

## #1: The Intrinsic Significance of Deuteronomy—

a Book concerning Christ (2020/2/24-3/1)

Due to the lengthening Outline, Overview was omitted

### I . Deuteronomy is a concluding word of the law and gives an all-inclusive conclusion to the Pentateuch, the first five books of the Bible, which were written by Moses:

A. Deuteronomy means “second law” and thus signifies a respeaking, a repeated speaking, of the divine law.  
B. The law was given through Moses the first time when he was eighty years old; forty years later, after the first generation, with the exception of Caleb and Joshua, had died out, the law was spoken again to the children of Israel, this time to the second generation, the generation that was ready to enter into the good land and possess it: **1.** If we are going to fully possess Christ as the good land, we must beware of having an evil heart of unbelief. **Heb. 3:12** Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God. **4:2** For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard. **2.** If we are going to fully possess Christ as good land, we must beware of murmurings (discontented and secret mutterings, grumblings, and complaining). **Psa. 106:25** Rather they murmured in their tents; they did not listen to the voice of Jehovah. **3.** If we are going to fully possess Christ as the good land, we must beware of languishing in the land; the word languish implies the loss of spiritual freshness and the blunting of original impressions, produced by force of custom, or long residence in the same spot. **Mon**

C. Most of the second generation had not been present to hear the giving of the Ten Commandments, the statutes, and the ordinances at Mount Sinai; therefore, God burdened Moses to respeak, to rehearse, the law; this respeaking was a renewed training given to the new generation of the children of Israel after their long wandering, to prepare them to enter into the good land promised by God and inherit it as their possession.

### II. The two generations should be interpreted not only in a literal sense but also in a typological sense; the first generation typifies our old man, and the second generation typifies our new man:

A. Paul’s intention in writing 1 Corinthians was to help the saints experience the dying out of the old man and the growing up of the new man.

B. The good land in 2 Corinthians typifies Christ Himself as the very embodiment of the processed Triune God given to us as the divine grace for our enjoyment.

C. We need to be those who grow in life into the full possession and enjoyment of the all-inclusive Christ, God’s promised land; to grow in life is to eliminate the old generation and to be renewed in our mind, emotion, and will for our transformation; transformation is the dying out of the old man and the growing up of the new man.

D. God’s economy is to have our old man (the outer man) consumed and our new man (the inner man) renewed day by day. **2 Cor. 4:16** Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

E. Transformation is the inward metabolic process in which God works to spread His divine life and nature throughout every part of our being, particularly our soul, bringing Christ and His riches into our being as our new element and causing our old, natural element to be gradually discharged. **Rom. 12:2** And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well

pleasing and perfect.

F. By the Lord’s mercy and grace, since we have come into the Lord’s recovery, a metabolic change is taking place within us; this is the experience of being renewed for our growth in life and transformation in life to usher us into the enjoyment of Christ as our good land for God’s building and kingdom. **Tue**

**III. In Romans 10:6-9 Paul applies the word spoken by Moses in Deuteronomy 30:11-14 to Christ, indicating that the commandment, which is the word of God, is Christ as the Word, who, as the breath that proceeds out of God’s mouth, is in our heart and in our mouth: Deut. 30:11** For this commandment which I am commanding you today, it is not too difficult for you, nor is it distant. **12** It is not in heaven that you should say, Who will ascend to heaven for us and bring it to us to make us hear it and do it? **13** Nor is it across the sea that you should say, Who will go across the sea for us and bring it to us to make us hear it and do it? **14** But the word is very near to you, even in your mouth and in your heart, that you may do it.

**Rom. 10:6** But the righteousness which is out of faith speaks in this way, “Do not say in your heart, Who will ascend into heaven?” that is, to bring Christ down; **7** Or, “Who will descend into the abyss?” that is, to bring Christ up from the dead. **8** But what does it say? “The word is near you, in your mouth and in your heart,” that is, the word of the faith which we proclaim,

