

Life-Study of Deuteronomy Summary - Messages 26–30

Christ in Deuteronomy – The Monument, the Altar, and the Offerings

In the day they crossed over the Jordan into the land which Jehovah was giving to them, at the entry of the good land, they were to erect large stones. **These stones may be considered a monument.** Beside this monument, they were to **build an altar.** The monument at the entry to the land was actually the very God Himself. This God is embodied in Christ. This means that the One who stood before the people at the entry to the land was Christ as the embodiment of God. We need an altar because we cannot measure up to the requirements of what is written on the monument. Therefore, we need an altar—we need the cross. **The offerings burned on the altar** as sacrifices for God's satisfaction signify Christ. We cannot meet His requirements, but He Himself has come to be our Substitute to replace us and to fulfill what He requires of us.

The Enactment of the Covenant

The enactment of the covenant which Jehovah commanded Moses to make with the children of Israel in the land of Moab was based upon the experiences of the past. The purpose of the enactment of the covenant was for the children of Israel to **enter into a covenant with Jehovah their God** and into His oath, which He was making with them, so that they would **keep the words of that covenant and do them that they might prosper in all that they did.** It was also for God to **establish the children of Israel as His people and Himself as their God.**

The commandment which Moses was commanding the children of Israel was not too difficult for them, nor was it distant. In Romans 10, Paul relates the word spoken here to Christ for the New Testament believers to receive for salvation. Moses put before the children of Israel life and good, and death and evil. **If they obeyed the commandment of Jehovah their God to love Him, walk in His ways, and keep His commandments, statutes, and judgments, they would live and multiply, and He would bless them in the land which they would enter and possess.**

The Song of Moses

In Deut. 31 Jehovah commanded Moses to write a song. **Jehovah charged Moses to write this song and teach it to the children of Israel and put it in their mouth, that He might have this song as a witness against the children of Israel.** Jehovah would bring them into the land flowing with milk and honey, and they would eat and become satisfied and grow fat, and they would turn to other gods and serve them and despise Jehovah and break His covenant. When many evils and troubles befell them, this song would respond as a witness before them because it would not be forgotten in the mouth of their seed; for He knew their intention before He brought them into the land. So Moses wrote this song and taught it to the children of Israel.

Moses asked heaven and earth to hear his words. Moses' words dropped like the rain upon young grass and like the dew upon the herbage, indicating that Moses realized that whatever he spoke, either a blessing or a curse, was like rain and dew. Moses declared that Jehovah is a God of greatness, the Rock, whose work is perfect and whose ways are justice, and that He is a God of faithfulness and without injustice; He is righteous and upright.

The Four Particular Matters Implied in Deuteronomy

The first matter implied in Deuteronomy is **God's governmental dealing**, which is wise, loving, sympathetic, patient, purposeful, and successful. The second matter is **Israel's stubbornness**, which is versus God's sovereignty for the showing of God's wisdom and for the accomplishing of God's economy. The next matter implied is **Moses' character**, which was experienced, matured, loving, caring, faithful, and meek. Fourth, in the book of Deuteronomy **Christ's uniqueness** is implied. Christ is unique in being the unique Prophet of God as the divine oracle, the unique word as the embodiment of the divine riches, and the unique good land as the divine goal. (Life-Study of Deuteronomy – Messages 26-30).