

# Touchstones of God's Economy

## Light from Deuteronomy on the Gospel of Matthew

The first words spoken by Christ in the Gospel of Matthew, following His baptism and anointing with the Spirit, were a quotation from Deuteronomy: "It is written, 'Man shall not live on bread alone, but on every word that proceeds out through the mouth of God'" (Matt. 4:4). This word indicates that there is a connection between the Old Testament book of Deuteronomy and the Gospel of Matthew. Moses spoke this word to the children of Israel while he was rehearsing the law to them just as they were about to enter the land of Canaan (Deut. 4:44—26:19). In Matthew the newly anointed King-Savior spoke this word to Satan when He was about to begin His ministry, in which He would teach His disciples concerning the new law of the kingdom of the heavens. Both Moses and Christ considered the content of their speaking as words that proceeded out through the mouth of God.<sup>1</sup> This suggests that in the divine revelation of the Scriptures concerning God's economy, these two books can be viewed together. In other words, by understanding the plan of God in His economy in the book of Deuteronomy, we may receive light on the revelation of God's economy as revealed in the Gospel of Matthew.

### The Word in Deuteronomy

The word in the book of Deuteronomy has a threefold function: to manifest God, to expose humanity, and to unveil Christ. God is manifested through the law, comprising the commandments, statutes, and ordinances (judgments). In Genesis God created man in His image for the purpose that humanity would express Him (1:26). In Exodus God gave the children of Israel the law as the testimony of what He is in His expression (20:1—23:19). By the law with its ordinances, we perceive that God is full of light, love, holiness, and righteousness. He is also seen to be a faithful God, a God of blessing, a God full of kindness, yet a God who is also jealous of His people's affection. However, due to humanity's fall in Genesis 3, man cannot fulfill the purpose for which he was created by God. He is unable to keep the requirements of the law (Rom. 3:19-20). Therefore, the law, as the testimony of God, exposes man, showing him his true condition. The function of the word in Deuteronomy not only consists of manifesting God and exposing humanity; once God is manifested and humanity is exposed, the

way is prepared for Christ to be unveiled. Therefore, the word in Deuteronomy also unveils Christ.

These three functions of the word are present in Deuteronomy 27. In this chapter Moses charged the children of Israel to prepare for a declaration of the blessings and the curses of the law. He told the Israelites to erect large stones on Mount Ebal, to coat them with plaster, and then to write on them all the words of the law "in order that you may enter the land which Jehovah your God is giving you" (v. 3). These stones were the declaration of the law as the testimony of God. Moreover, he instructed six tribes to stand on Mount Gerizim and six tribes to stand on Mount Ebal. The six tribes on Mount Gerizim were to bless the people when they crossed the Jordan, and the six tribes on Mount Ebal were for cursing, the curses of which were to be spoken loudly by the Levites in response to the blessings (vv. 12-26). The final curse was: "Cursed is he who does not confirm the words of this law by doing them" (v. 26). The apostle Paul quotes this curse in Galatians 3:10 and concludes that everyone who is under the law is under a curse, because by the works of the law no one can be justified before God (v. 11). The curse of the law exposed man's fallen condition in being utterly unable to be justified before God through the law.

However, in the scene in Deuteronomy, besides the law with its blessings and curses, there is another item—the altar. On Mount Ebal the children of Israel were to build an altar to Jehovah in order to sacrifice burnt offerings and peace offerings to God (27:5-7). Here the altar signifies the cross of Christ, and the burnt offerings and the peace offerings typify Christ, whom we offer to God for His satisfaction and for our enjoyment with God in the divine fellowship. By means of these offerings, those who were under the curse of the law were redeemed "out of the curse of the law" (Gal. 3:13), and by such a provision, before the testimony of God and their exposure, the people could eat and rejoice before Jehovah their God (Deut. 27:7).

