

Week One

The Intrinsic Significance of Deuteronomy— a Book concerning Christ

EM Hymns: 535, 799

Scripture Reading: Deut. 30:11-14; Rom. 10:6-9; Deut. 8:3; Matt. 4:4;
Psa. 119:1-2, 9; Deut. 27:1-8

Outline

Day 1

- 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 (Exo. 7:7); 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 (Deut. 2:14; 8:6-10):**
 1. **If we are going to fully possess Christ as the good land, we must beware of having an evil heart of unbelief—1:25-26, 28, 35-39; 9:23; Heb. 3:12, 16-19; 4:2, 6; 11:1; cf. 2 Cor. 4:13; Gal. 3:2, 5; Rom. 10:17; Acts 6:5a; Num. 13:25-33; 14:4-10; 32:11-12; Josh. 14:6-12.**
 2. **If we are going to fully possess Christ as the good land, we must beware of murmurings (discontented and secret mutterings, grumblings, and complaining)—1 Cor. 10:5-6, 10-11; Deut. 1:27; Num. 14:1-4; Psa. 106:25; Phil. 2:14.**
 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—Deut. 4:25; Rev. 3:15-22; Deut. 34:7.

- 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—Exo. 3:8; Col. 1:12; 2:6-7.**

Day 2

- 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—3:1 and footnote 1¹, 6-9; 5:7; 10:3-13.**
 - 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—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9; 13:14.**
 - 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—4:16.**
 - 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—3:18; Rom. 12:2.

- 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.

Day 3

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 (vv. 11, 14), is Christ as the Word (John 1:1; Rev. 19:13), who, as the breath that proceeds out of God's mouth (cf. Deut. 8:3; 2 Tim. 3:16a), is in our heart and in our mouth:

- 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—Acts 2:24, 27; Eph. 4:9.
 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)—Rom. 10:6-7.
 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—John 20:22; 1 Cor. 15:45b.

4. Thus, Christ has become the living Word, the Spirit (Eph. 6:17), 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—Rom. 10:12-13.
5. As the Word of God, the incarnated, crucified, and resurrected Christ Himself, who has become the life-giving Spirit as the breath 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.

Day 4

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:

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 (John 1:1, 14); 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—6:1, 5-9; Phil. 3:9; 1:19-21a.
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—Psa. 119:1, 9 and footnotes 1¹ and 9¹.

5. Because the Scriptures are the breathing out of God, the exhaling of God (2 Tim. 3:16), we should inhale the Scriptures by receiving the word of God by means of all prayer (Eph. 6:17-18); as we are teaching the Bible, we should be exhaling God into people.

Day 5

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 (John 16:13; 1 John 5:6); hence, as the Spirit, Christ is the reality of the law (John 6:63; Eph. 6:17-18; 1 Cor. 15:45b; Psa. 119:9 and footnote 9¹):

- A. As God’s living word, the law functions to minister the living God to His seekers—vv. 2, 88.**
- B. As God’s living word, the law functions to dispense God Himself as life and light into those who love the law—vv. 25, 50, 107, 116, 130, 154.**
- C. As God’s living word, the law functions to restore man’s soul and make man’s heart joyous—19:7-8.**
- D. As God’s living word, the law functions to bring salvation—119:41, 170.**
- E. As God’s living word, the law functions to strengthen (v. 28), comfort (v. 76), and nourish us (v. 103).**
- F. As God’s living word, the law functions to uphold us, keep us safe, and cause us to hope—vv. 116-117, 49.**
- G. As God’s living word, the law causes us to enjoy God as our portion—v. 57.**
- H. As God’s living word, the law causes us to enjoy God’s countenance (v. 58) and the shining of His face (v. 135).**

- I. As God's living word, the law causes us to enjoy God as our hiding place and shield (v. 114) and also enjoy God's help and well-dealing (vv. 175, 65).
- J. As God's living word, the law functions to make us wise and give us understanding—vv. 98-99.
- K. As God's living word, the law functions to give us proper discernment and knowledge—v. 66.
- L. As God's living word, the law functions to keep us from sinning and from every evil way—vv. 11, 101.
- M. As God's living word, the law keeps us from stumbling (v. 165), establishes our footsteps, and causes us to overcome iniquity—v. 133.
- 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—Rom. 8:4; Phil. 1:21a.

