

## Week Five

### **Becoming Qualified to Inherit the Promised Land**

RS Hymns: 602

Scripture Reading: Deut. 1:8, 21; 4:1-2, 5-9, 20, 40; 8:6; 10:12-21

#### Outline

#### Day 1

- I. The book of Deuteronomy speaks of the kind of person who is qualified to inherit the promised land as the good land—1:8, 21:**
  - A. God's people need to match what God is—4:20, 40; 10:12-21:**
    - 1. The inheritors need to match the Giver of the inheritance so that He would be with them both in their living and in their fighting—1:8, 21; 4:1-2, 5-9.
    - 2. In order to match the Giver of the inheritance, we need to be holy as He is holy—Lev. 11:44; 19:2; 20:7; 1 Pet. 1:16.
  - B. Those who are qualified to inherit the good land know God's heart and God's government, love God, trust in God, fear God, subject themselves to God's ruling, mind the tender feelings of God, and live in the presence of God—Deut. 10:12; 6:5; 2 Cor. 10:13; Luke 6:36; Phil. 1:8.**
  - C. Christ is the One who supplies us, sustains us, and makes us those who love God, trust in God, fear God, subject ourselves to God's ruling, mind the tender feelings of God, and live in God's presence—Matt. 8:9; Luke 7:13; John 6:57; 14:6; 1 John 3:2.**

#### Day 2 & Day 3

- II. In His economy God has planned that we should do everything God requires of us—Matt. 5:18; 7:21; 12:50:**

- A. It is impossible for us to do anything for God by ourselves; we need another life—the divine life, the life of God—19:26; John 3:15; 1 John 5:13.**
- B. God wants us to do all of this not by ourselves but in Christ, by Christ, with Christ, through Christ, and by being one with Christ—John 6:57; 14:19; Phil. 4:13.**
- C. This means that we need to have a spiritual union, an organic union, with Christ—John 15:4-5; Rom. 12:5:**
  - 1. In order that we may enter into such a union with Christ, God wants us not only to believe in Christ but also to believe into Christ—John 3:15-16, 18.
  - 2. To believe into Christ is to have an organic union with Christ, becoming one spirit with Him—1 Cor. 6:17.
  - 3. In this union we are joined to Christ, we are one with Him, and we are in Him—John 15:4-5.
  - 4. Now as those who are one with Him and in Him, we need to do all that God requires by Christ and through Christ—Phil. 4:13.
  - 5. No longer should we live by ourselves and do things by ourselves, but we should live by Christ and do everything by Christ—John 6:57; 14:19.
- D. The crucial matter we need to realize is that God wants us to live, act, behave, work, and have our being in Christ, by Christ, with Christ, through Christ, and in oneness with Christ—Gal. 2:20; John 15:4-5, 7.**
- E. In fulfilling God’s requirements, we should not have any trust in ourselves; rather, we should learn to take God’s desire as our desire and take Him as our life and life supply—Eph. 4:20-21; John 11:25; 6:57.**

## **Day 4**

### **III. Moses charged the people of Israel to love God—Deut. 6:5; 10:12:**

- A. The word love implies affection, which is something very tender—v. 12:**
  - 1. God Himself has set an example of loving by setting His affection on His

people—v. 15.

2. We should love God by setting our affection on Him.

- B. **The love of God in 1 John 2:5 denotes our love toward God, which is generated by His love within us; God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers—4:19-21.**
- C. **In Deuteronomy 10:12 Moses spoke of loving God with all our heart and all our soul, and in 6:5 he commanded us to love God with all our heart, soul, and might (our physical strength); we love the Lord our God with all our being, that is, from our heart, through our soul, our mind, to our body—Mark 12:30.**
- D. **To love God (1 Cor. 2:9) means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life.**