A. In Deuteronomy 30 the *it* in verse 12 refers to the commandment in verse 11; the commandment of God is the word, and Christ is the unique word of God: **1.** Whereas verse 13 speaks of the sea, in Romans 10:7 Paul speaks of the abyss, which points to the place Christ visited after His death and before His resurrection, which place is Hades, the region of death as the lower parts of the earth. **2.** To bring Christ down refers to Christ’s incarnation; to bring Christ up from the dead refers to Christ’s resurrection; Christ was incarnated and crucified by coming down from heaven and was resurrected by coming up from Hades (the abyss). **3.** When we put together Deuteronomy 30:11-14 and Romans 10:6-9, we have a full picture concerning Christ; in this picture we see that Christ was incarnated, that He was crucified and buried, that He went to the abyss, that He arose from among the dead, and that in His resurrection He became the breath, the life-giving Spirit; this is our basis for saying that Christ is unveiled throughout the book of Deuteronomy. **4.** Thus, Christ has become the living Word, the Spirit, to be in our mouth and in our heart, just like the air, the breath, that can be taken into our being; He is near, and He is available for us to receive as our life supply, our strength, and our everything by calling on Him. **5.** As the Word of God, the incarnated, crucified, and resurrected Christ Himself, who has become the life-giving Spirit as the breathed out by the speaking God, is the word of the law—including the commandments, statutes, and ordinances—rehearsed by Moses in Deuteronomy; in Deuteronomy expressions such as law, commandments, statutes, ordinances, and judgments are synonyms of Christ. **Wed**

B. Deuteronomy 8:3 says that “man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah”; in Matthew 4:4 everything is replaced by every word, referring to the law, the commandments, the statutes, and the ordinances as the words that proceed out of the mouth of God: **Deut. 8:3** And He humbled you and let you go hungry and fed you the manna, which you had never known nor your fathers had ever known, so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth

**of Jehovah.** 1. In Deuteronomy the laws, the commandments, the statutes, and the ordinances are all God's word, and the totality, the aggregate, of God's word is Christ; therefore, to live by every word that proceeds out through the mouth of God is to live by Christ, the embodiment of the divine breath. 2. All the words in Deuteronomy are God's breathing, and God's breathing is altogether embodied in Christ; as we read Deuteronomy, we need to inhale all that God has exhaled, all that He has breathed out; by inhaling the divine breath in Deuteronomy, we will enjoy Christ, the embodiment of the divine breath; the more we receive the breath of the speaking God, the more we will enjoy Christ. 3. Whereas the children of Israel were charged to keep the commandments, statutes, and ordinances, we today need to keep Christ; by taking Christ, keeping Christ, and holding fast to Him, we will gain Him, enjoy Him, and live Him; we need to love Christ, keep Christ, teach Christ, wear Christ, and write Christ. 4. God was leading His people into the good land, a type of Christ, by Christ, and He was sustaining them on their way to the good land also by Christ, who is everything that proceeds out through the mouth of God; every word in Deuteronomy is the very Christ, who is now the word of God for us to receive as our life and life supply. 5. Because the Scriptures are the breathing out of God, the exhaling of God, we should inhale the Scriptures by receiving the word of God by means of all prayer; as we are teaching the Bible, we should be exhaling God into people. **2 Tim. 3:16** All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness. **Thu**

**IV. If we take every part of the law—all the commandments, ordinances, statutes, precepts, and judgments—as the word breathed out by the God whom we love, we will have the law as God's living word; the Spirit is the reality of whatever God is; hence, as the Spirit, Christ is the reality of the law:**

A. As God's living word, the law functions to minister the living God to His seekers. **Psa. 119:88** Enliven me according to Your lovingkindness, And I will keep the testimony of Your mouth.

B. As God's living word, the law functions to dispense God Himself as life and light into those who love the law.

C. As God's living word, the law functions to restore man's soul and make man's heart joyous. D. As God's living word, the law functions to bring salvation. E. As God's living word, the law functions to strengthen, comfort, and nourish us.

F. As God's living word, the law functions to uphold us, keep us safe, and cause us to hope.

G. As God's living word, the law causes to enjoy God as our portion. **Psa. 119:57** Jehovah is my portion; I have promised to keep Your words.

H. As God's living word, the law causes us to enjoy God's countenance and the shining of His face. **58** I entreated Your favor with my whole heart; Be gracious to me according to Your word. I. As God's living word, the law causes us to enjoy God as our hiding place and shield and also enjoy God's help and well-dealing. J. As God's living word, the law functions to make us wise and give us understanding. K. As God's living word, the law functions to give us proper discernment and knowledge.