Day 6

- 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—vv. 6-7; Psa. 43:4-5.

- 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—1 Pet. 3:18; Eph. 1:3; Gal. 3:14 and footnote 14³.**

WEEK 1 — DAY 1

Morning Nourishment

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.

Psa. 106:25 ...They murmured in their tents; they did not listen to the voice of Jehovah.

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 (v. 12). 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.” (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ” p. 328)

Today’s Reading

The One who is in us is greater than he who is in the world. I cannot make it, but Christ can make it, and He is in me. We must have faith in the power of His resurrection, God is able to do exceeding abundantly above all that we ask or think and all that we dream or imagine. God will do it; God will make it. Let us follow the example of Joshua and Caleb. They had hearts full of faith. They could tell the people, “Let us go up at once and possess it; for we are well able to overcome it” (Num. 13:30).

Indeed, in your natural strength you will never be able to attain the

good land. It is possible by resurrection power alone. Only the power that raised Christ from the dead and made Him the Head over all things can bring you in. But praise Him, this power is in us. This power is continually being transmitted into us through the indwelling Holy Spirit....Hallelujah, we are strong enough—not in ourselves but in Him; not in the flesh but in the Spirit. We will make it in the Spirit...We must take it. Never be discouraged—it is ours. Never think that you are too young. Yesterday you were too young, but not today. Believe with full assurance of faith. Christ is in you. 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.

There will be some battles to be fought. But 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)....If we do not engage in the battle, we will be hungry. Daily manna is not good enough; we must take and swallow up the enemy...You and I must have living faith to go on, to take up the battle, and to swallow the enemy...The defeated enemy is the best bread, the most tasteful bread. Let us cross the Jordan and take over Jericho....We will all be fully satisfied. Hallelujah! We need such a faith for such a battle. Furthermore, let us be watchful never to murmur against the Lord as did the children of Israel. We must always sing His praise. No matter how arduous the way, no matter what hardship you meet, always give praise to the Lord. This is the way of victory. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 328-330)

Further Reading: Life-study of Deuteronomy, msgs. 1-3, 5-7, 9, 17, 27-28, 30; CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” ch. 13

WEEK 1 — DAY 2

Morning Nourishment

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.

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.

With the children of Israel from the Passover to the entering of the good land, there were two generations. The first generation was made up of those who came out of Egypt, and the second, of those who entered the good land. This indicates that we believers have two generations....The first generation is our old man, and the second generation is our new man.

With the exception of Joshua and Caleb, who had another spirit, the first generation died out. Joshua and Caleb belonged to the new generation, not to the old generation. That is why they experienced a double baptism, the first baptism when they passed through the Red Sea and the second when they crossed the Jordan River. The old generation passed through the Red Sea, but it was the new generation that crossed the Jordan. (Life-study of 1 Corinthians, p. 432)

Today's Reading

Between the first baptism at the Red Sea and the second baptism at the Jordan River, the children of Israel were experiencing transformation....You may have wondered how they could be God's people....They were fighting, murmuring, and criticizing. But during the forty years between passing through the Red Sea and crossing the Jordan River, there were many dealings related to transformation. This means that, spiritually speaking, during this time the children of Israel were transformed. Yes, the old generation was strewn in the wilderness, and this is a warning to us. But a new generation came forth. This is transformation. After they crossed the Jordan, they became a mighty army.

If we consider the history of the children of Israel, we shall not be disappointed with ourselves. Instead, we shall realize that we can be compared to caterpillars in a cocoon undergoing the process of transformation. Do not be disappointed, but worship the Lord from within your "cocoon."...The more this work progresses, the more we emerge from our cocoon. Some of the young ones may have only a small part free from the cocoon, whereas other saints have a greater percentage of their being outside the cocoon. Praise the Lord that the caterpillars are being transformed and that the cocoons are gradually disappearing! This is the real situation in the church life in the Lord's recovery.