#### **IV. Moses commanded the people of Israel to fear God—Deut. 14:23; 31:13:**

- A. **We all should fear God; we must have a proper fear of God—Prov. 1:7; 9:10; 1 Pet. 1:17; 2:17; 3:2, 16; 2 Cor. 7:1:**
  - 1. **This is a holy fear, that is, a healthy, serious caution that leads us to behave holily—Phil. 2:12.**
  - 2. **We should fear God and want to be separated, sanctified, unto Him as a holy people—Eph. 1:4; 5:27; Col. 1:22; 1 Thes. 5:23; 1 Pet. 1:16.**
  - 3. **To fear God is to submit to His authority—Matt. 28:18.**
  - 4. **Because God is severe toward those who are rebellious, we need to fear Him—Num. 12:1-12; 16:1-35.**

### **Day 5**

- B. **The lack of fearing God is terrible; it is the source of all kinds of lawlessness—1 John 3:4, footnote 2.**
- C. **“It is a fearful thing to fall into the hands of the living God” (Heb.**

**10:31), and “our God is also a consuming fire” (12:29):**

1. The living God whom we serve is not mocked—Gal. 6:7.
2. The history of the church proves that a Christian who does not fear God will not have a good ending; such a Christian will have a miserable ending.
3. If a believer is God-fearing, sooner or later he will be manifested by God; such was the case with Joseph, who was a God-fearing man and was enthroned—Gen. 41:38-44.

**V. The children of Israel were not only to keep God’s commandments but also to walk in His ways—Deut. 8:6; 10:12-21:**

**A. When we fear God, we will walk in God’s ways—8:6; Exo. 33:13:**

1. God’s ways are actually what God is—Psa. 103:7.
2. Whatever God is, is a way to us; for instance, God is love, and love is a way in which we walk—Rom. 8:4; Gal. 5:25; 1 John 4:8, 16.
3. To walk in God’s ways, therefore, is to live God, express God, manifest God, and magnify God—Rom. 2:4; 11:22; Titus 3:4-5; Phil. 1:20-21a.
4. We need to learn God’s ways—what God is and how He acts and behaves—Exo. 33:13.

## **Day 6**

**B. The God who is our way is Christ; to take Christ as our way is to live Him in what He is, and to live Him is to express Him, to manifest Him, and even to magnify Him—John 14:6; Phil. 1:20-21a.**

**C. In the New Jerusalem the river of water of life proceeding out of the throne of God and of the Lamb and flowing in the midst of the street indicates that God is both our life and our way—Rev. 22:1-2.**

**D. We take God as our life, and His life with His nature then becomes the way on which we walk—1 John 5:13; 2 Pet. 1:4.**

**VI. The children of Israel went forth in battle to fight against their enemies; today we also are in a war—Deut. 20:1-20:**

**A. In this war we are fighting for Christ and to remain in Christ.**

- B. If we would possess Christ and live in Christ as our land, we need to fight against the spiritual enemies—Col. 1:12; Eph. 3:8; 6:10-18.**
- C. As we are fighting, we need to realize that we are fighting for what God has given us; once the enemies have been defeated, the land will be cleared for our inheritance—Col. 1:12.**
- D. Actually, we are not the ones fighting, for God goes with us and fights for us—Deut. 20:3-4:**
  - 1. It is our duty to fight, but we cannot fulfill this duty by ourselves; we can fulfill our duty to fight only by faith in the Lord, that is, only by the Lord Himself as our life and life supply.
  - 2. We need to believe that the Lord has ordained us to fight and that He will fight for us—vv. 1-4.
  - 3. We should simply take His word and obey Him, knowing that the outcome depends on Him—1:30.

**VII. If we thoroughly study all these matters, we will know God better and also know what kind of person we should be, what kind of being we should have, and in what kind of way we should walk—4:20, 40:**

- A. We should walk before God and with God according to what God is—8:6.**
- B. Because we have God's life, we should learn of Him to be the same as He is; in order to do all the things that God requires, we need the divine life, the life that works with God for His people—John 3:15; 1 John 5:11-13; 2 Pet. 1:4; Matt. 5:48.**
- C. We can fulfill all of the Lord's requirements only by the divine life, the eternal life, which is the Triune God embodied in Christ (John 14:6; 1 John 5:11), who is realized as the life-giving Spirit—John 14:16-20; 1 Cor. 15:45b.**



## **WEEK 5 — DAY 1**

### **Morning Nourishment**

Deut. 1:21 See, Jehovah your God has set the land before you; go up, possess it, as Jehovah the God of your fathers has spoken to you. Do not fear, neither be dismayed.