Christ is revealed in Deuteronomy in two main aspects. First, He is the goal, the aim, prepared by God for us, and second, He is the life with the strength and ability to reach the God-appointed goal. In Deuteronomy 8:7-10

there is a description of the land with all its riches. The good land is the consummate type of the all-inclusive Christ as the bountiful Spirit, who is unsearchably rich and who is the goal, the aim, of God in His economy for His chosen people (Col. 1:12; Phil. 1:19; Eph. 3:8). The waterbrooks, springs, and fountains signify Christ as the flowing Spirit (John 4:14), and the valleys and mountains are the different kinds of environments in which we may experience Him (cf. 2 Cor. 6:8-10). Wheat and barley signify the crucified and resurrected Christ (John 12:24; 1 Cor. 15:20); vines signify the Christ who sacrificed Himself to produce wine to cheer God and man (Judg. 9:13; Matt. 9:17); the fig tree signifies the sweetness and satisfaction of Christ as the life supply (Judg. 9:11); pomegranates signify the abundance and expression of Christ as life (Exo. 28:33-34); bread signifies Christ as the bread of life (John 6:35); the olive tree signifies Christ as the One who was filled with the Spirit and who was anointed with the Spirit (Luke 4:1, 18); oil and honey signify the Holy Spirit and the sweetness of Christ (Heb. 1:9; 1 Pet. 2:3); stones signify Christ as the material for building God's dwelling place (v. 4); and iron and copper signify Christ as God's ruling authority and judging power for fighting the spiritual warfare against God's enemy (Matt. 28:18; Rev. 1:15). By entering into, possessing, and enjoying the inheritance of the land, the children of Israel eventually built up the temple as the dwelling place of God on earth and the city of Jerusalem for the establishment of God's kingdom on earth. Both the temple and the city signify the church, Christ's Body, as God's habitation and God's kingdom that will consummate in the New Jerusalem in eternity for the fulfillment of God's eternal economy (Eph. 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17; Rev. 21:1-3, 22; 22:1, 3). Deuteronomy, therefore, points us to the good land as a type of Christ as the goal of God's economy.

**I**n order to enter into Christ and possess Him in His all-inclusiveness, as typified by the good land, there is the need of strength and ability. This comes from the life supply of Christ embodied in the word. Moses told the children of Israel that God had fed them with the manna in the wilderness in order that they might know that man does not live by bread alone, the material supply of our physical life, but "by everything that proceeds out from the mouth of Jehovah" (Deut. 8:3). In chapter 30 Moses once more returned to this matter, pointing to the nearness and availability of the supply embodied in the word. The children of Israel were not to think that the commandment was too difficult or distant.

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? 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? But the word is very near to you, even in your mouth and in your heart, that you may do it. (vv. 12-14)

The apostle Paul quotes this passage in Romans 10:6-8 and applies it to the incarnation, death, and resurrection of Christ. For Paul, to bring the word from heaven is to bring Christ down (v. 6), referring to Christ's incarnation, and to descend into the abyss to bring the word up (based on the Septuagint rendering of Deuteronomy 30:13) is to bring Christ up from the dead in resurrection (Rom. 10:7). Furthermore, the word that is near us, in our mouth and in our heart, is the word of the faith that Paul and the other apostles proclaimed (v. 8). In this passage Paul uses the terms *word* and *Christ* interchangeably, indicating that the word is Christ. Christ is the eternal Word, in whom all the fullness of the Godhead dwells (John 1:1; Col. 2:9); He was incarnated, He died, and He was resurrected to be the living Word, the Spirit (John 6:63), in our mouth and in our heart. Just like the air, the breath, that can be taken into our being, He is near and available to us. By applying the word spoken by Moses in Deuteronomy 30:11-14 to Christ, Paul interprets the commandment to be Christ, who is now the word of God for us to receive as our life and life supply. Therefore, to live by every word that proceeds out from the mouth of Jehovah means to live by Christ. "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" (Recovery Version, Deut. 8:3, note 1).

Furthermore, Paul designates the word, which is Christ, as *the word of the faith*. The term *faith* here is full of significance, implying repentance (Acts 2:38), returning to God (3:19-20), holding fast to God (14:22), and believing into Christ in order to have an organic union with Him and to live together with Him as one (Gal. 2:16, 20).

