

HWMR - CRYSTALLIZATION STUDY OF DEUTORONOMY VOLUME 1, Week 1**The Intrinsic Significance of Deuteronomy - a Book Concerning Christ**

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

Deuteronomy 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.
Deuteronomy 27:1	And Moses, with the elders of Israel, commanded the people, saying, Keep the whole commandment which I am commanding you today.
Deuteronomy 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.
Deuteronomy 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.
Deuteronomy 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.
Deuteronomy 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;
Deuteronomy 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;
Deuteronomy 27:7	And you shall sacrifice peace offerings and eat there, and you shall rejoice before Jehovah your God.
Deuteronomy 27:8	Then you shall write upon the stones all the words of this law very clearly.
Deuteronomy 30:11	For this commandment which I am commanding you today, it is not too difficult for you, nor is it distant.
Deuteronomy 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?
Deuteronomy 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?
Deuteronomy 30:14	But the word is very near to you, even in your mouth and in your heart , that you may do it.
Romance 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;
Romance 10:7	Or, " Who will descend into the abyss? " that is, to bring Christ up from the dead.
Romance 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,
Romance 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;
Matthew 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."
Psalms 119:1	Blessed are those whose way is perfect, / Who walk in the law of Jehovah.
Psalms 119:2	Blessed are those who keep His testimonies, / Who seek Him with all their heart.
Psalms 119:9	With what should a young man keep his way pure? / By guarding it according to Your word.

Day 1**I. Deuteronomy is a **concluding word** of the law and gives an **all-inclusive conclusion** to the Pentateuch, the first five books of the Bible, which were written by Moses:**

- A. *Deuteronomy* means, "second law" and thus signifies a **respeaking**, a **repeated speaking**, of the **divine law**.
- B. The law was given through Moses the first time when he was eight years old (Exo. 7:7); forty years later, after the first generation, with the exception of Caleb and Joshua, had died out, the law was spoken again to the children of Israel, this time to the **second generation, the generation that was ready to enter into the good land and possess it**. (Deut. 2:14; 8:6-10):
 1. If we are going to **fully possess Christ as the good land**, we must beware of having an **evil heart of unbelief** -- 1:25-26, 28, 35-39; 9:23; Heb. 3:12, 16-19; 4:2, 6; 11:1; cf. 2 Cor. 4:13; Gal. 3:2, 5; Rom. 10:17; Acts 6:5a; num. 13:25-33; 14:4-10; 32:11-12; Josh. 14:6-12.
 2. If we are going to **fully possess Christ as the good land**, we must beware of **murmurings (discontented) and secret mutterings, grumbings, and complaining** -- 1 Cor. 10:5-6, 10-11; Deut. 1:27; Num. 14:1-4; Psa. 106:25; Phil. 2:14.
 3. If we are going to **fully possess Christ as the good land**, we must beware of **languishing** in the land; the word *languish* implies the loss of spiritual freshness and the blunting of original impressions, produced by force of custom, or long residence in the same spot -- Deut. 4:25; Rev. 3:15-22; Deut. 34:7.

Day 2

- 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.

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

- A. Paul's intention in writing 1 Corinthians was to help the saints experience the **dying out** of the **old man** and the **growing up** of the **new man**-- 3:1 and footnote 1¹, 6-9; 5:7; 10:3-13.
- B. The **good land** in 2 Corinthians typifies **Christ Himself** as the very embodiment of the processed Triune God given to us as the divine grace for our enjoyment -- 1:12; 4:15; 6:1; 8:1,9; 9:8, 14; 12:9; 13:14.
- C. We need to be those who **grow in life** to eliminate the old generation and to be renewed in our mind, emotion and will for our transformation; **transformation** is the dying out of the old man and the growing up of the new man.
- D. God's economy is to have our **old man** (the outer man) **consumed** and our **new man** (the inner man) **renewed** day by day -- 4:16.
- E. **Transformation** is the inward metabolic process in which God works to spread His divine life and nature throughout every part of our being, particularly our soul, **bringing Christ and His riches into our being as our new element** and causing our old, natural element to be gradually discharged -- 3:18; Rom. 12:2.
- F. By the Lord's mercy and grace, since we have come into the Lord's recovery, **a metabolic change is taking place within us**; this is the experience of being renewed for our growth in life and transformation in life to usher us into the enjoyment of Christ as our good land for God's building and kingdom.

Day 3

III. In Romans 10:6-9 Paul applies the word spoken by Moses in Deuteronomy 30:11-14 to Christ, indicating that the commandment, which is the word of God (vv. 11, 14), is Christ as the Word (John 1:1; Rev. 19:13), who, as the breath that proceeds out of God's mouth (cf. Deut. 8:3; 2 Tim. 3:16a), is in our heart and in our mouth:

- A. In Deuteronomy 30 the *it* in verse 12 refers to the commandment in verse 11; the commandment of God is the word, and **Christ is the unique word of God**:
- 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.
 - 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.
 - 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.
 - 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 **new**, 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.
 - 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, *judgements* are **synonyms** of Christ.

