

Week Two

The Governmental Administration of the Righteous, Holy, Faithful, and Loving God

RS Hymns: 497, 21

Scripture Reading: Deut. 1:8-18; 16:18-20; 17:8-20; 19:15-21;
21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16; 7:9-15

Outline

Day 1

- I. **The Bible reveals the government of God—His divine governmental administration of the entire universe—Isa. 9:6-7; Rev. 4:2; 5:6; Deut. 1:8-18:**
 - A. **The government of God is the administrative center of the kingdom of God—Matt. 3:2; 6:10, 13b.**
 - B. **In His divine government God is the King, the Lawmaker, and the Judge; He is the executive branch, the legislative branch, and the judicial branch of His government—Isa. 33:22.**
 - C. **God's government is seen especially in His dealings with His chosen people—1 Pet. 1:2; Heb. 12:6:**
 1. As believers in Christ, we have been born of God to be children of God, but we are still in the old creation—John 1:12-13; 3:3, 5-6; 2 Cor. 5:17; 1 John 3:1.
 2. For this reason we need God's governmental dealings—1 Pet. 1:17; 4:12.
 - D. **God governs by judging; the judgment of God is for the carrying out of His government—1:17; 4:17; 5:6, 9:**
 1. Through various kinds of judgments, the Lord God will clear up the entire universe and purify it so that He may have new heavens and a new earth for a new universe filled with His righteousness for His delight—2 Pet. 3:13.

2. God judges everything that does not match His government; therefore, in this age we, the children of God, are under the daily judgment of God—1 Pet. 1:17.
3. God uses fiery ordeals to deal with the believers in the judgment of His governmental administration, which begins from His own house—4:12, 17.

Day 2

- E. When the Lord Jesus was on earth, He recognized the government of God, lived a human life that was absolutely under the government of God, and committed everything related to Him to God's government—John 6:38; 1 Pet. 2:21-23:**
1. The Lord kept committing all the insults and injuries that He suffered to the One who judges righteously in His government, the righteous God, to whom He submitted Himself—vv. 21-23.
 2. He put His trust in this righteous One, recognizing His government—v. 23.
- F. As believers in Christ, we need to realize that we are under God's government, to respect God's government, and to learn to acknowledge God's government—5:6:**
1. As God is governing us, He supplies us with whatever we need; God grants us His provision so that we may cooperate with His government—v. 5; 2 Pet. 1:1-4; 3:13.

Day 3

2. We should be humbled under the mighty hand of God, which carries out the government of God—1 Pet. 5:6:
 - a. In verse 6 the mighty hand of God refers to God's administrating hand seen especially in His judgment—1:17; 4:17.
 - b. To be humbled under God's mighty hand is to be made humble by God; however, we must cooperate with God's operation and be willing to be made humble, lowly, under His mighty hand—5:6.
- II. The book of Deuteronomy speaks regarding the governmental administration of God—16:18-20; 17:8-20; 19:15-21; 21:1-9, 18-23; 22:13-30; 24:1-4, 7, 16; 25:1-3, 5-16:**
- A. The expression governmental administration is not found in**

Deuteronomy, but if we read this book thoroughly, we will see that it is a book of God's government, even His governmental administration.

B. God's dealing with His people was an exercise of His governmental administration—Rev. 3:19:

1. The wise God is a perfecting Father who loves His children and deals with them governmentally; He disciplines us for the purpose of perfecting us—Heb. 12:6.
2. The children of Israel were disciplined for their mistakes—Num. 12:1-16; 14:39-45; 16:1-50.
3. Even Moses was disciplined by God for his mistake in 20:2-13:
 - a. Moses made a serious mistake, which God could not tolerate, because it touched His administration—vv. 10-12.
 - b. God's administration is righteous, and even though He loved Moses, He could not for this reason fail to exercise His administration.
 - c. Moses offended God, and as a result, he lost his right to enter into the good land—v. 12; Deut. 3:23-29:
 - 1) Jehovah allowed Moses to view the land, but He did not permit him to go in—34:1, 4.
 - 2) Rather, "Moses the servant of Jehovah died there in the land of Moab according to the word of Jehovah"—v. 5.
 - 3) Moses served God faithfully for forty years, but because his mistake involved God's governmental administration, he lost the right to enter into the good land—4:21.
 - d. Moses' being refused in the matter of entering and possessing the good land shows God's righteous governmental administration; this was an instance of God's governmental administration, of God's governmental dealing—1:37:
 - 1) The way God dealt with Moses in not allowing him to enter into the good land caused the children of Israel to have more fear of God's righteous dealing—4:21.
 - 2) The punishment Moses suffered was a perfecting to the children of Israel; they should have learned from this how fearful the righteous God is in His governmental dealings—32:52.