**T**he function of the word in Deuteronomy actually reveals the whole plan of God in His economy in four stages. First, the word as the law with the commandments, statutes, and ordinances reveals God and reveals that His intention is for man to express Him. Second, because humanity fell, the word exposes humanity and reveals man's need of redemption from the curse of the law. Third, after one has been redeemed, he should not live apart from God in fulfilling God's requirements. In fact, on the cross God put fallen humanity aside and annulled it so that we would not do anything independently of God; that is, "man shall not live on bread alone." Fourth, God brings those whom He has redeemed and annulled into union with Christ, the embodiment of the Triune God, through the operation of faith through the word. Thus, man would live by Christ, through Christ, and in oneness with Christ, that is, "by everything that

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proceeds out from the mouth of Jehovah.” It is only through his spiritual and organic union with Christ that man can live a life that fulfills God’s requirements and accomplishes God’s economy:

God wants us to fulfill His righteous requirements for the accomplishing of His divine economy; however, He does not want us to do this in ourselves. Rather, He wants us to live, work, and have our being in Christ, by Christ, with Christ, through Christ, and in oneness with Christ (Gal. 2:20). God’s desire is that we put ourselves aside, forget ourselves, and fulfill His economy by the Spirit, i.e., by the realization of the Son, who is the embodiment of the Father (John 14:17-18, 10). The Scriptures as the breathing, the exhaling, of God are the embodiment of Christ as the life-giving Spirit (John 6:63; Eph. 6:17). By inhaling the word of the Scriptures, we receive the Spirit (Eph. 6:17-18a; Gal. 3:5) and enjoy the riches of Christ and are thus enabled to fulfill God’s requirements. (Recovery Version, Deut. 8:3, note 1)

The four stages of God’s plan in His economy, seen here in the book of Deuteronomy, enlighten us concerning four important sections of the Gospel of Matthew: the decree of the constitution of the kingdom of the heavens in chapters 5 through 7, the signs that the Lord Jesus performed in 8:1-17, the Lord’s teaching concerning how to follow Him in 16:24-27, and His final charge to the apostles at the close of this Gospel in 28:18-20.

### The Decree of the Kingdom’s Constitution in Matthew 5—7

In Matthew 5 through 7 the new law as the constitution of the kingdom contains the highest standard of righteousness, and the requirements of this law reveal a much superior view of the expression of God in humanity than the law given through Moses. The Old Testament law was given to men of the old creation, whereas the new law of the kingdom is given to men of the new creation, those who are regenerated by the divine life and possess the divine nature. The new requirements of the kingdom of the heavens greatly uplift the requirements of the old law, because the One who gave them is the God-man, Jesus Christ. In His life and ministry He set up a living pattern in Himself of the fulfillment of this law. He lived the law that He gave; hence, His human living was the manifestation of God in the flesh, the mystery of godliness (1 Tim. 3:16).

**T**he new law of the kingdom of the heavens contains the highest requirements of the surpassing righteousness. The new law did not set aside the old law but rather complemented it and raised its standard (Matt. 5:17). Therefore, when the Lord contrasted the requirements of the old law with those of the new, He repeatedly said,

“But I say to you” (vv. 22, 28, 32, 34, 39, 44). By this word, He uplifted the old requirement to a higher standard, one that demanded not only a righteousness in outward conduct but even more a righteousness in inward purity and motive.