Luke 6:36 Be full of compassion, even as your Father also is full of compassion.

1 Pet. 1:16 Because it is written, “You shall be holy because I am holy.”

It is required that God’s people respond to God with their love in a way that fits in with God’s governmental administration. The inheritors needed to match the Giver of the inheritance, so that He could be with them both in their living and in their fighting. This is not a requirement of the law but a condition requiring God’s people to match what God is. God is sanctified, and we also must be sanctified. In order to match the Giver of the inheritance, we need to be holy as He is holy. If we do not match God, He may be with us in our living, but He will not be with us in our fighting. (Life-study of Deuteronomy, p. 17)

### **Today’s Reading**

In the Bible the word holy should not be understood according to the natural concept. Some think that holiness is sinlessness. According to this concept, someone is holy if he does not sin. This thought is absolutely mistaken. Holiness is neither sinlessness nor perfection. Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things in His nature. Hence, He is holy; holiness is the distinct quality of His nature, as one of His attributes.

To be holy is to be separated unto God from everything other than God. It also means to be different, distinct, from all that is not God. Thus, we become not common but different. In the universe God alone is holy. He is different from everything and is distinct. Therefore, to be holy means to be

one with God in His distinction. You may be sinless and perfect, but if you are not one with God, you are not holy. When God gets into us, we are holy. When we get into God, we are more holy. And when we are mingled with God, we are most holy. We become holy by having God in us, we become more holy by being in God, and we become the holiest by being mingled, permeated, and saturated with God. This will eventually issue in the New Jerusalem, which is called the holy city (Rev. 21:2, 10), a city that not only belongs to God and is for God, but is filled with God, saturated with God, and one with God, a holy entity sanctified with God. (The Conclusion of the New Testament, pp. 86-87)

The book of Deuteronomy is a speaking supplementary to the book of Numbers, concerning what kind of man one should be to inherit the promised land as the good land. He should be one who loves God, fears God, subjects himself to God's ruling, minds the bowels of God, and lives in the presence of God. The principle of the New Testament is the same: God's salvation is unconditional, whereas the enjoyment of the riches in Christ is conditional, depending on man's loving Christ solely. Hence, the teaching in Deuteronomy is exactly the same as that in the New Testament. The expressions used in the teaching are different, but the essence of the teaching is the same.

When we hear about the kind of persons we must be to inherit the good land, we may feel that we cannot make it. If this is our feeling, we need to be reminded that the book of Deuteronomy is a book full of the word which is Christ. As the word, Christ is the One who sustains us and makes us those who love God, fear God, subject ourselves to God's ruling, mind the tender feelings of God, and live in God's presence. As long as we have a morning revival through the holy Word and have daily victory also through the Word, we will become those who are qualified to inherit the good land. (Life-study of Deuteronomy, pp. 16-17)

Further Reading: The Conclusion of the New Testament, msg. 9

## **WEEK 5 — DAY 2**

### **Morning Nourishment**

**Matt. 19:26** ...Jesus said to them, With men this is impossible, but with God all things are possible.

**John 15:5** I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

**1 John 5:13** I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.

Whenever the Lord asks us to do something for Him, He does not intend that we do that thing by ourselves....Trying to keep His commandment by our energy is an insult to God; it is abominable in His sight. If we try to do this, the Lord might say, "I do not ask you to do something for Me by your strength or ability, for you do not have the strength or the ability. What I ask you to do for Me, I want you to do by Me. Learn to have faith in Me, to trust in Me. I will do everything for you. I simply want you to participate in My operation. I want to do something in man and with man....If you cooperate with Me, I will be able to do what I desire to do." To do something for the Lord not by ourselves but by the Lord—this is pleasing to Him. (Life-study of Deuteronomy, p. 149)