Day 4

III. The government of God is the governmental administration of the righteous, holy, faithful, and loving God:

A. God is righteous, and His government is established upon righteousness—1 John 1:9; Rev. 15:3; Psa. 89:14:

1. God's government requires righteousness; righteousness is a matter of God's government—v. 14; 1 Pet. 2:23-24.
2. Righteousness is related to God's outward acts, ways, actions, and activities; everything God does is righteous—Rev. 15:3.
3. The righteousness of God is what God is in His actions with respect to justice and righteousness—1 John 1:9; Rev. 16:7.
4. Righteousness is related to the kingdom of God—Rom. 14:17:
 - a. God's throne is established with righteousness as the foundation—Psa. 89:14.
 - b. Where God's righteousness is, there His kingdom is also—Isa. 32:1; Heb. 1:8-9.
5. In the death of Christ we have died to sins so that we might live to righteousness—1 Pet. 2:24:
 - a. As God's people living under His government, we must live a righteous life—Matt. 5:20; 1 John 2:29; 3:7.
 - b. The expression live to righteousness is related to the fulfilling of God's governmental requirements—1 Pet. 2:24:
 - 1) We were saved so that we might live rightly under the government of God, that is, in a way that matches the righteous requirements of His government—Psa. 89:14; Matt. 5:20.
 - 2) In Christ's death we have been separated from sins, and in His resurrection we have been enlivened so that in our Christian life we might live spontaneously to righteousness under the government of God—Rom. 6:8, 10-11, 18; Eph. 2:5-6; John 14:19; 2 Tim. 2:11.
6. Because God's government requires righteousness, 2 Peter 3:13 says, "According to His promise we are expecting new heavens and a new earth, in which righteousness dwells":
 - a. This means that everything will be in order, headed up, and regulated.
 - b. Everything will be governed, controlled, and under the proper rule, for the throne of God, the kingdom, the divine administration, will be there, and the result will be peace and joy—Rom. 14:17; 15:13, 33.

Day 5

B. God is holy; holiness is one of the main attributes of God—1 Pet. 1:15-16:

1. “The four living creatures...have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was and who is and who is coming”—Rev. 4:8:
 - a. The emphasis in Revelation 4:8 is that the Triune God is holy and is triply holy, referring to the quality of God’s nature—God’s being; what He is, is holy—Isa. 6:3.
 - b. To partake of God’s holiness is to partake of the quality of His nature, of what He is—Heb. 12:10.
2. “Our God is also a consuming fire”—v. 29:
 - a. God is a consuming fire in His holiness and severity—Deut. 9:3; Rom. 11:22.
 - b. Whatever does not correspond to His holy nature, He, as the consuming fire, will consume; thus, He is severe, expressing His holiness in severity—Deut. 9:3.

C. God is faithful—1 Pet. 4:19; 1 Cor. 1:9; 10:13; Rev. 3:14; 19:11:

1. God’s word is faithful; whatever proceeds out of the mouth of God will be fulfilled—Deut. 8:3; 1 Tim. 1:15; 2 Tim. 2:11.
2. The faithful God who has called us will also sanctify us wholly and preserve our whole being complete—1 Thes. 5:23-24.
3. Divine faithfulness is a sweet attribute of God—2 Tim. 2:13; 1 John 1:9.
4. In Deuteronomy 7:9-15 Moses wanted the people to realize that Jehovah their God is the faithful God, who keeps His covenant and lovingkindness with those who love Him and keep His commandments.

