

Message 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

- Deut 30:11 For this commandment which I am commanding you today, it is not too difficult for you, nor is it distant.
- Deut 30:12 It is not in heaven that you should say, Who will ascend to heaven for us and bring it to us to make us hear it and do it?
- Deut 30:13 Nor is it across the sea that you should say, Who will go across the sea for us and bring it to us to make us hear it and do it?
- Deut 30:14 But the word is very near to you, even in your mouth and in your heart, that you may do it.
- Rom 10:6 But the righteousness which is out of faith speaks in this way, Do not say in your heart, "Who will ascend into heaven?" that is, to bring Christ down;
- Rom 10:7 Or, "Who will descend into the abyss?" that is, to bring Christ up from the dead.
- Rom 10:8 But what does it say? "The word is near you, in your mouth and in your heart," that is, the word of the faith which we proclaim,
- Rom 10:9 That if you confess with your mouth Jesus as Lord and believe in your heart that God has raised Him from the dead, you will be saved;
- Deut 8:3 And He humbled you and let you go hungry and fed you the manna, which you had never known nor your fathers had ever known, so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah.
- Matt 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."
- Psa 119:1 Blessed are those whose way is perfect, / Who walk in the law of Jehovah.
- Psa 119:2 Blessed are those who keep His testimonies, / Who seek Him with all their heart.
- Psa 119:9 With what should a young man keep his way pure? / By guarding it according to Your word.
- Deut 27:1 And Moses, with the elders of Israel, commanded the people, saying, Keep the whole commandment which I am commanding you today.
- Deut 27:2 And in the day when you cross over the Jordan into the land which Jehovah your God is giving you, you shall erect for yourself large stones; and you shall coat them with plaster.
- Deut 27:3 And you shall write upon them all the words of this law when you cross over, in order that you may enter the land which Jehovah your God is giving you, a land flowing with milk and honey, as Jehovah, the God of your fathers, promised to you.
- Deut 27:4 And when you cross over the Jordan, you shall erect these stones, concerning which I am commanding you today, on Mount Ebal; and you shall coat them with plaster.
- Deut 27:5 And you shall build there an altar to Jehovah your God, an altar of stones; you shall not use an iron tool upon them;
- Deut 27:6 With unhewn stones you shall build the altar of Jehovah your God. Then you shall offer up burnt offerings upon it to Jehovah your God;
- Deut 27:7 And you shall sacrifice peace offerings and eat there, and you shall rejoice before Jehovah your God.
- Deut 27:8 Then you shall write upon the stones all the words of this law very clearly.

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):
- Exo 7:7 And Moses was eighty years old and Aaron eighty-three years old when they spoke to Pharaoh.

- Deut 2:14 And the time that we spent in going from Kadesh-barnea until we crossed over the brook Zered was thirty-eight years, until all the generation of the men of war was consumed from the midst of the camp, as Jehovah had sworn to them.
- Deut 8:6 Therefore keep the commandments of Jehovah your God, walking in His ways and fearing Him.
- Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
- Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
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.
- Deut 1:25 And in their hands they took some of the fruit of the land, and they brought it down to us. And they brought word back to us and said, It is a good land which Jehovah our God is giving us.
- Deut 1:26 Yet you would not go up. Rather you rebelled against the word of Jehovah your God;
- Deut 1:28 Where shall we go up? Our brothers have made our hearts melt, saying, The people are greater and taller than we; the cities are big and fortified up to heaven; and furthermore we have seen the children of the Anakim there.
- Deut 1:35 Not one of these men, this evil generation, shall by any means see the good land which I have sworn to give to your fathers,
- Deut 1:36 Except Caleb the son of Jephunneh; he shall see it. And to him I will give the land on which he has trodden, and to his children, because he has fully followed Jehovah.
- Deut 1:37 With me also Jehovah was angry on your account, saying, You also shall not enter there;
- Deut 1:38 Joshua the son of Nun, who attends to you, he shall enter there. Strengthen him, for it is he who will cause Israel to inherit it.
- Deut 1:39 Moreover your little ones, who you said would be prey, and your children, who this day do not know good and evil, they shall enter there. And to them I will give it, and they will possess it.
- Deut 9:23 And when Jehovah sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you, you rebelled at the word of Jehovah your God and did not believe Him and did not listen to His voice.
- 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.
- Heb 3:16 For who provoked Him when they heard? Indeed was it not all who came out of Egypt by Moses?
- Heb 3:17 And with whom was He displeased for forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?
- Heb 3:18 And to whom did He swear that they should not enter into His rest, except to the disobedient?
- Heb 3:19 And we see that they were not able to enter in because of unbelief.
- Heb 4:2 For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.
- Heb 4:6 Since therefore it remains that some should enter into it and those who formerly had the good news announced to them did not enter because of disobedience,
- Heb 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.
- 2 Cor 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

Rom 10:17 So faith comes out of hearing, and hearing through the word of Christ.