### **Today's Reading**

Deep within us there is an evil thing. This evil thing, which may appear to be very good, is our desire to do the will of God and to carry out the will of God by ourselves. In God's view, this desire, despite its nice appearance, is actually abominable. We should never think that by ourselves we are able to do something for God. It is impossible for us to do anything for God by ourselves. We need another life—the divine life, the life of God. In order to have this life, we must be reborn, regenerated; that is, we need to be born of God. With our created life we cannot observe what God demands; we do not have the capacity to do God's will. Even if our mind is clear, our love is

balanced, and our will is strong, we still do not have the capacity to keep God's commandment or to do His will.

God wants us to express Him. But are we, in ourselves and by ourselves, able to express God? Certainly not! Just as a dog cannot express a bird, so we with our created life cannot express God. In order to express God, we must have the life of God. This life is the divine life, the eternal life. Actually, this life is the Triune God embodied in Christ, who is realized as the life-giving Spirit.

Although we have received the divine life, we are not accustomed to living by this life. We may never have had the thought of living by the divine life. Instead, we continue to trust in our old life. We may even pray for the improvement of the old life. In our prayer we may say, "Lord, You know how weak I am." The Lord may answer, "There is no need for you to tell Me that you are weak. I know that you are weak. You are not merely weak—you are dead. This is the reason I have given you another life. Why would you not live by this new life which I have given you?"

I do not have the confidence that anyone among us, including myself, knows how to live by the divine life...We may be clear that the book of Deuteronomy manifests God, exposes us, and unveils Christ as our life, our life supply, and our everything, but we may not put this knowledge into practice. Instead of living by the divine life, we may turn to the old life and ask the Lord Jesus to help us to improve ourselves.

In fulfilling God's requirements, we should not have any trust in ourselves. We need to learn to take the Lord's desire as our desire and say, "Lord, I desire what You desire. In carrying out Your desire, I do not have any trust in myself, for I am not able to do Your will. Lord, because I have no trust in myself and because I have no capacity to fulfill Your desire, I take You as my life and life supply." (Life-study of Deuteronomy, pp. 149-151)

Further Reading: Life-study of Deuteronomy, msgs. 2, 9, 21, 23

## **WEEK 5 — DAY 3**

### **Morning Nourishment**

**Matt. 7:21** Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

**John 3:15** That everyone who believes into Him may have eternal life.

**Phil. 4:13** I am able to do all things in Him who empowers me.

In His economy God has planned that man should do everything God requires of him. However, God does not want man to do all this by himself; He wants man to do this by Christ, in Christ, with Christ, through Christ, and by being one with Christ. This means that we need to have a spiritual union, an organic union, with Christ. In order that we may enter into such a union with Christ, God wants us not only to believe in Christ but to believe into Christ (John 3:15, 16, 18). To believe into Christ is to have an organic union with Christ, becoming one spirit with Him (1 Cor. 6:17b). In this union we are joined to Christ, we are one with Him, and we are in Him. Now as those who are one with Him and in Him, we need to do all that God requires by Christ and through Christ. No longer should we live by ourselves and do things by ourselves, but we should live by Christ and do everything by Christ. (Life-study of Deuteronomy, p. 41)

### **Today's Reading**

Because Paul had a thorough realization of this, he could declare, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" [Gal. 2:20]. Here Paul was saying, "I have died in Christ through His death, but now He lives in me through His resurrection. His living in me is entirely by His being the life-giving Spirit."...We all need to have the reality of Galatians 2:20, realizing that God does not want us to live for Him by ourselves but to live for Him by Christ, in Christ, with Christ, through Christ, and by being one with Christ. The crucial matter that we need to realize is

that God wants us to live, act, behave, work, and have our being in Christ, by Christ, with Christ, through Christ, and in oneness with Christ.