L. As God's living word, the law functions to keep us from sinning and from every evil way.

M. As God's living word, the law keeps us from stumbling, establishes our footsteps, and causes us to overcome iniquity.

N. If we love God, humble ourselves, and regard the law as His living word through which we contact Him and abide in Him, the law will become a channel through which the

divine life and substance are conveyed to us for our supply and nourishment; being infused with God's substance through the law as God's word, we will become one with God in life, nature, and expression and will spontaneously live a life that expresses God and corresponds to His law. **Fri**

**V. The scene at the entry of the good land portrayed in Deuteronomy 27:1-8 includes the stone monuments, the altar, and the offerings; all these items typify Christ:** A. The law written on the monuments was a portrait of God Himself; hence, the monuments signify that Christ as the living portrait of God and the embodiment of God was standing before the people to make requirements of them according to what He is. B. Right beside the stones containing the inscriptions of the commandments of God was the altar, signifying the cross of Christ, where God's people could take Christ, in type, as their burnt offering to God for His satisfaction and as their peace offering to God for their enjoyment with God in the divine fellowship. **Deut. 27:6** With unhewn stones you shall build the altar of Jehovah your God. Then you shall offer up burnt offerings upon it to Jehovah your God; **7** And you shall sacrifice peace offerings and eat there, and you shall rejoice before Jehovah your God. **8** Then you shall write upon the stones all the words of this law very clearly.

C. The offerings burned on the altar as sacrifices for God's satisfaction also signify Christ as the One who meets and satisfies all God's requirements; thus, the requiring God Himself came in incarnation to be our Redeemer and our Substitute as the fulfilling One.

D. This wonderful scene shows that it is through the requiring God, the cross of Christ, and Christ Himself as the offerings, not by our endeavoring in ourselves, that we enter into Christ, our good land, and receive all the blessings that God would give us in Christ; these blessings are the processed Triune God Himself embodied in Christ and realized as the Spirit. **Sat**

**Crucial Point(1):With unbelief, your working place becomes the world, but if you pray with faith, your work place becomes the good land and you'll be blessed**

**Heb. 3:12** Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.... **4:2** But the word heard did not profit them, not being mixed together with faith in those who heard.

**OL1:** If we are going to fully possess Christ as the good land, we must beware of having an evil heart of unbelief.

**OL2:** If we are going to fully possess Christ as the good land, we must beware of murmurings (discontented and secret mutterings, grumblings, and complaining).

**OL3:** If we are going to fully possess Christ as the good land, we must beware of languishing in the land; the word languish implies the loss of spiritual freshness and the blunting of original impressions, produced by force of custom, or long residence in the same spot.

Those who spied out the land of Canaan brought back an evil report... They asserted that Israel could never conquer the land, and if they tried, they would be utterly defeated and devoured.

Many times the enemy, the evil one, speaks the very same things within us; he says, "Don't talk about the all-inclusive Christ. He is good, and He is wonderful. But it is absolutely impossible for you to enter in....Don't ever think you can enter the good land; it is far beyond your ability. You will never make it."...Never believe

him, ...Hebrews 3 tells us that this is an evil heart of unbelief. It is a heart occupied by the evil one, so it is called an evil heart. We must ask the Lord to deliver our heart from the evil one. We must pray, "Lord, I do want a good heart, a heart full of faith. I am not able to enter the land, but You are."

Hallelujah, we are strong enough. ... You have been united with the almighty God. Day by day His Spirit transmits into you all that God is and all that God has. He will make it for you. As long as you maintain your fellowship with Him, you will be able to enter the land. ... The battle is for the enemy; to you it will be a rest. The battle is a defeat to him but bread to you. Joshua and Caleb told the people, "**Nor should you fear...for they are our bread**" (Num. 14:9).