Acts 6:5a And the word pleased all the multitude; ...

Num 13:25 And they returned from spying out the land at the end of forty days.

Num 13:26 And they proceeded to come to Moses and to Aaron and to the whole assembly of the children of Israel, to the wilderness of Paran, to Kadesh; and they brought back word to them and to the whole assembly, and showed them the fruit of the land.

Num 13:27 And they told him and said, We came to the land into which you sent us; and it indeed flows with milk and honey, and this is its fruit.

Num 13:28 However, the people who dwell in the land are strong, and the cities are fortified and very large; and we also saw the descendants of Anak there.

Num 13:29 The Amalekites dwell in the land of the Negev, and the Hittites and the Jebusites and the Amorites dwell in the hill country, and the Canaanites dwell by the sea and along the Jordan.

Num 13:30 But Caleb quieted the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it.

Num 13:31 But the men who went up with him said, We are not able to go up against the people, for they are stronger than we.

Num 13:32 And they brought to the children of Israel an evil report of the land which they had spied out, saying, The land, through which we have gone to spy it out, is a land that eats up its inhabitants; and all the people that we saw in it are men of great size.

Num 13:33 And there we saw the Nephilim (the descendants of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight.

Num 14:4 And they said one to another, Let us appoint a captain, and let us return to Egypt.

Num 14:5 Then Moses and Aaron fell on their faces before the whole congregation of the assembly of the children of Israel.

Num 14:6 And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who spied out the land, tore their clothes.

Num 14:7 And they spoke to the whole assembly of the children of Israel, saying, The land through which we passed to spy out is an exceedingly good land.

Num 14:8 If Jehovah is pleased with us, He will bring us into this land and give it to us; a land which flows with milk and honey.

Num 14:9 Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them.

Num 14:10 But the whole assembly said to stone them with stones. Then the glory of Jehovah appeared in the Tent of Meeting to all the children of Israel.

Num 32:11 Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land which I swore to give to Abraham, to Isaac, and to Jacob, because they have not fully followed Me;

Num 32:12 Except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, because they have fully followed Jehovah.

Josh 14:6 Then the children of Judah approached Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said to him, You know the word that Jehovah spoke to Moses the man of God concerning me and concerning you in Kadesh-barnea.

Josh 14:7 I was forty years old when Moses the servant of Jehovah sent me out from Kadesh-barnea to spy out the land; and I returned such a word to him as was genuinely upon my heart.

Josh 14:8 However my brothers who went up with me made the people's heart melt, but I fully followed Jehovah my God.

Josh 14:9 And Moses swore on that day, saying, Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, for you have fully followed Jehovah my God.

Josh 14:10 And now, look, Jehovah has kept me alive, as He said, for these forty-five years, since the time Jehovah spoke this word to Moses while Israel walked through the wilderness. And now, look, today I am eighty-five years old.

Josh 14:11 Today I am still as strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in.

Josh 14:12 Now therefore give me this hill country, of which Jehovah spoke on that day, for you heard on that day that the Anakim were there with great fortified cities. It may be that Jehovah will be with me, and I will dispossess them, as Jehovah said.

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.

1 Cor 10:5 But with most of them God was not well pleased, for they were strewn along in the wilderness.

1 Cor 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

1 Cor 10:10 Neither murmur, just as some of them murmured and perished by the destroyer.

1 Cor 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

Deut 1:27 And you murmured in your tents and said, Because Jehovah hates us, He has brought us out from the land of Egypt to deliver us into the hands of the Amorites in order to destroy us.

Num 14:1 Then the whole assembly lifted up their voice and cried, and the people wept that night.

Num 14:2 And all the children of Israel murmured against Moses and against Aaron; and the whole assembly said to them, If only we had died in the land of Egypt! Or if only we had died in this wilderness!