Day 6

D. God is love—Eph. 2:4; 1 John 4:8-10, 16; Deut. 7:7; 10:14-15; Jer. 31:3:

1. Love is the nature of God’s essence; thus, love is an essential attribute of God—Rom. 5:5, 8; 8:35, 39; 15:30.
2. Deuteronomy speaks of God as a God of love—7:7; 10:14-15; 11:12:

- a. As a God of righteousness, God is strict and narrow; as a God of love, He is broad and all-embracing—Jer. 31:3.
 - b. God is a loving God, but His love is a perfecting love, not a spoiling love; God loves us and also disciplines us, for He has His governmental administration—Heb. 12:6.
3. As a whole, Deuteronomy ultimately shows us that the love of God consummately works for His people so that they may enjoy His full blessing according to His will and foreknowledge—Eph. 1:4-5, 9, 11; 1 Pet. 1:2; Rom. 8:29:
- a. In spite of our failure in loving God and fearing Him and in spite of our unfaithfulness, God will be successful—Phil. 1:6.
 - b. No matter what the condition of His people may be, God will be faithful to the end, and eventually, He will accomplish His intention so that we may enjoy His full blessing—1 Cor. 1:8-9; Rom. 8:37-39; Num. 6:23-26.
- E. The book of Deuteronomy is very particular in its revelation of what God is—1:6-8; 3:20-21, 24; 4:1:**
- 1. All the rehearsed statutes and judgments, with the new developments, speak forth in detail concerning the God of Israel—7:7; 10:14-15; 11:12.
 - 2. The God manifested in Deuteronomy is not only righteous, holy, faithful, loving, and gracious but also very fine, tender, considerate, and sympathetic; this is our God—Eph. 1:3, 17; 2:4; Rev. 5:12-13.

WEEK 2 — DAY 1

Morning Nourishment

Isa. 9:6 For a child is born to us, a Son is given to us; and the government is upon His shoulder...

1 Pet. 1:17 And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear.

In his two Epistles Peter is on the subject of God's universal government. These two books speak concerning the universal government of God. As we know, Matthew is on the kingdom. Do not think that the government and the kingdom are identical. No, the kingdom is one thing and the government is another. A country or nation has a government. The government, however, is not the nation; rather, the government is the administrative center of the nation. For example, the government in Washington, D.C., is the administrative center of the United States. Although Matthew presents the kingdom, the government is not found in that book. The government of God is in the writings of Peter.

God governs by judging. This is the way God carries out His government. As an elderly man who has some knowledge of world history both by study and observation, I can testify that I bow before God. He is the governing One, and He governs by judging. God has judged Hitler, Stalin, and other evildoers. (Life-study of 1 Peter, pp. 8-9)

Today's Reading

We should not think that God judges only evildoers such as Hitler and Stalin. God also judges His own people. According to 1 Peter 4:17, God's governing judgment begins from His own household: "For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?" This is God's government.

What is the purpose of God's governing judgment? God judges in order to clear up His universe. The universe was created by God for a positive

purpose, but Satan came in to defile it. Now God is cleansing the universe through judgment. He is doing a thorough work of cleaning the entire universe. Eventually, the universe will be new. Do you know the significance of the new heavens and the new earth mentioned in 2 Peter 3? The significance is that it indicates the newness of God's universe.

God will not live or dwell in a place that is unclean. Thus, God is cleansing, purifying, the universe. First He purifies us, His household. We are now the center of His cleaning work. Do you not sometimes say to yourself, "Why is it that the more I love the Lord Jesus, the more difficulties I have? My relatives are flourishing; they are doing very well. But my situation seems to get worse and worse." Some saints have problems with their health; others are disappointed with their children. The reason we have difficulties is that God's judgment begins from His own household. You and I are under God's judgment.

The reason the two Epistles of Peter were written, especially the first, was that the dispersed Jewish believers were suffering persecution. They were undergoing a fiery trial. Peter compares this persecution to the burning of a furnace. Because the believers were troubled and perhaps doubting, Peter wrote to instruct them and also to comfort them. In 1 Peter 5:10 he says, "But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you." Here Peter seems to be telling the believers that there is no need for them to doubt, for God is perfecting them. Just as stones are cut in order to be fit together in a building, we also need to be "cut" in order to be perfected, established, strengthened, and grounded. Peter wrote to comfort the suffering, persecuted saints, showing them that all of them were under God's government. The exercise of God's government is first upon His own children. (Life-study of 1 Peter, pp. 10-11)

Further Reading: Life-study of 1 Peter, msgs. 1, 21, 30-31

WEEK 2 — DAY 2

Morning Nourishment

1 Pet. 2:21 ...Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

23 Who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously.

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him...