In these chapters we are encouraged to hunger and thirst for righteousness (5:6), to suffer persecution for the sake of righteousness (v. 10), to take care not to do our righteousness before men (6:1), and to seek the Father’s righteousness (v. 33). In the Lord’s teaching here, righteousness does not refer only to Christ as our objective righteousness, that is, to the Christ whom we receive when we believe in Him to be justified by God (1 Cor. 1:30; Rom. 3:26); it refers even more to subjective righteousness, our living and our deeds. It is the indwelling Christ, lived out of us as righteousness, who qualifies us to live in the kingdom of the heavens in its reality today and to enter into the kingdom in its manifestation in the future. To obtain this righteousness, it is not sufficient to fulfill the requirements of the Old Testament law; the uplifted requirements of the new law of the kingdom must be fulfilled. For this reason, the Lord Jesus said, “I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens” (Matt. 5:20). The righteousness of the kingdom people, which is according to the new law of the kingdom, surpasses that of the scribes and Pharisees, whose righteousness was one of the letter, one practiced by their natural life according to the law of letters. The righteousness of the kingdom people is one of life, a righteousness that they live out by taking Christ as their life. Therefore, in both nature and requirement the righteousness of life far surpasses the righteousness that is according to the Old Testament law.

**F**urthermore, the function of the new law of the kingdom in God’s New Testament economy is quite different from that of the law in the Old Testament dispensation. As we have seen, the old law was given to men of the old creation, who had fallen and become sinful. Through its righteous demand, they were exposed and thus guarded for the purpose of being conducted unto Christ (Gal. 3:23-24). The new law has been given to those who are regenerated by the life of God, to those who are sons of God: “But I say to you, Love your enemies, and pray for those who persecute you, so that you may become sons of your Father who is in the heavens...You therefore shall be perfect as your heavenly Father is perfect” (Matt. 5:44-45, 48). The sons of the Father have already been justified through Christ’s death and regenerated by His life; now they possess the divine life and nature of the Father. By this they have the highest supply to live out the surpassing righteousness with its highest demand. The purpose of the new law is not for us to obtain righteousness by fulfilling its requirement in our

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natural life. Rather, it is to reveal to the kingdom people what their righteousness should be when they live according to the life of the kingdom, the divine life within them, which is the indwelling Christ. In this way, the new law of the kingdom functions to open them to the divine life supply for their living in the kingdom:

The kingdom of the heavens is the highest demand, and the divine life of the Father is the highest supply to meet that demand. First, the gospel presents in the Gospel of Matthew the kingdom of the heavens as the highest demand, and last, it affords us in the Gospel of John the divine life of the heavenly Father as the highest supply, by which we can have the highest living of the kingdom of the heavens. The demand of the new law of the kingdom in chs. 5—7 is actually the expression of the new life, the divine life, which is within the regenerated kingdom people. This demand opens up the inner being of the regenerated people, showing them that they are able to attain to such a high level and to have such a high living. (Recovery Version, v. 48, note 1)

### Signs Revealing Humanity's Condition in Matthew 8:1-17

Immediately after He had finished His teaching in Matthew 5—7, the Lord Jesus descended from the mountain and performed signs in four different situations.<sup>2</sup> Each category of persons whom the Lord healed in chapter 8 represents a different category of persons in the kingdom. Together, they represent the entire situation of fallen humanity, and their sicknesses signify the utter hopelessness of fallen humanity in meeting the new requirements of the kingdom.

The first person to be healed by the Lord was a leper (v. 2). In the Old Testament two examples indicate that leprosy signifies rebellion. Miriam, the sister of Moses and Aaron, became leprous because of her rebellion against Moses, God's deputy authority (Num. 12:1-10). Naaman, the captain of the army of the king of Syria, was healed because of his obedience to the word of Elisha (2 Kings 5:1, 9-14). The leper, therefore, signifies the rebellious condition of fallen humanity. The Lord Jesus healed the leper in Matthew 8 by stretching out His hand and touching him (v. 3).

Following this, the Lord was approached by a centurion, an officer in the Roman army (v. 5). The centurion beseeched the Lord Jesus concerning his paralyzed servant, who was terribly tormented. Paralysis signifies the result of sin that issues in death (Mark 2:1-5; Rom. 6:16). When the Lord said that He would come and heal the servant, the centurion answered, "Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed" (Matt. 8:8). When Jesus said,

"Go; as you have believed, so be it done to you," his servant was healed (v. 13).