Num 14:3 And why does Jehovah bring us into this land to fall by the sword? Our wives and our little ones will become plunder. Would it not be better for us to return to Egypt?

Num 14:4 And they said one to another, Let us appoint a captain, and let us return to Egypt.

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

Phil 2:14 Do all things without murmurings and reasonings

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.

Deut 4:25 When you have brought forth children and grandchildren and have languished in the land, and you have spoiled yourselves by making an idol, the form of anything, and have done that which is evil in the sight of Jehovah your God so as to anger Him;

Rev 3:15 I know your works, that you are neither cold nor hot; I wish that you were cold or hot.

Rev 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.

Rev 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,

Rev 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

Rev 3:19 As many as I love I rebuke and discipline; be zealous therefore and repent.

Rev 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

- Rev 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.
- Rev 3:22 He who has an ear, let him hear what the Spirit says to the churches.
- Deut 34:7 And Moses was a hundred and twenty years old when he died; his eye was not dim, nor had his freshness left him.

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.

- Exo 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.
- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,
- Col 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

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.
- 1 Cor 3:1 And I, brothers, was not able to speak to you as to ¹spiritual men, but as to fleshly, as to infants in Christ.
- Note 1 A spiritual man is one who does not behave according to the flesh or act according to the soulish life but lives according to the spirit, that is, his spirit mingled with the Spirit of God. Such a man is dominated, governed, directed, moved, and led by such a mingled spirit.
- 1 Cor 3:6 I planted, Apollos watered, but God caused the growth.
- 1 Cor 3:7 So then neither is he who plants anything nor he who waters, but God who causes the growth.
- 1 Cor 3:8 Now he who plants and he who waters are one, but each will receive his own reward according to his own labor.
- 1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.
- 1 Cor 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
- 1 Cor 10:3 And all ate the same spiritual food,
- 1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
- 1 Cor 10:5 But with most of them God was not well pleased, for they were strewn along in the wilderness.
- 1 Cor 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.
- 1 Cor 10:7 Neither become idolaters, as some of them did; as it is written, "The people sat down to eat and drink, and stood up to play."
- 1 Cor 10:8 Neither let us commit fornication, as some of them committed fornication, and there fell in one day twenty-three thousand.
- 1 Cor 10:9 Neither let us test Christ, as some of them tested Him and were destroyed by the serpents.
- 1 Cor 10:10 Neither murmur, just as some of them murmured and perished by the destroyer.
- 1 Cor 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.
- 1 Cor 10:12 So then let him who thinks he stands take heed lest he fall.

- 1 Cor 10:13 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.
- 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.
- 2 Cor 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- 2 Cor 4:15 For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God.
- 2 Cor 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
- 2 Cor 8:1 Furthermore we make known to you, brothers, the grace of God which has been given in the churches of Macedonia,
- 2 Cor 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.
- 2 Cor 9:8 And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work;
- 2 Cor 9:14 While in petition on your behalf they also long after you on account of the surpassing grace of God upon you.
- 2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- 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.
- 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
- E. Transformation is the inward metabolic process in which God works to spread His divine life and nature throughout every part of our being, particularly our soul, bringing Christ and His riches into our being as our new element and causing our old, natural element to be gradually discharged—3:18; Rom. 12:2.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- F. By the Lord's mercy and grace, since we have come into the Lord's recovery, a metabolic change is taking place within us; this is the experience of being renewed for our growth in life and transformation in life to usher us into the enjoyment of Christ as our good land for God's building and kingdom.

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:

Rom 10:6 But the righteousness which is out of faith speaks in this way, Do not say in your heart, "Who will ascend into heaven?" that is, to bring Christ down;

Rom 10:7 Or, "Who will descend into the abyss?" that is, to bring Christ up from the dead.
 Rom 10:8 But what does it say? "The word is near you, in your mouth and in your heart," that is, the word of the faith which we proclaim,
 Rom 10:9 That if you confess with your mouth Jesus as Lord and believe in your heart that God has raised Him from the dead, you will be saved;
 Deut 30:11 For this commandment which I am commanding you today, it is not too difficult for you, nor is it distant.
 Deut 30:12 It is not in heaven that you should say, Who will ascend to heaven for us and bring it to us to make us hear it and do it?
 Deut 30:13 Nor is it across the sea that you should say, Who will go across the sea for us and bring it to us to make us hear it and do it?
 Deut 30:14 But the word is very near to you, even in your mouth and in your heart, that you may do it.
 John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
 Rev 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.
 Deut 8:3 And He humbled you and let you go hungry and fed you the manna, which you had never known nor your fathers had ever known, so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah.
 2 Tim 3:16a All Scripture is God-breathed ...