With God's government there is God's provision. God grants us His provision so that we may cooperate with His government. In other words, if we would carry out God's government, we need God's provision; that is, we need the divine supply. In 2 Peter the writer first presents the divine supply. We see how God's power provides all the supply for our need. This is the main significance of this book. Furthermore, the Epistle of 2 Peter shows us a continuation of the picture of God's government unveiled in 1 Peter. Therefore, what we have in 2 Peter is the divine provision and the divine government. (Life-study of 2 Peter, p. 1)

Today's Reading

[In 1 Peter 2:23], according to the usage of the verb "kept committing" in Greek, "all" needs to be inserted here as its object. This word refers to all the sufferings of the Lord. He kept committing all the insults He suffered and all His injuries to Him who judges righteously in His government, to the righteous God, to whom He submitted Himself. This indicates that the Lord recognized God's government while He was living a human life on earth.

I am somewhat concerned that in your reading of this verse you may not pay attention to the word judges. We are accustomed to saying that we commit things to the Lord who is faithful or merciful or kind. Have you ever said, "I commit everything to God who judges righteously"? I do not think that many of us have had this practice. The reason we do not pray like this is that our prayer, expression, and utterance are still too traditional. This

keeps us from applying many of the thoughts and utterances in the pure Word.

While the Lord Jesus was on earth suffering, He kept committing all to the One who judges righteously. This brief word indicates not only that the Lord lived a life that was a model for us, but also that He lived a life absolutely under God's government. He Himself was always under the government of God, and He committed everything related to Him to God's judgment.

In 1 Peter 4:12 Peter says, "Beloved, do not think that the fiery ordeal among you, coming to you for a trial, is strange, as if it were a strange thing happening to you."...Fiery ordeal here means burning. It signifies the burning of a smelting furnace for the purification of gold and silver, like the metaphor used in 1:7. Peter considered the persecution the believers suffered as such a burning furnace used by God to purify their life. This is God's way to deal with the believers in the judgment of His governmental administration, which begins from His own house (4:17-19).

The fiery ordeal is God's way to deal not with sinners and opposers but with believers, the members of His household. The burning furnace is a means used by God to carry out the judgment of His governmental administration. In the administration of His government, God uses fiery ordeals as a furnace to purify any dross the believers may have. Yes, as believers in Christ we are gold, yet we still have a lot of dross. Therefore, we need to be purified. This purification cannot be accomplished simply through teaching, fellowship, or attending the meetings of the church. We all need to pass through the burning furnace. God puts us into a burning furnace, into fiery ordeals, to burn away our dross. This is regarded by Peter as a judgment in God's governmental dealing with the believers. (Life-study of 1 Peter, pp. 185-186, 275-276)

Further Reading: Life-study of 2 Peter, msgs. 1, 13

WEEK 2 — DAY 3

Morning Nourishment

1 Pet. 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time.

Heb. 12:6 For whom the Lord loves He disciplines, and He scourges every son whom He receives.

God's judgment is carried out in the environment arranged according to His sovereignty.... In 1 Peter 5:6 the mighty hand of God refers to God's administrating hand seen especially in His judgment.

In saving us, God's hand is mighty. But we see much more of the might of His hand in His judgment. Suppose a certain brother continues to enjoy worldly entertainment long after he has been saved. Although he has truly been saved, he still loves the world. But one day he has a car accident, an accident arranged by the mighty hand of God, and that accident causes him to seek the Lord in a deeper way than he ever did before. This is an illustration of God's hand exercised in judgment.