Every servant of the Lord should match Him. But in ourselves and by ourselves we can neither match Him nor serve Him. We are utterly lacking the capacity to do this. We are nothing, we have nothing, and we can do nothing. How can we match God or serve Him? As far as we are concerned, this is impossible, but it is possible through the Triune God embodied in the Son, who is realized as the Spirit. This Spirit is everywhere, yet He is embodied in the Bible for us to inhale that we may do all things in Christ and by Christ.

We should not try in ourselves to do anything for God. Rather, we should hate and reject our effort to serve God and match Him, for it is actually abominable in the sight of God. Yes, God wants us to fulfill His economy, but He does not want us to do this by ourselves. God's desire is that we cast ourselves aside, forget ourselves, and fulfill His economy by the Spirit, that is, by the realization of the Son, who is the embodiment of the Father. We should live, act, behave, work, and have our being by the very Christ who is the life-giving Spirit. Then it will be no longer we who live but Christ who lives within us.

In Romans 10:8 Paul refers to "the word of the faith which we proclaim." This word of faith includes repentance, returning to God, holding fast to God, and believing into the Triune God in order to have an organic union with Him and to live together with Him as one. Are you living? Are you behaving and working? To these questions we should be able to say, "Yes, I am living, behaving, and working, but I am doing this not in myself and by myself but in Christ and by Christ. I am living in the organic union with the Triune God." This is the Christian life, this is the church life, the Body, and, ultimately, this will be our life for eternity in the New Jerusalem. In the Christian life and in the church life, it is no longer we who live, but Christ lives in us. (Life-study of Deuteronomy, pp. 41, 43-44)

Further Reading: Life-study of Deuteronomy, msg. 5

## **WEEK 5 — DAY 4**

### **Morning Nourishment**

Deut. 6:5 And you shall love Jehovah your God with all your heart and with all your soul and with all your might.

10:12 And now, O Israel, what does Jehovah your God ask of you except that you fear Jehovah your God so that you would walk in all His ways and love Him and serve Jehovah your God with all your heart and with all your soul.

To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God. It is thus we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). Thus, we not only realize, but also experience, enjoy, and fully participate in these deep and hidden things of God. (Life-study of 1 Corinthians, p. 144)

### **Today's Reading**

Moses speaks [in Deuteronomy 10:12] of fearing God. We all must have a proper fear of God. However, it seems that today many people, claiming that they are free, do not fear anything or anyone, including God. This lack of fear is terrible; it is the source of all kinds of lawlessness. The young people should recognize that, according to God's ordination, there is authority in the family, in society, and in the church. In whatever we do, say, and think, we all need to fear God. He is observing us and knows where we are and what we are doing. Eventually, we will reap a harvest from what we sow, and we will eat the fruit of this harvest.

When we fear God, we will walk in His ways. God's ways are actually what God is. This means that whatever God is, is a way to us. God is love, and this love is a way in which we should walk. God "loves the sojourner,

giving him food and clothing. Therefore love the sojourner, for you were sojourners in the land of Egypt” (vv. 18b-19). One of God’s ways is to love sojourners, and we should walk in this way of God. Many sojourners are poor, lacking food and clothing. We need to love them and give them what they need. God is also holy, and His holiness is another way for our walk. Furthermore, God “does not regard persons and does not take bribes” (v. 17b), and we should take this as a way, not regarding persons and not receiving bribes. God also “executes justice for the orphan and the widow” (v. 18a), and we should walk in the way of His justice.

In Deuteronomy 10:12 Moses also charged the people to love God. This word love implies a great deal. For instance, it implies the matter of affection, which is something very tender. God Himself has set an example of loving by setting His affection on His people. Moses refers to this in verses 14 and 15. “Behold, heaven and the heaven of heavens belong to Jehovah your God, the earth and all that is in it. But on your fathers Jehovah set His affection to love them and to choose their seed after them, that is, you above all the peoples, as it is this day.” Now we should love God by setting our affection on Him.