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:

Deut 30 be omitted.

Deut 30:12 It is not in heaven that you should say, Who will ascend to heaven for us and bring it to us to make us hear it and do it?

Deut 30:11 For this commandment which I am commanding you today, it is not too difficult for you, nor is it distant.

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.

Deut 30:13 Nor is it across the sea that you should say, Who will go across the sea for us and bring it to us to make us hear it and do it?

Rom 10:7 Or, "Who will descend into the abyss?" that is, to bring Christ up from the dead.

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Acts 2:27 Because You will not abandon my soul to Hades, nor will you permit Your Holy One to see corruption.

Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?)

2. *To bring Christ down* refers to Christ's incarnation; *to bring Christ up from the dead* refers to Christ's resurrection; Christ was incarnated and crucified by coming down from heaven and was resurrected by coming up from Hades (the abyss)—Rom. 10:6-7.

Rom 10:6 But the righteousness which is out of faith speaks in this way, Do not say in your heart, "Who will ascend into heaven?" that is, to bring Christ down;

Rom 10:7 Or, "Who will descend into the abyss?" that is, to bring Christ up from the dead.

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.

Deut 30:11 For this commandment which I am commanding you today, it is not too difficult for you, nor is it distant.

Deut 30:12 It is not in heaven that you should say, Who will ascend to heaven for us and bring it to us to make us hear it and do it?

Deut 30:13 Nor is it across the sea that you should say, Who will go across the sea for us and bring it to us to make us hear it and do it?
 Deut 30:14 But the word is very near to you, even in your mouth and in your heart, that you may do it.
 Rom 10:6 But the righteousness which is out of faith speaks in this way, Do not say in your heart, "Who will ascend into heaven?" that is, to bring Christ down;
 Rom 10:7 Or, "Who will descend into the abyss?" that is, to bring Christ up from the dead.
 Rom 10:8 But what does it say? "The word is near you, in your mouth and in your heart," that is, the word of the faith which we proclaim,
 Rom 10:9 That if you confess with your mouth Jesus as Lord and believe in your heart that God has raised Him from the dead, you will be saved;
 John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
 1 Cor 15:45b ... the last Adam became a life-giving Spirit.

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.

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
 Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
 Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."

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.

B. Deuteronomy 8:3 says that “man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah”; in Matthew 4:4 *everything* is replaced by *every word*, referring to the law, the commandments, the statutes, and the ordinances as the words that proceed out of the mouth of God:

Deut 8:3 And He humbled you and let you go hungry and fed you the manna, which you had never known nor your fathers had ever known, so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah.

Matt 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through 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.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

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.

Deut 6:1 Now this is the commandment, the statutes and the ordinances, which Jehovah your God has commanded me to teach you, that you may do them in the land into which you are crossing over to possess;

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

Deut 6:6 And these words, which I command you today, shall be upon your heart;

Deut 6:7 And you shall repeat them to your children, and speak about them when you sit in your house and when you journey on the way, and when you lie down and when you rise up;

Deut 6:8 And you shall bind them on your hand as a sign, and they shall be as frontlets between your eyes;

Deut 6:9 And you shall write them on the doorposts of your house and on your gates.

Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ ...

4. God was leading His people into the good land, a type of Christ, by Christ, and He was sustaining them on their way to the good land also by Christ, who is everything that proceeds out through the mouth of God; every word in Deuteronomy is the very Christ, who is now the word of God for us to receive as our life and life supply—Psa. 119:1, 9 and footnotes 1¹ and 9¹.

Psa 119:1 Blessed are those whose way is perfect, / Who walk in the ¹law of Jehovah.

