with others, there are some that give further details concerning our relationship with God. In 22:18, 20, 28 through 30, and 23:11 through 19 there are ordinances that give further details concerning the first four commandments and the keeping of the feasts of Jehovah.

In all their details, the ordinances expose man's fallen nature. Stealing shows that fallen man, like Satan, is not satisfied with God's sovereign arrangement but tries to make base gain by transgressing God's regulation (Isa. 14:12-14; cf. 1 Cor. 7:17, 20-24; 1 Tim. 6:6-10). Coveting is a matter of greed and indicates that Satan's lusting nature has become indwelling sin within fallen man (Rom. 7:8, 17, 20, 24). Adultery exposes the sinful nature of Satan working in man to corrupt him by confusing him regarding proper relationships as ordained by God (James 4:4; Rev. 17:1-5). Sorcery in Exodus 22:18 involves contact with demons. The requirement in verse 28 to not revile God nor curse a ruler of your people signifies the subduing of the rebellious nature of Satan within man. The murder and the lies within man signify that the devil, the source of murder and the father of lies, is working in fallen man (21:14; 23:1-2; John 8:44; 1 John 3:12).

Positively, the ordinances concerning sojourners, widows, orphans, and the poor signify that God is a God who cares for man (Exo. 22:21-27; 23:9). When man fell, he became a stranger to God's blessing, a widow without Christ as the Husband, an orphan without God as the Father, and the poor deprived of the riches of God (cf. Eph. 2:12, 19; Matt. 11:5).

The ordinances of the law also reveal the experiences of Christ and the enjoyment of the riches of Christ, typified by the good land. The Israelites were charged to bring their enemy's lost ox back to him and to release the burdened donkey of one who hated them (Exo. 23:4-5). This signifies Christ bringing the lost things of life (livestock) to fallen man and helping him in releasing his burden (John 10:10; Matt. 11:28-29). In Exodus 22:29 the children of Israel were charged to not delay offering the fullness of their harvest and of the outflow of their presses. The fullness of the harvest signifies the produce, the reaping of the rich experiences of Christ, gained from growing Christ by laboring on Him as the good land. *Outflow of your presses* in verse 29 is literally "your tears" in Hebrew. The tears, the wine and the oil produced by us, signify the overflow from our experience of Christ through the suffering of the cross, which produces wine to cheer God and man and oil to please God (cf. 2 Cor. 4:7-12; Phil. 2:17; 2 Tim. 4:6). These should be offered to God for His enjoyment without delay.

The last section of the ordinances, in Exodus 23:14-19, concerns the three annual feasts that the children of Israel were to hold to Jehovah: the Feast of Unleavened Bread, the Feast of the Harvest (the Feast of Weeks or the Feast of Pentecost), and the Feast of Ingathering (the Feast of Tabernacles). Keeping the feasts unto God three times a year typifies the full enjoyment of the Triune God in Christ. This is the ultimate significance of the ordinances of the law.

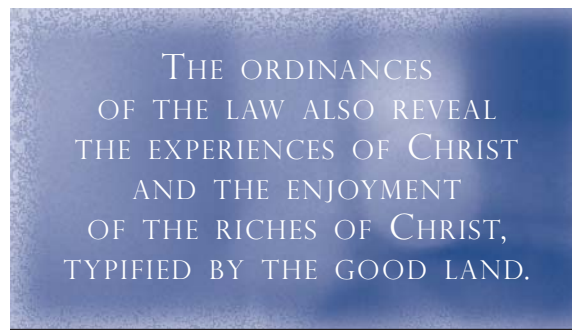
As we have seen thus far, on the negative side, the ordinances indicate that man is fallen, is living in the fall, and is involved with Satan, related to demons, and enslaved to indwelling sin. On the positive side, the ordinances reveal that God is kind, gracious, and loving and that He cares for mankind, including servants, widows, orphans, and sojourners. Furthermore, Christ, the cross, redemption, and the economy of God are all indicated, implied, and signified in the ordinances.

Moreover, the ordinances of the law require man to preserve human life; to honor parents; to keep marriage pure; to be just, fair, honest, faithful, trustworthy, and kind; to care for the needy; to not be greedy for base gain but to be willing to give; and to be a holy man unto God, submitting to Him and His authority and serving Him through the offerings so that he may feast with God in God's presence regularly.

The Enactment of the Covenant

After giving His people a revelation of Himself and His economy through the law, God charged Moses in chapter 24 to bring the elders of Israel up to the mountain to stay with Him: "Then He said to Moses, Come up to Jehovah, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship at a distance" (v. 1). God did this so that He might reveal to them His heart's desire and show them the design of the tabernacle, which they were to build as His dwelling place (chs. 25—40).

Although the law had been decreed on the mountain of God, Moses did not command the people to keep the law. Instead, he recognized that there was the need for the law with its ordinances to be enacted as a covenant. Exodus 24:4 says, "Moses wrote down all the words of Jehovah. And he rose up early in the morning and built an altar at the base of the mountain and twelve pillars for the twelve tribes of Israel." Moses enacted this covenant by means of an altar, twelve pillars, sacrifices of burnt offerings and peace offerings, and blood (vv. 4-8; cf. Heb. 9:18-20).