In verse 12 Moses speaks of loving and serving God with all our heart and with all our soul. Our heart is linked to our spirit, for our conscience, which is of our spirit, is also a part of our heart. Thus, to love and serve God with all our heart and soul indicates that we love and serve Him also with our spirit. Furthermore, according to 6:5, we are to love Him also with all our might, that is, with our physical strength. Today, if we would serve God by practicing the new way, we need to serve with our spirit and with all our heart, with all our soul, and with all our strength. To visit people in order to get them saved and baptized and then to care for them afterward requires all our heart, soul, and strength. (Life-study of Deuteronomy, pp. 61-62)

Further Reading: Life-study of Deuteronomy, msg. 8

## WEEK 5 — DAY 5

### Morning Nourishment

Heb. 10:31 It is a fearful thing to fall into the hands of the living God.

12:29 For our God is also a consuming fire.

Gal. 6:7 Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap.

We must learn to fear the living God. We must not be loose; God is not mocked (Gal. 6:7)...God often lets the Gentiles be, but He is never loose with His children....He disciplines us so that we may partake of His holiness. The Bible says, "Whom the Lord loves He disciplines, and He scourges every son whom He receives" (Heb. 12:6), and it says that judgment begins from the house of God (1 Pet. 4:17). Hence, we must fear God. The apostle Paul says, "It is a fearful thing to fall into the hands of the living God," and "our God is also a consuming fire" (Heb. 10:31; 12:29). We belong to the living God. We should not think that He does not see when we are loose or that He does not hear the things we say. It is a fearful thing to fall into the hands of the living God. We must learn to fear Him.

The living God whom we serve is not mocked. He searches our intentions, thoughts, emotions, and everything about us; nothing can be kept hidden from Him. We must fear Him and know that He is a judging God and that judgment begins from His house. We must fear God in our intentions, thoughts, attitudes, living, and service because He is a living God who is not mocked. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 6-7)

### Today's Reading

[God] not only judges man's condition but also makes man's situation manifest. His judging is for manifesting, and He will make all things manifest (1 Cor. 3:13; Eph. 5:13; 1 Tim. 5:24)...His manifesting of all things proves that He is a living God. He does not overlook anything. Hence, we

must not remain in any condition that is incompatible with His nature.

If a man is God-fearing, sooner or later he will be manifested by God. It is not vain to fear God. He knows those who fear Him. In the Old Testament Joseph is an example. He feared God and dared not sin against God. Others falsely accused him and put him in prison (Gen. 39). Eventually, God came to make all things manifest. Joseph was manifested as a God-fearing man and was enthroned (41:38-44). God will manifest our faith and love toward Him. A brother who wants to make a show of his love for God will one day be exposed, that is, made manifest. If his intention is to make a show of his faith before men, God will make that manifest. Therefore, no one can pretend, for God will manifest whether he is wrong or right. Our God is the living God; He is not careless. If we know Him in this way, we will fear Him and trust Him. He is the Sovereign of the universe, and He has authority over all things in the universe. He is not loose and does not overlook anything. He is great as well as fine. There is not a matter that is so trivial as to escape His notice.

God makes things manifest according to His nature. He wants to be manifested as holiness, righteousness, light, and love. The Old Testament law portrays the nature of God. God judged His people in the Old Testament according to His law, that is, according to His nature. In order to manifest His nature, He must work on His people. He must be involved with our intentions, our thoughts, and our living and work lest we misrepresent Him. He will manifest whether we love Him, hate Him, fear Him, or mock Him. Our God is a great God, and yet He is broad. He is also very fine and not careless. He is bright, He is light, He is holy, and He is holiness. He wants us to be children of light, and He wants to be our God (Eph. 5:8; John 20:17). Every child of God must fear Him and be comforted by Him because He is the living God. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 7-8)

Further Reading: CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," ch. 1

## **WEEK 5 — DAY 6**

### **Morning Nourishment**

Deut. 8:6 Therefore keep the commandments of Jehovah your God, walking in His ways and fearing Him.

20:3-4 And he shall say to them, Hear, O Israel! You are drawing near to the battle against your enemies today. Do not let your heart fail; do not be afraid or alarmed or terrified of them. For it is Jehovah your God who goes with you to fight for you against your enemies, to save you.