Note 1 The word law is used twenty-five times in this psalm (vv. 1, 18, etc.). A number of different synonyms for law are also used, including testimony (once, in v. 88), testimonies (twenty-two times, in vv. 2, 14, etc.), word (thirty-six times, in vv. 9, 11, etc.), words (six times, in vv. 57, 103, etc.; cf. Exo. 34:28, lit.), commandment (once, in v. 96), commandments (twenty-one times, in vv. 6, 10, etc.), statutes (twenty-two times, in vv. 5, 8, etc.), ordinances (seventeen times, in vv. 7, 13, etc.), judgments (three times, in vv. 75, 120, 137), and precepts (twenty-one times, in vv. 4, 15, etc.). All these terms from law to precepts consummate in the way (four times, in vv. 14, 27, 32, 33) or ways (three times, in vv. 3, 15, 37), signifying Christ as the way of God for His people (John 14:6). Psalm 119 is a psalm of 176 verses describing Christ, who is the reality of the law, the commandments, the ordinances, the statutes, the precepts, and the judgments.

Psa 119:9 With what should a young man keep his way pure? / By guarding it according to Your ¹word.

Note 1 Christ is the reality of the law in the sense of its being not only the testimony of God but also the word of God. In total, He is the Word of God (John 1:1; Rev. 19:13b). The words of this psalm are the written words of God, but Christ is the living Word of God breathed out by God (2 Tim. 3:16a). The written words are the letters, but the living Word is the Spirit (John 6:63; Eph. 6:17), who is the reality of the letters. The law is the person of Christ, and the person of Christ is the Spirit (1 Cor. 15:45; 2 Cor. 3:17). 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.

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.

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

- Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
 Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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):

- John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
- 1 John 5:6 This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
 Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
- 1 Cor 15:45b So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- Psa 119:9 With what should a young man keep his way pure? / By guarding it according to Your ¹word.
- Note 1 Christ is the reality of the law in the sense of its being not only the testimony of God but also the word of God. In total, He is the Word of God (John 1:1; Rev. 19:13b). The words of this psalm are the written words of God, but Christ is the living Word of God breathed out by God (2 Tim. 3:16a). The written words are the letters, but the living Word is the Spirit (John 6:63; Eph. 6:17), who is the reality of the letters. The law is the person of Christ, and the person of Christ is the Spirit (1 Cor. 15:45; 2 Cor. 3:17). 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.
- A. As God’s living word, the law functions to minister the living God to His seekers—vv. 2, 88.
 Psa 119:2 Blessed are those who keep His testimonies, / Who seek Him with all their heart.
 Psa 119:88 Enliven me according to Your lovingkindness, / And I will keep the testimony of Your mouth.
- B. As God’s living word, the law functions to dispense God Himself as life and light into those who love the law—vv. 25, 50, 107, 116, 130, 154.
 Psa 119:25 My soul clings to the dust; / Enliven me according to Your word.
 Psa 119:50 This is my comfort in my affliction, / For Your word has enlivened me.
 Psa 119:107 I have been greatly afflicted; / O Jehovah, enliven me according to Your word.
 Psa 119:116 Uphold me according to Your word that I may live, / And do not let me be ashamed of my hope.
 Psa 119:130 The opening of Your words gives light, / Imparting understanding to the simple.
 Psa 119:154 Plead my case, and redeem me; / Enliven me according to Your word.
- C. As God’s living word, the law functions to restore man’s soul and make man’s heart joyous—19:7-8.
 Psa 19:7 The law of Jehovah is perfect, / Restoring the soul; / The testimony of Jehovah is faithful, / Making the simple wise;
 Psa 19:8 The precepts of Jehovah are right, / Making the heart joyous; / The commandment of Jehovah is clear, / Enlightening the eyes;
- D. As God’s living word, the law functions to bring salvation—119:41, 170.
 Psa 119:41 May Your lovingkindness also come to me, O Jehovah, / Your salvation according to Your word.
 Psa 119:170 Let my supplication come before You; / Deliver me according to Your word.