According to Peter's word in 5:6-8, we need to do three things that are related to our experience of the mighty hand of God. First, we should humble ourselves under God's mighty hand. Second, we should cast all our anxiety on Him. Third, we need to be sober and watch. Everything that happens to us is under God's mighty hand. There is no need for us to worry or be anxious. We should simply humble ourselves under God's mighty hand and not resist it. Then we should cast all the troubles that cause our anxiety upon the Lord. Along with this, we need to be sober and watchful. (Life-study of 1 Peter, pp. 307-308)

Today's Reading

Although we cannot find the expression governmental administration in Deuteronomy, if we read this book thoroughly, we will see that it is a book of God's government, even of His governmental administration. Moses often spoke explicitly about love, but the matter of God's governmental

administration is implied. If we get into the depth of this book, we will realize that God's dealing with His people here is a kind of governmental administration.

Because God is wise, He does not spoil His children. He is a perfecting Father who loves His children and who deals with them governmentally.... He disciplines us for the purpose of perfecting us.

Because God loved [the children of Israel], He did not let them get by with their mistakes. Even Moses was disciplined by God for his mistake in Numbers 20:1-13. Moses became angry with the rebellious people, and instead of speaking to the rock, as God had charged him to do, he smote the rock a second time. This offended God, and as a result Moses lost his right to enter into the good land....That was an instance of God's governmental administration.

In Deuteronomy 3:23-29 we see that Moses was refused in the matter of entering into the God-promised good land.... Moses being refused by God in this matter showed God's righteous governmental administration. In Numbers 20 Moses had made a serious mistake, a mistake which God could not tolerate because it touched His administration. God's governmental administration is righteous, and even though He loved Moses, He could not for this reason fail to exercise His administration. Moses served God faithfully for forty years, but because his mistake involved God's governmental administration, he lost the right to enter into the good land.

The way God dealt with Moses in not allowing him to enter into the good land caused the children of Israel to have more fear of God's righteous dealing. To be sure, God is a loving God, but His love is a perfecting love, not a spoiling love. God's dealing with Moses helped to perfect the children of Israel. They should have learned from this how fearful the righteous God is in His governmental dealings. (Life-study of Deuteronomy, pp. 15, 35)

Further Reading: Life-study of Deuteronomy, msgs. 2-5, 9, 15, 20, 23, 25, 29

WEEK 2 — DAY 4

Morning Nourishment

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

1 John 2:29 If you know that He is righteous, you know that everyone who practices righteousness also has been begotten of Him.

[In 1 Peter 2:24] the phrase having died to sins literally means “being away from sins.” When Christ carried up our sins onto the cross and died, that death accomplished many things. The death of Christ terminated us, and this termination can keep us away from sin. The best way for people to be kept from sins or from sin is for them to be put to death. No matter how many sins a person may commit, once he has died, death separates him from sins. Peter speaks of being away from sins; Paul speaks of the one who has died being free from sin. Through Christ’s death we can be kept away from sins so that we may live to righteousness. Apparently, being kept away from sin terminates us; actually, it enlivens us so that we may live to righteousness. (Life-study of 1 Peter, p. 188)

Today’s Reading

The subjective aspect of the cross continues in our experience today by the Spirit. The life-giving Spirit is working within us continually to carry out the subjective aspect of Christ’s cross in our being. Daily we are undergoing the inward working of the cross of Christ, and daily we are being made alive so that we may live to righteousness. Therefore, it is not difficult to overcome sins, because through Christ’s death we are being kept away from sins. His death has drawn a separating line between us and sins. Being kept away from sins, now we are alive. There is no need for us to strive or to try to energize ourselves. We simply live, and this living always has an inclination toward righteousness. This is the experience of our Savior saving us daily.

We should not have only the objective cross, but the subjective cross as well. The objective cross needs to become subjective to us in our experience. This depends upon the working of the life-giving Spirit within us. When we call on the name of the Lord and have fellowship with Him, the life-giving Spirit operates within us. Spontaneously we experience the subjective working of the cross to make a separation between us and sins so that we automatically live to righteousness.

Now we need to ask why Peter uses the expression live to righteousness [1 Pet. 2:24], This is related to the fulfilling of God's governmental requirements. Actually, God's government requires just one thing—righteousness. This is the reason 2 Peter 3:13 says, "But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells." In 1 Peter 2:23 we see that the Lord Jesus continually committed all to the One who judges righteously. Then in verse 24 Peter indicates that we should live to righteousness. Peter's concept here is governmental; righteousness is a matter of God's government. We have been saved by our Savior to live a life that matches the righteous requirements of God's government.