To grow in life is also to eliminate the old generation and to be renewed in our mind, emotion, and will. This involves transformation. Transformation is a matter of eliminating the old generation, the old man, and putting on the new generation, the new man. This is to fully come out of the cocoon and be released as a butterfly.

Today we are enjoying Christ, but we have not yet possessed Him as the all-inclusive land. If we would possess Christ in this way, our old man must die out, and the new man must come forth....Many of us can testify that since we have come into the Lord's recovery, a change has taken place within us. This change is the dying out of the old man and the growing up of the new man. This is transformation, the growth in life.

Paul's intention in writing this Epistle to the Corinthians was to help them to experience the dying out of the old man and the growing up of the new man. He uses the word grow in chapter 3, saying that he planted, Apollos watered, and God gives the growth. (Life-study of 1 Corinthians, pp. 433-435)

Further Reading: Life-study of 1 Corinthians, msgs. 47-48; CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," ch. 10

WEEK 1 — DAY 3

Morning Nourishment

Deut. 30:11-14 ...This commandment...is not too difficult...that you should say, Who will ascend to heaven for us and bring it to us to make us hear it and do it? 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? But the word is very near to you, even in your mouth and in your heart, that you may do it.

If we read Deuteronomy 30:11-14 without Paul's interpretation in Romans 10, we would not apply these verses to Christ as the Word, much less to Christ as the One who came down from the heavens in incarnation and who, after His death, came out of Hades in His resurrection.

Romans 10:6 says, "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."...Seemingly, Deuteronomy 30:12 does not speak of bringing Christ down. However, if we consider this verse carefully, we will see that it does refer to Christ....It in verse 12 refers to the commandment in verse 11. What is the commandment of God? The commandment of God is the word. The Bible as a whole reveals that the word is Christ (John 1:1). Christ is the unique word in the universe; He is the real word. The speaking of any other word is a lie. In Paul's understanding, to bring it (the word) down is to bring Christ down. According to his view of the deeper denotation of Deuteronomy 30:12, the it in this verse denotes the word, the word is the word of God, and the word of God is Christ. Hence, to bring the word down is to bring Christ down. (Life-study of Deuteronomy, pp. 11-12)

Today's Reading

In Romans 10:7 Paul continues, "Or, 'Who will descend into the abyss?' that is, to bring Christ up from the dead." Whereas Deuteronomy 30:13 speaks of the sea, Paul in Romans 10:7 speaks of the abyss....Revelation 9 indicates that Antichrist will come out of the abyss, and Revelation 13 tells us that Antichrist will come out of the sea....The sea, therefore, is the mouth of the abyss. Paul's point in Romans 10:7 is that in His resurrection Christ

came up from the abyss, came up from among the dead....After Christ died on the cross, He went to the abyss, to the region of death and of the satanic power of darkness. This means that He went to Hades, from which He came forth in His resurrection.

In Romans 10:8 Paul says, "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.'" The word that is in our heart and mouth is Christ as the breath, as the life-giving Spirit, for in resurrection Christ became the life-giving Spirit (1 Cor. 15:45b).

When we put together Deuteronomy 30:11-14 and Romans 10:6-8, 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. Since Christ is now the breath, He, like the air, is everywhere. When we speak to unbelievers about Christ, we can tell them that Christ is in their mouth and in their heart.

We see that these verses show us the incarnated, crucified, and resurrected Christ who has become the life-giving Spirit. Today He is the very breath breathed out by the speaking God. I am happy to tell people that Christ is God incarnated to be a man named Jesus, that He died on the cross for our redemption, that He was buried and that He descended into the abyss, that He was resurrected from Hades, and that in resurrection He became the life-giving Spirit as the divine breath. This is the Christ who is now the word of God for us to receive as our life. (Life-study of Deuteronomy, pp. 12-13)

Further Reading: CWWL, 1989, vol. 2, "Being Renewed Day by Day, " chs. 1-2; CWWL, 1978, vol. 2, "Life Messages, volume 1, " ch. 37