- E. As God's living word, the law functions to strengthen (v. 28), comfort (v. 76), and nourish us (v. 103).
Psa 119:28 My soul melts because of grief; / Strengthen me according to Your word.
Psa 119:76 Let Your lovingkindness, I beseech You, be my comfort, / According to Your word to Your servant.
Psa 119:103 How sweet are Your words to my taste! / Sweeter than honey to my mouth!
- F. As God's living word, the law functions to uphold us, keep us safe, and cause us to hope—vv. 116-117, 49.
Psa 119:116 Uphold me according to Your word that I may live, / And do not let me be ashamed of my hope.
Psa 119:117 Hold me up that I may be safe, / And I will regard Your statutes continually.
Psa 119:49 Remember the word to Your servant / In which You have made me hope.
- G. As God's living word, the law causes us to enjoy God as our portion—v. 57.
Psa 119:57 Jehovah is my portion; / I have promised to keep Your words.
- H. As God's living word, the law causes us to enjoy God's countenance (v. 58) and the shining of His face (v. 135).
Psa 119:58 I entreated Your favor with my whole heart; / Be gracious to me according to Your word.
Psa 119:135 Cause Your face to shine on Your servant, / And teach me Your statutes.
- 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).
Psa 119:114 You are my hiding place and my shield; / In Your word do I hope.
Psa 119:175 Let my soul live, and it will praise You; / And let Your ordinances help me.
Psa 119:65 You have dealt well with Your servant, / O Jehovah, according to Your word.
- J. As God's living word, the law functions to make us wise and give us understanding—vv. 98-99.
Psa 119:98 Your commandments make me wiser than my enemies, / For they are always with me.
Psa 119:99 I have more insight than all my teachers, / For Your testimonies are my musing.
- K. As God's living word, the law functions to give us proper discernment and knowledge—v. 66.
Psa 119:66 Teach me proper discernment and knowledge, / For I believe in Your commandments.
- L. As God's living word, the law functions to keep us from sinning and from every evil way—vv. 11, 101.
Psa 119:11 In my heart I have treasured up Your word / That I might not sin against You.
Psa 119:101 I have withheld my feet from every evil way, / That I might keep Your word.
- 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.
Psa 119:165 There is great peace for those who love Your law, / And there is no occasion of stumbling for them.
Psa 119:133 Establish my footsteps in Your word, / And do not let any iniquity have dominion over me.
- 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.
Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
Phil 1:21a For to me, to live is Christ and to die is gain.

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:

- Deut 27:1 And Moses, with the elders of Israel, commanded the people, saying, Keep the whole commandment which I am commanding you today.

- Deut 27:2 And in the day when you cross over the Jordan into the land which Jehovah your God is giving you, you shall erect for yourself large stones; and you shall coat them with plaster.
- Deut 27:3 And you shall write upon them all the words of this law when you cross over, in order that you may enter the land which Jehovah your God is giving you, a land flowing with milk and honey, as Jehovah, the God of your fathers, promised to you.
- Deut 27:4 And when you cross over the Jordan, you shall erect these stones, concerning which I am commanding you today, on Mount Ebal; and you shall coat them with plaster.
- Deut 27:5 And you shall build there an altar to Jehovah your God, an altar of stones; you shall not use an iron tool upon them;
- Deut 27:6 With unhewn stones you shall build the altar of Jehovah your God. Then you shall offer up burnt offerings upon it to Jehovah your God;
- Deut 27:7 And you shall sacrifice peace offerings and eat there, and you shall rejoice before Jehovah your God.
- Deut 27:8 Then you shall write upon the stones all the words of this law very clearly.

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.

Deut 27:6 With unhewn stones you shall build the altar of Jehovah your God. Then you shall offer up burnt offerings upon it to Jehovah your God;

Deut 27:7 And you shall sacrifice peace offerings and eat there, and you shall rejoice before Jehovah your God.

Psa 43:4 And I will go to the altar of God, / To God my exceeding joy; / And I will praise You with the harp, / O God, my God.

Psa 43:5 Why are you cast down, O my soul? / And why are you disquieted within me? / Hope in God, for I will yet praise Him, / The salvation of my countenance and my God.

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.

1 Pet 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the spirit;

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the ³Spirit through faith.

Note 3 This verse indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ. The Spirit is the compound Spirit, as mentioned in note 52, and actually is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension that we may receive Him as our life and our everything. This is the focus of the gospel of God.

The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ (see Col. 1:12 and note 2). Since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy.

Study Questions

In addition to reviewing the entire outline, make sure that you answer the following important questions:

1. If we are going to fully possess Christ as the good land, what three major things must we beware of?
2. How can the two generations be interpreted not only in a literal sense but also in a typological sense?
3. How does Paul, in Romans 10:6-9, apply the word spoken by Moses in Deuteronomy 30:11-14 to Christ? (note: this is a very important point in the message.)
4. How can we have the law as God's living word, and in what ways does this living word function?
5. How do the stone monuments, the altar, and the offerings (at the entry of the good land) all typify Christ?