God is righteous and His government is established upon righteousness. Psalm 89:14 says that righteousness is the foundation of God's throne. Therefore, as God's people living under His government, we must have a righteous life. We must live to righteousness. But because in ourselves we are not able to live this kind of life, the Savior saves us to live a life of righteousness, a life that fulfills the righteous requirements of God's government.

It is important for us to realize that Christ our Savior has carried up all our sins onto the tree and died there for us. Now His death separates us from sins and enlivens us so that we may live to righteousness. Spontaneously, we are under God's government and have no problem with His government because we live to righteousness. (Life-study of 1 Peter, pp. 189-190)

Further Reading: Life-study of 1 Peter, msg. 21

WEEK 2 — DAY 5

Morning Nourishment

Heb. 12:10 ...He [disciplines] for what is profitable that we might partake of His holiness.

Deut. 9:3 Know...today that Jehovah your God is the One crossing over before you as a consuming fire...

7:9 ...It is Jehovah your God who is God, the faithful God who keeps covenant and lovingkindness to the thousandth generation with those who love Him and keep His commandments.

First Peter 1:15 and 16 say, “According to the Holy One who called you, you yourselves also be holy in all your manner of life; because it is written, You shall be holy because I am holy.” The Holy One is the Triune God—the choosing Father, the redeeming Son, and the sanctifying Spirit (1 Pet. 1:1-2). We become holy through the sanctification of the Spirit, based on regeneration, which brings us the holy nature of God and issues in a holy life. The Father has regenerated us to produce a holy family—a holy Father with holy children.... He begot us with His life inwardly so that we might have His holy nature; He disciplines us outwardly so that we may partake of His holiness (Heb. 12:9-10). (The Conclusion of the New Testament, pp. 85-86)

Today's Reading

First John 1:9 also reveals God's faithfulness: “If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.” God is faithful in His word (1 John 1:10), the word of the truth of His gospel (Eph. 1:13), which tells us that He will forgive us our sins because of Christ (Acts 10:43). If we confess our sins, He, according to His word, forgives us, because He must be faithful in His word.

In 1 Corinthians 10:13 Paul says, “No temptation has taken you except that which is common to man; and God is faithful, who will not allow that

you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it.” On the one hand, we should take heed not to be tempted, lest we fall. On the other hand, God in His faithfulness will not allow any temptation to befall us beyond what we are able to endure, but will always make a way out for us. This is a word of promise and encouragement.

First Thessalonians 5:23 and 24 say, “And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ. Faithful is He who calls you, who also will do it.” Here we see that the faithful God who has called us will also sanctify us wholly and preserve our entire being complete.... Surely this divine faithfulness is a sweet attribute of God. (The Conclusion of the New Testament, pp. 95-96)

In Deuteronomy 7:9-15 Moses wanted the people to realize that Jehovah their God is God, the faithful God who keeps covenant and lovingkindness to the thousandth generation with those who love Him and keep His commandments; that He would love them, bless them, and multiply them; that He would bless the fruit of their womb and the fruit of their ground, their grain, their new wine, their fresh oil, the offspring of their cattle, and the young of their flock; and that He would remove every sickness and those evil illnesses of Egypt from them.

Today God loves us, blesses us, and multiplies us because we keep His Christ. It is in Christ that we receive and enjoy God’s blessings. God is with us in Christ. God’s grace and peace are to us in Christ. Therefore, we need to be right with God by taking Christ. The unique commandment God gives to the world today is to believe in His Son and to receive Him. Actually, Christ Himself is the commandment of God. We need to receive Him, keep Him, and be right with Him. If we do this, we will be right with God, and He will love us and bless us. (Life-study of Deuteronomy, p. 54)

Further Reading: The Conclusion of the New Testament, msgs. 5, 7, 9-11, 384, 388

WEEK 2 — DAY 6

Morning Nourishment

Deut. 7:7 ...Jehovah has set His affection on you and has chosen you...

Jer. 31:3 Jehovah appeared to me from afar, saying, Indeed I have loved you with an eternal love, therefore I have drawn you with lovingkindness.

1 Cor. 1:7-8 ...Our Lord Jesus Christ, who will also confirm you until the end unprovable in the day of our Lord Jesus Christ.