Day 4

- B. Deuteronomy 8:3 says that "man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah"; in Matthew 4:4 *everything* is replaced by *every word*, referring to the **law**, the **commandments**, the **statutes**, and the **ordinances** as the word that proceed out of the mouth of God:
- In Deuteronomy the laws, the commandments, the statutes, and the ordinances are all **God's word**, and the totality, the aggregate, of God's words 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**.
 - 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.
 - 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. 3:9-21a.
 - 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.
 - Because the **Scriptures are the breathing out of God**, the exhaling of God (2 Tim. 3:16), **we should inhale the Scriptures by receiving the word of God by means of all prayer** (Eph. 6:17-18); as we are teaching the Bible, we should be exhaling God into people.

Day 5

IV. If we take every part of the law - all the commandments, ordinances, statutes, precepts, and judgements-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; Psalms 119:9 and footnote 9):**

- A. As **God's living word**, the law functions to **minister the living God to His seekers** -- vv. 2, 88.
- B. As **God's living word**, the law functions to **dispense God Himself as life and light into those who love the law** - vv. 25, 50, 107, 116, 130, 154.
- C. As **God's living word**, the law functions to **restore man's soul and make man's heart joyous** -- 19:7-8.
- D. As **God's living word**, the law functions to **bring salvation** -- 119:41, 170.
- E. As **God's living word**, the law functions to **strengthen** (v. 28), **comfort** (v. 76), and **nourish** us (v. 103).
- F. As **God's living word**, the law functions to **uphold us, keep us safe, and cause us to hope** -- vv. 116-117, 49.
- G. As **God's living word**, the law causes us to **enjoy God as our portion** -- v. 57.
- H. As **God's living word**, the law causes us to **enjoy God's countenance** (v. 58) and the **shining of His face** (v. 135).
- I. As **God's living word**, the law causes us to **enjoy God as our hiding place and shield** (vv. 175, 65).
- J. As **God's living word**, the law functions to **make us wise and give us understanding** -- vv. 98-99.
- K. As **God's living word**, the law functions to **give us proper discernment and knowledge** -- v. 66.
- L. As **God's living word**, the law functions to **keep us from sinning and from every evil way** -- vv. 11, 101.
- M. As **God's living word**, the law **keeps us from stumbling** (v. 165), **establishes our footsteps**, and **causes us to overcome iniquity** -- v. 133.
- N. If we long God, humble ourselves, and regard the law as His living word through which we contact Him and abide in Him, the **law will become a channel through which the divine life and substance are conveyed to us for our supply and nourishment**; being infused with God's substance through the law as God's word, we will become one with God in life, nature, and expression and will spontaneously live a life that expresses God and corresponds to His law -- Rom. 8:4; Phil. 1:21a.

Day 6

V. The scene at the entry of the good land portrayed in Deuteronomy 27:1-8 includes the stone **monuments, the **altar**, and the **offerings**; all these items typify Christ:**

- A. The law written on the **monuments was a portrait of God Himself**; hence, the monuments signify that **Christ as the living portrait of God and the embodiment of God** was standing before the people to make requirements of them according to what He is.
- B. Right beside the stones containing the inscription 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; Psalms 43:4-5.
- C. The offerings burned on the altar as **sacrifices for God's satisfaction** also signify Christ **as the One who meets and satisfies all God's requirements**; thus, the requiring God Himself came in incarnation to be our Redeemer and our Substitute as the fulfilling One.
- D. This wonderful scene shows that it is through the **requiring God**, the **cross of Christ**, and Christ Himself as the **offerings**, not by our endeavoring in ourselves, that we enter into Christ, our good land, and **receive all the blessing 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.

GOD CALLING YOUNG PEOPLE TO TURN THE AGE

We must also see that all the persons who were called by God to carry out His up-to-date move were **young men**. This does not mean that God would not use an older person or that God does not love the older ones. But the Scriptures reveal that **all the persons who were called by God were young ones**. You may think that Moses was called by God when he was eighty years old. But you have to realize that Moses had something divine working within him even before he was forty. From his very youth, he had something to do with God. When he was eighty, that was not the first time God came to him. God came to him when he was young (Acts 7:20-29). You may point out that Abraham was seventy-five years old when he was called by God (Gen. 12:1-4). But if you read the Scriptures carefully, you will see that Abraham was seventy-five years old when his father Terah died in Haran (11:32). Acts 7:2 tells us that "the God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran." The first time God called Abraham was while his father was still alive, and the second call came after his father had died. Therefore, the first time God came to Abraham was quite earlier than when he was seventy-five years of age. On the other hand, we have to realize that at Abraham's time, a man who was seventy-five years old was still quite young. I would not say that God would never call an older person, but the Bible and church history show that most of the time God has a new move with young people.

God calls young people to carry out His move because, generally speaking, **young people are not set, settled, or occupied**. With an older person everything is usually set. It is rather hard for him to have a change within. Also, everything tends to be settled with an older person. It is not easy for him to move on with the Lord. Also, older people tend to be occupied by many things. God would not call those who are set, settled, and occupied, because whenever He calls a person, that means He has something new to do. He calls someone because He has a desire to turn the age, to do something new and revolutionary.

(A Young Man in God's Plan, chapter 1, section 1)