#### Application to the young working saints/graduate students

In the churches in Japan, sometimes the practice of the church life becomes difficult when you start working after graduating your school. The main reason is your acceptance of receiving the following speaking. Satan the enemy would threaten you and speak to you by saying "your work requires a lot from you and it is not wise to go to prayer meeting or gospel", "you need to build a good relationship with your boss or colleagues. You will be left out if you are not joining their parties often. No time for the meetings" so that you end up unbelieving. Once you become unbelieving, you will start complaining about the church life and languish spiritually and losing appetite spiritually. To stand against the unbelief and the complaints and languishing that come from unbelief, you need to listen attentively to the Word of God and pray-read over them. **Nehemiah 1:6 Let Your ear be attentive and Your eyes open to hear the prayer of Your servant, which I pray before You now day and night, concerning the children of Israel, Your servants, while I confess the sins of the children of Israel that we have sinned against You. Indeed, I and the house of my father have sinned; 7 We have been most corrupt toward You and have not kept the commandments and the statutes and the ordinances that You commanded Moses Your servant. 8 Remember now the word that You commanded Moses Your servant, saying, If you are unfaithful, I will scatter you among the peoples; 9 But if you return to Me and keep My commandments and perform them, though your outcasts are under the ends of heaven, from there I will gather them and bring them to the place where I have chosen to cause My name to dwell.... 11 I beseech You, O Lord, let Your ear be attentive to the prayer of Your servant and to the prayer of Your servants, who take delight in fearing Your name; and cause Your servant to prosper today, and grant him to find compassion before this man. Now I was cupbearer to the king.**

Here, Nehemiah prayed according to the word of the Deuteronomy. After this, Nehemiah could complete the rebuilt of the temple and the wall which was considered impossible at that time. In the same way, if you pray-read the Word and pray with faith, your working place would become a good land to you and not the world and your business life would be blessed.

**Prayer:** "Oh Lord Jesus, unbelief comes from listening

to the speaking of Satan. But faith comes from listening to the Word of faith. Lord, I call upon Your name and spit out the word from Satan and pray with the Bible, the Word of faith. By faith I will make my business life which is full of requirements a good land. By faith, I pray like Nehemiah did and become the loin for the building up of the church. Amen!"

**Crucial Point(2):**Christ as the eternal word went through the process of incarnation, cross, descending into the abyss and resurrection to become the life-giving Spirit. This Spirit is embodied in the words of Christ.

**OL1:** When we put together Deuteronomy 30:11-14 and Romans 10:6-9, we have a full picture concerning Christ; in this picture we see that Christ was incarnated, that He was crucified and buried, that He went to the abyss, that He arose from among the dead, and that in His resurrection He became the breath, the life-giving Spirit.

**OL2:** Thus, Christ has become the living Word, the Spirit, to be in our mouth and in our heart, just like the air, the breath, that can be taken into our being; He is near, and He is available for us to receive as our life supply, our strength, and our everything by calling on Him.

Christ as the word has already come down in His incarnation, and He has already come out of the abyss, ...in His resurrection. In resurrection He has become the life-giving Spirit as the breath for us to breathe. This means that He is not only the word but also the Spirit. When we receive His word, we receive the Spirit, for the words He speaks to us are spirit and life.

When we take the word by inhaling the Bible, we will be able to do in Christ what we cannot do in ourselves. Consider what Paul says in the book of Philippians, which is a deuteronomy, a respeaking, of Moses' words. In **Philippians 4:13** Paul could declare, "**I am able to do all things in Him who empowers me.**" These "things" are itemized in verse 8, where Paul says, "**What things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.**" Before Paul was in Christ, he could not do any of these things. But in Christ, the One who empowered him, he could do them all. This can also be our experience today. If we would have this experience, we need to enjoy the Divine Trinity by inhaling the Bible, the embodiment of Christ.

#### Application to the new ones or young people/college students

Everyone who are new believers and young students, please see the eternal Word, Christ has incarnated to become a man, has accomplished redemption on the cross, descended into the Abyss, resurrected from death after three days, become the life-giving Spirit, and now embodied in the words of Christ.

**Rom. 10:7** Or, "**Who will descend into the abyss?**" that is, to bring Christ up from the dead. **8** But what does it say? "**The word is near you, in your mouth and in your heart,**" that is, the word of the faith which we proclaim, **9** That if you confess with your mouth Jesus as Lord and believe in your heart that God has raised Him from the dead, you will be saved;

The more you speak the words of Christ by exercising

your spirit and faith, more you will be filled with the life-giving Spirit. The word can be in your mouth because the word here is the Spirit. When you are filled with the Spirit, then Christ become your life supply, strength, and everything.

As an example, while you are studying for coming exam, you may be attacked by Satan appealing, "Even if you study a little more, you can never improve your test score. So you'd better give up studying now and play games. If you listen to this kinds of Satan's appealing more and more, then you will become weak and less willing to study. In the such circumstance, first call on the Lord's name with deep breathing and breath out the speaking of Satan. Then proclaim the faithful words in the Bible and pray with that word. The Spirit of the Lord is near to you and even in your mouth, so the more you call on the Lord's name and pray, more you will be filled with the Spirit. At that moment, you will have strength to confront the tough study.