The altar symbolizes the cross of Christ (13:10). The altar indicates that as fallen and sinful people, we cannot possibly keep the law of God; hence, we need to be redeemed, terminated, and replaced by Christ through the cross. A pillar signifies a testimony (cf. 1 Kings 7:21; 1 Tim.

3:15). The twelve pillars, representing the twelve tribes of Israel, indicate that in the sight of God the twelve tribes should be pillars as a testimony of God, a reflection of what God is in His virtues and attributes as portrayed in the law. The law was not given for God's people to keep or observe; it was given that the people might become God's testimony by being redeemed, terminated, replaced, and reconstituted by Christ through the cross (cf. Rom. 8:3-4).

After building the altar and the twelve pillars, Moses sent young men to offer sacrifices of burnt offerings and peace offerings (Exo. 24:5). The cross of Christ, signified by the altar, redeems us through Christ's blood and terminates us. As the reality of the offerings, Christ was offered to God on the cross to be our Redeemer and our Substitute. As we experience Christ and the cross, Christ becomes our replacement to reconstitute us with Himself and to transform us, the fallen sinners, into pillars, a living testimony of God in Christ (2 Cor. 3:18; Phil. 1:19-21). This is God's economy.

After the sacrifices were offered on the altar, Moses then

took the blood from the sacrifices. Half of the blood he sprinkled on the altar, and half he sprinkled on the people. He declared, "Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words" (Exo. 24:8). The sprinkling of the blood on the people indicates that one party of the covenant, the children of Israel, was sinful and the other party, God, was willing to forgive (cf. Heb. 8:12; 9:22).

The blood enacted the covenant between God and His people. Hence, the blood is referred to as "the blood of the covenant." The blood made it possible for God's people, as fallen and sinful persons who had been redeemed, forgiven, and cleansed, to enter into God's presence, that is, into God Himself, and remain there to be infused with Him and thereby to be constituted pillars as a living testimony, a living portrait, of what God is (Exo. 24:9-18; 34:28-29; Lev. 16:11-16; cf. Heb. 10:19-20). Eventually, the blood of Christ as the blood of the new covenant ushers God's people into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, and the inner law of life, denoting God Himself with His nature, life, attributes, and virtues (Matt. 26:28; Luke 22:20; Jer. 31:33-34; Ezek. 36:26-27; Heb. 8:10-12). Ultimately, the blood of the new covenant, the eternal covenant (13:20), leads God's people into the full enjoyment of God as the tree of life and the water of life both now and for eternity (Rev. 7:14, 17; 22:1-2, 14, 17).

Following the enactment of the covenant, Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel "saw the God of Israel, and under His feet there was something like a paved work of sapphire, even like heaven itself for clearness" (Exo. 24:10). In a tranquil atmosphere and under a transparent and clear sky brought in by the blood of the covenant, Moses and the leaders of Israel entered into fellowship with God, in which they saw God: "He did not stretch out His hand upon the nobles of the children of Israel. And they beheld God and ate and drank" (v. 11). It was in such a setting, in contrast to the setting in which the law was decreed, that God

revealed to Moses the pattern of the tabernacle. After God gave the vision of the tabernacle and its furniture to Moses (chs. 25—30), the children of Israel built the tabernacle according to all the details of the pattern that was revealed to Moses on the mountain (chs. 35—40).

While the law has a negative aspect, that is, to expose the sinful nature of fallen man, God's giving the law in Exodus 19 through 34 is extremely positive, revealing how He fulfills His purpose in His economy. The law was given in fellowship between man and God, who is grace and holiness to His people, and in a condition of mutual love, like that between a bridegroom and his bride, to bring His people into oneness with Him. The law as God's word infuses God into His people in order that they, through partaking of Him as their life and nature, might become His testimony, His expression. The statutes and ordinances of the law reveal that fallen man needs to be terminated through the cross of Christ and replaced by Christ as his Substitute. They also reveal that the Triune God wants to bless man and bring man into the full enjoyment of Himself. The law was enacted with the blood of the offerings—for man's forgiveness and for man to enter into God Himself to be infused with Him and constituted pillars as a living testimony of Him. Following this, in fellowship with God and in a tranquil atmosphere and under a clear heaven, Moses and the leaders of Israel saw God, and God revealed to Moses the pattern of the tabernacle.

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Note

¹See footnote 1 on Exodus 19:3 in the Recovery Version. This article draws extensively from the outlines and footnotes in the Recovery Version.

Work Cited

Lee, Witness. *Outlines and Footnotes. The Recovery Version of the Bible*, Living Stream Ministry, 2003.

Contacting the Lord in the Word by Loving Him

Although we must not abandon the law, we should be careful not to abuse it, nor to misuse it...If we try to keep the law without contacting God, we shall abuse it. Likewise, if we approach the Bible without touching the Lord, we shall misuse the Scriptures. The Judaizers made the mistake of trying to fulfill the law without contacting God. Thus, they did not become His counterpart, those who keep His law by loving Him and being one with Him. In principle, many Christians are making the same mistake today. Although they read and study the Bible, they do so without contacting the Lord Himself. While they teach others the knowledge of the Bible, they do not encourage them to contact the Lord in the Word.

From *Life-study of Exodus* by Witness Lee, p. 655