Deuteronomy speaks of God as a God of love and righteousness. This is proved by God's past leading and His future dealing with the children of Israel in His love and government. The love of God administrates among His beloved according to their faithfulness. The principle is the same with us today. As a God of love, He is all-embracing, but as a God of righteousness, He is very strict and narrow...In His righteousness, He often says "No" when we want to do a certain thing.

Some saints, even in the Lord's recovery, are too free and do not fear God. Once we have touched God's dealing hand, we will fear Him. He deals with us righteously that we may be perfected to be righteous also. All those who intend to enter into the good land and to inherit, possess, and enjoy the good land must learn how to be righteous in every way in their daily living. (Life-study of Deuteronomy, p. 17)

Today's Reading

With a view of the future, Deuteronomy expects that, on the one hand, man may know the love and government of God and that, on the other hand, man may know his real condition, so that he will not trust himself. Hence, the intention of the book of Deuteronomy is that we would know God and also know ourselves. We need to know God. In particular, we need to know that God is loving and that He is righteous in dealing with us. We also need to know that we ourselves are a failure. If we know this, we will no longer trust ourselves but put our trust in God, the One who is faithful.

Ultimately this book shows us that the love of God consummately works for His people that they may enjoy His full blessing according to His will and foreknowledge. In spite of our failure in loving God and fearing Him and in spite of our unfaithfulness, God will be successful. No matter what the situation of His people may be, God will be faithful to the end, and eventually He will accomplish His intention that we enjoy His full blessing.

In Deuteronomy Moses is strong in rebuking the people. However, at the end of this book, we have the song of Moses and his full blessing to every tribe. Eventually, God's chosen and redeemed people entered into the holy land, possessed it, lived in it, and enjoyed it. That was God's success, and the boast and glory belong to no one other than Him.

What is revealed in Deuteronomy is what is revealed in the Bible as a whole. The entire Bible shows us that God is loving, righteous, and faithful. The Bible also exposes how unfaithful we are; it shows us how defeated we have been in the past and how much failure we will have in the future. But in spite of all this unfaithfulness, defeat, and failure, God will still enable His chosen people to enter into the rich Christ to possess Him, enjoy Him, experience Him, and even to live Him.

If we compare Deuteronomy with Exodus, Leviticus, and Numbers, we will see that the law, statutes, and ordinances which Moses rehearsed in Deuteronomy are the same, but in his rehearsal there are some extensions, additions, and developments. All the rehearsed statutes and judgments, with the new developments, speak forth in detail how fine, how tender, how considerate, and how sympathetic is the great God of Israel. This indicates that the book of Deuteronomy is very particular in its revelation of what God is. The God manifested in this book is not only loving, merciful, and gracious; He is also very fine, tender, considerate, and sympathetic. This is our God. (Life-study of Deuteronomy, pp. 18-19, 165)

Further Reading: Life-study of Deuteronomy, msg. 2, 23

<< WEEK 2 — HYMN >>

Hymns, #86 Though Thou art God, most glorious, high

Praise of the Lord — His Life

**1 Though Thou art God, most glorious, high,
Thou in the flesh to us came nigh,
A lowly man become thereby;**

Lord, I remember Thee!

**2 Glory divine was put away
Under the tent of flesh to stay,
No outward beauty to display;**

Lord, I remember Thee!

**3 Thou art a root from out dry ground,
Thou wast the Man of sorrows found,
Hated, despised by man around;**

Lord, I remember Thee!

**4 Gentle and lowly is Thy heart,
Willing to suffer all Thou art,
To God and man complaining not;**

Lord, I remember Thee!

**5 Thou as a man art tender, sweet,
Balanced in every way, complete,
Meal-offering to the Father meet;**

Lord, I remember Thee!

**6 Doing the Father's will Thy prize,
Never accepting Satan's lies,**

None like Thyself, so faithful, wise;

Lord, I remember Thee!

7 For Thine obedience to God's will,

Willing to suffer deathly ill,

E'en on the Cross my place to fill,

Lord, I remember Thee!

8 Therefore hath God exalted Thee,

Given Thee glory, majesty,

Heaven and earth will bow the knee;

O Lord, I worship Thee!