**Prayer:** "O Lord Jesus, Your word to me is the Spirit and the life. The faithful word I've heard, the life-giving Spirit, is in my mouth and in my heart. You are surely near to me. Praise the Lord. I do deep breathing of your name and your word, breathe the faith in and breathe my unbelieving out. Then Christ can become my strength, my wisdom, and my everything. May I be able to study/work powerfully in the Lord and press on! Amen!"

**Crucial Point(3): In order to enter into the good land, be strengthen by the Words, experience Christ as the requiring God, redemption of Christ and offerings**

**OL1:** As God's living word, the law functions to dispense God Himself as life and light into those who love the law. **OL2:** As God's living word, the law functions to restore man's soul and make man's heart joyous. **OL3:** As God's living word, the law functions to strengthen, comfort, and nourish us. **OL4:** As God's living word, the law functions to uphold us, keep us safe, and cause us to hope.

**OL5:** This wonderful scene shows that it is through the requiring God, the cross of Christ, and Christ Himself as the offerings, not by our endeavoring in ourselves, that we enter into Christ, our good land, and receive all the blessings that God would give us in Christ.

The Word of God gives us light. It also gives life. If you read Psalm 119 carefully, you will notice that the word enliven is used a number of times. The Hebrew word rendered "enliven" like the Greek word, means to give life. The Word of God gives us light; then it enlivens us, quickens us, gives us life.... Another function of the Word of God is to restore man's soul and rejoice man's heart. We need to be not only enlivened by the Word, but also restored by it, especially when we are depressed, suppressed, or oppressed. After working all day at your job, you may be under the oppression of Satan and may be in need of restoration. On your way home from work, take time to read, pray, and sing the Word. You will find that the Word will restore your soul and cause your heart to rejoice. As the Word of God nourishes us, it upholds us. ... It also keeps us safe and causes us to hope.

In the universe today there is a wonderful scene

unveiling Christ to us.... First, in this scene we see Christ as the embodiment of God standing before us with His demands and requirements according to what He is. Second, we see the altar, which signifies the cross of Christ. Because we cannot fulfill His requirements, He came to be our Redeemer, to be the One cursed for us on the cross. The requiring One is thus the fulfilling One. When this One was crucified, He was consumed by fire as the sacrifice to satisfy God and to fulfill His requirements. This scene reveals that it is through the monument, the altar, and the offerings—through the requiring God, the cross of Christ, and Christ Himself as the offerings—that we enter into the good land. It is also through the monument, the altar, and the offerings that we receive all the blessings which God would give us in Christ.

### **Application to the serving ones**

As a serving one, you must first enter into the good land, then guide brothers and sisters into the good land. In order to enter into the good land, you need to (1) take part in the function of the Word, (2) experience the monuments of law at the entrance to the good land, the altar and the offerings.

(1)**Take part in the function of the Word:** You need to give first place to God's Word. Even when listening to God's Word, do not try to impose your thoughts on God without changing your ideas. If the Word functions, (a) it can enlighten you, give you light and life, (b) restore your soul and rejoice your heart, (c) strengthen, comfort, and nourish you, (d) uphold, keeps you safe and causes us to hope. Hallelujah! Thank the Lord for these functions of the Word. Please learn to apply (actually drop) the Word in real life.

(2)**Three things at the entrance of the good land:** You need to experience (a) the monuments of law (the requiring God), (b) the altar (redemption: the cross of Christ), (c) the offerings (Christ as an offering to satisfy God). God's law requires you first according to His righteousness, holiness, and glory. However, since you cannot meet the requirements of the Law, you need to be redeemed by the redemption of Christ from the curse of the Law. Furthermore, you need to experience the humanity of Jesus who lived absolutely for God and satisfied God. If you do not experience these things, you will not be able to enter into the good land, nor can you lead others to the good land.

**Prayer :** "Lord, I still don't understand the Word of God enough. However, even if I still do not understand, I must give the Word the first place. Please enlighten my old thought and renew my mind. Furthermore, I will experience Christ as the monument of the Law, the requiring God, the redemption on Christ's cross, and the offerings. Lord, strengthen me. May I enter into the enjoyment of the good land and help brothers and sisters and guide them to the enjoyment of the good land. Amen!"