WEEK 1 — DAY 4

Morning Nourishment

Deut. 8:3 And He humbled you and let you go hungry and fed you the manna...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.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

Paul's writing in Romans 10:6-8 further indicates that every word spoken in Deuteronomy is Christ, for Paul applies the breathing of God to Christ. Christ is the Word who has come out from God...(John 1:1, 14). This Word who was in the beginning, who was with God, who was God, and who became flesh is Christ. As the Word, Christ Himself is the word rehearsed in the book of Deuteronomy. (Life-study of Deuteronomy, p. 5)

Today's Reading

We need to realize that every word in Deuteronomy is a life supply for us. The children of Israel were sustained by everything that proceeded out of the mouth of God. This actually means that they were sustained by Christ, for...whatever proceeds out of God's mouth is Christ. On the one hand, Christ is the good land; on the other hand, He is the food which sustains us on the way to the good land. He is the One who can make it into the land. God never intended that we make it in ourselves. The Lord is leading us into the good land by Christ, and He is sustaining us also by Christ, who is everything that proceeds out of the mouth of God. This means that Christ is sustaining us to enter into Himself.

The Bible is not merely a book of history, stories, and teachings. The Bible is the embodiment of Christ. Whatever Christ is and has and whatever Christ has done, is doing, will do, and can do are embodied in the Bible. To read the Bible, therefore, is to participate in Christ. Since the Bible is God's breath, God's exhaling, the best way to study the Bible is to breathe it, to

inhale it.

We should not think that the word is distant, and we should not ask who will ascend to heaven to bring the word down or who will go across the sea to bring the word to us (Deut. 30:11-13; Rom. 10:6-7). The word is very near—it is in our mouth and in our heart (Deut. 30:14; Rom. 10:8).

Christ as the word has already come down in His incarnation, and He has already come out of the abyss, out of Hades, in His resurrection. In resurrection He has become the life-giving Spirit (1 Cor. 15:45) 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 (John 6:63).

Learn to inhale the breath of the Father, the Son, and the Spirit. If we breathe the processed Triune God, the grace of Christ, the love of God, and the fellowship of the Spirit will be with us (2 Cor. 13:14).

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. (Life-study of Deuteronomy, pp. 7-8, 22-23)

Further Reading: CWWL, 1984, vol. 1, "Teachers' Training," chs. 1-2

WEEK 1 — DAY 5

Morning Nourishment

Psa. 119:88 Enliven me according to Your lovingkindness, and I will keep the testimony of Your mouth.

57-58 Jehovah is my portion; I have promised to keep Your words. I entreated Your favor with my whole heart; be gracious to me according to Your word.

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...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 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. (Life-study of Exodus, pp. 607-608)

Today's Reading

In Psalms 119 and 19 we see at least twenty-six functions of God's law as His living word to those who lovingly seek Him....The Word of God gives us light. It also gives life (119:25, 50, 107, 154). 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. Therefore, we live by the living Word; that is, we live by God Himself.

Another function of the Word of God is to restore man's soul and rejoice man's heart (Psa. 19:7-8). 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. The Word holds us up. It also keeps us safe and causes us to hope (119:116-117, 49). When we experience the function of the living Word, we shall not be without hope. Rather, we shall be hopeful in all things. In Philippians 1:20 Paul could speak of his earnest expectation and hope.

The Word of God also causes us to enjoy God as our portion (Psa. 119:57). If we would enjoy Christ as our portion in the Word, we should not only study the Word, but receive the Word in a living way by praying, singing, psalming, and thanking.

Through the Word we enjoy God's countenance (v. 58) and the shining of His face (v. 135). While the children of Israel were in fear and trembling at the foot of Mount Sinai, Moses was on the mountaintop enjoying the shining of the Lord's countenance. Our situation should be that of Moses on the mountaintop, not that of the children of Israel at the foot of the mountain. We should be on the mountaintop under the shining of the face of God.