The Lord Jesus said, “I am the way” (John 14:6). Since the Lord Jesus is the very God, this word indicates that God Himself is the way. To take what God is as our ways and to walk in these ways is to live God. When we take Christ as our way, we live Him in what He is. He is humble, and we should live in the way of humility. He is the One who always takes the cross, and we should walk in the way of the cross. To take Christ as our way is to live Him, and to live Him is to express Him, to manifest Him, and even to magnify Him. Hence, to walk in God’s ways is to live God, express God, manifest God, and magnify God. We should take God as our way and thus act as He acts. (Life-study of Deuteronomy, pp. 61-62)

### **Today’s Reading**

The vision of the New Jerusalem reveals that we should take God as our unique way. In the New Jerusalem there is just one street, which is of pure gold (Rev. 21:21), signifying that the nature of God is our way. The river of water of life proceeds out of the throne of God and of the Lamb and flows in the midst of the street (Rev. 22:1). This indicates that God is both our life and our way. We take God as our life, and His life with His nature then becomes the way in which we walk. Today we all should fear God and walk in His ways.

In ourselves we do not have the strength or the capacity to fight. If we trust in ourselves, we will not have any assurance that we will be victorious in the warfare. As we are fighting, we need to realize that we are fighting

for what God has given us. The good land has been given to us by God, but we still need to fight against the enemies. We should not only pray but also fight. Actually, we are not the ones fighting, for God goes with us and fights for us. Once the enemies have been defeated, the land will be cleared for our inheritance.

The principle with this fighting is the same principle that is found throughout the book of Deuteronomy. This principle is that God wants us to do certain things, but He does not want us to do these things by ourselves. It is our duty to fight, but we cannot fulfill this duty by ourselves. We can fulfill our duty to fight only by faith in the Lord. We need to believe that the Lord has ordained us to fight and that He will fight for us. We should simply take His word and obey Him, knowing that the outcome depends on Him. If we fulfill our duty in this way, the Lord will be pleased.

The whole church is an army, but not everyone has to join in the fighting. Whether or not we can participate in the fighting depends on our situation. Only those who do not have any kind of entanglement can join in the fighting. As they are fighting, they should have the assurance to say, "I am not the one fighting. The One who is fighting is the Lord in whom I trust."

Because we have God's life, we should learn of Him to be the same as He is. We need to learn to care for the interests of our brothers, the fellow members of the Body of Christ. We must also learn to be without mixture but pure in every way and in every aspect....Moreover, we should love the producing things and be careful not to lose the right to enter the congregation of the Lord. In order to do all these things, we need the divine life, the life that works with God for His people. If we thoroughly study all these matters, we will know God better and also know what kind of person we should be, what kind of being we should have, and in what kind of way we should walk. (Life-study of Deuteronomy, pp. 62, 149, 151, 159)

Further Reading: Life-study of Deuteronomy, msgs. 2-3, 8, 22-23, 28

**<< WEEK 5 — HYMN >>**

**Hymns, #499 Oh, what a life! Oh, what a peace**

Experience of Christ — As Life

**1 Oh, what a life! Oh, what a peace!**

**The Christ who's all within me lives.**

**With Him I have been crucified;**

**This glorious fact to me He gives.**

**Now it's no longer I that live,**

**But Christ the Lord within me lives.**

**2 Oh, what a joy! Oh, what a rest!**

**Christ now is being formed in me.**

**His very nature and life divine**

**In my whole being inwrought shall be.**

**All that I am came to an end,**

**And all of Christ is all to me.**

**3 Oh, what a thought! Oh, what a boast!**

**Christ shall in me be magnified.**

**In nothing shall I be ashamed,**

**For He in all shall be applied.**

**In woe or blessing, death or life,**

**Through me shall Christ be testified.**

**4 Oh, what a prize! Oh, what a gain!**

**Christ is the goal toward which I press.**

**Nothing I treasure, nor aught desire,**

**But Christ of all-inclusiveness.**

**My hope, my glory, and my crown**

**Is Christ, the One of peerlessness.**

**(Repeat the last two lines of each stanza)**