The Word of God also keeps us from stumbling (v. 165), establishes our footsteps, and causes us to overcome iniquity (v. 133). No iniquity will have dominion over us. Instead, we shall conquer all evil things, for the Word of God will make us conquerors, overcomers. (Life-study of Exodus, pp. 686-688)

Further Reading: Life-study of Exodus, msgs. 52, 56-60; Life-study of the Psalms, msg. 40

WEEK 1 — DAY 6

Morning Nourishment

Deut. 27:6-8 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; and you shall sacrifice peace offerings and eat there, and you shall rejoice before Jehovah your God. Then you shall write upon the stones all the words of this law very clearly.

In Deuteronomy 27:1-7 Moses gave commandments to the children of Israel regarding erecting large stones, building an altar, and offering burnt offerings and peace offerings on this altar. In the day they crossed over the Jordan into the land which Jehovah was giving to them, at the entry of the good land, they were to erect large stones, coat them with plaster, and write upon them the Ten Commandments. These stones may be considered a monument. Beside this monument, they were to build an altar. Thus, two things were set up—a monument and an altar.

As God's requirements, the Ten Commandments are an expression of God Himself; they are a portrait of what God is. In particular, the Ten Commandments reveal that God is love and light and that He is holy and righteous. Thus, the monument at the entry to the land was actually the very God Himself. God was standing there, revealing Himself to the children of Israel and making His requirements known to them. God, according to what He is, had His requirements, and the people had to satisfy these requirements. (Life-study of Deuteronomy, pp. 181-182)

Today's Reading

We need an altar because we cannot measure up to the requirements of what is written on the monument....Christ, the very God, is holy and righteous, and He is full of love and light. We cannot match Him. Therefore, we need an altar—we need the cross....[The altar] was the place where the offerings were burned as sacrifices to the God who made requirements of the people and who placed demands upon them. The burning of the

sacrifices satisfied the requiring God.

The offerings burned on the altar as sacrifices for God's satisfaction signify Christ. On the one hand, Christ is the One who makes the requirements; on the other hand, Christ is the One who meets and satisfies these requirements. We cannot meet His requirements, but He Himself has come to be our Substitute to replace us and to fulfill what He requires of us. This reveals that He is both the requiring One and the fulfilling One.

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 (Gal. 3:13). 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. All these blessings are actually the processed Triune God Himself embodied in Christ.

We all need to see that the One who stands before us with His requirements is the Triune God in Christ, that the altar is the cross of Christ, and that, as signified by the offerings, Christ is our Redeemer...May we all see this wonderful scene with the monument, the altar, and the offerings, if we have this vision, we will surely say, "Hallelujah for God, for the cross of Christ, and for Christ, our Redeemer and Substitute!" (Life-study of Deuteronomy, pp. 182-184)

Further Reading: CWWN, vol. 37, ch. 3; CWWN, vol. 9, pp. 275-283

<< WEEK 1 — HYMN >>

Hymns, #814 Man shall not live by bread alone

Study of the Word — Feeding on the Word

**1 “Man shall not live by bread alone,
But by each word which doth proceed
From God’s own mouth”; these we must eat
And let them be our life indeed.**

**2 Not just a body we were made,
But body, soul, and spirit too;
The inmost part the spirit is
To contact God and Him pursue.**

**3 Just as we need the earthly food
Our body’s need to satisfy,
We need the food for spirit too-
Thyself, Thy Word, its true supply.**

**4 Thou art the Spirit, and Thy Word
Thy very Self expressed doth make;
Thus, it is Spirit as Thyself,
Which by our spirit we must take.**

**5 Thus, to receive Thy Word is not
To read it only with our eyes
And understand it in our mind,
But ‘tis the spirit’s exercise.**

**6 Thy Word in spirit we must eat
And to our inmost part receive;**

**'Tis by our spirit's exercise
To pray with what our minds perceive.
7 Thy Word remaining in our mind
Is only knowledge burdensome,
But when it to the spirit goes
Then life and spirit it becomes.
8 'Tis only when our spirit acts
To take Thy Word and contact Thee,
We truly feed upon Thy Word
And touch Thyself most inwardly.
9 Lord, teach us how to exercise
Our spirit when Thy Word we read;
Then will our spirit nourished be
As thus upon Thyself we feed.**