The leper and the paralyzed servant were healed in two different ways: the leper by the Lord's direct touch and the servant by the centurion's believing in the Lord's word. The leper represents the Jews, and the centurion's servant represents the Gentiles. The Jews became leprous, unclean, because of their rebelliousness and disobedience; the Gentiles became paralyzed, dead in function, because of their sinfulness (Eph. 2:1). The Lord Jesus as the Son of David came first to the Jews to save them by His direct touch. After His death and resurrection the Lord came to the Gentiles indirectly, through the word of the gospel proclaimed by the apostles.

After healing the centurion's servant, the Lord came into Peter's house and saw Peter's mother-in-law lying down and in a fever (Matt. 8:14-15). The Lord touched her hand, the fever left her, and she arose and served Him. Peter's house signifies the house of Israel at the end of this age, and the fever denotes the condition of the Jews at that time. They will be "hot" in things other than God, unable to render Him the service He requires. However, they will be saved by the Lord's direct touch at His second coming (Rom. 11:25-26; Zech. 12:10). Finally, when evening fell, many demon-possessed and ill people were brought to the Lord, and He healed them all (Matt. 8:16). *Evening* in verse 16 signifies the last age of the old heaven and old earth, that is, the millennial age. During the coming age, all sicknesses of humanity will be healed by the power of that age (Heb. 6:5).

At the conclusion of this section in chapter 8, Matthew says that these signs fulfilled the prophecy spoken by Isaiah: "He Himself took away our infirmities and bore our diseases" (v. 17; cf. Isa. 53:4). The prophecy in Isaiah describes in detail the Lord Jesus' redemptive work on the cross. Matthew's quotation from it indicates that all the healings accomplished by the Lord are the result of His redemption. The signs in this chapter, coming immediately after the decree of the new law of the kingdom, reveal the intrinsic condition of humanity. Our condition is one of rebellion, death, incapacity, and satanic possession. Only the Lord's wonderful salvation, accomplished through His redemption, can save us and recover us back to God's original purpose of being His expression. "How wonderful redemption is, / My gracious Lord, in Thee! / Not seen, nor heard, nor e'er conceived / What Thou hast done for me!" (*Hymns*, #116).

### Teaching concerning Following the Lord in Matthew 16:24-27

The forgiveness of sins and justification through Christ's

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redemption are not the end of God's plan in His economy. God not only wants to save humanity from the fall, but He also wants to obtain His expression in humanity. For this, further steps are necessary. Hence, the Gospel of Matthew also reveals that following redemption, the natural life needs to be put aside.

The need for the natural life to be put aside can be seen in the Lord's response to Peter's rebuke of Him in Matthew 16. When the Lord Jesus began to show His disciples that He would be killed in Jerusalem and be raised on the third day, Peter took the Lord aside and began to rebuke Him, saying, "God be merciful to You, Lord! This shall by no means happen to You!" (v. 22). Peter's rebuke was no doubt motivated by his loving concern for the Lord. But the Lord turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men" (v. 23). Then the Lord spoke to His disciples concerning the way to follow Him: "If anyone wants to come after Me, let him deny himself and take up his cross and follow Me" (v. 24). With this word, the Lord revealed that His death on the cross was not only for the forgiveness of sins but also for the termination of fallen humanity in the old creation, the annulling of fallen humanity. The cross not only crucified Christ; it also crucified us. We were included in the Lord's death (Rom. 6:6). Thus, God first redeems humanity and then puts fallen humanity aside. As those who follow the Lord for the accomplishment of His will, we must be willing to be annulled, to be made nothing, through Christ's death.

**H**ere we should note that Peter did not speak anything sinful, nor was his expression fleshly. From a moral point of view, there was nothing amiss in what he said. Nevertheless, his speaking was one with Satan and posed a stumbling block to the Lord in accomplishing the will of God. Peter's opinion in his loving suggestion was the expression of the self. Moreover, the Lord continued in Matthew 16:25, "Whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it." In these verses three terms are interconnected: *mind*, *himself*, and *soul-life*. The mind expresses the self, and the self embodies the soul-life, which is the natural, created, yet fallen life of humanity. It is easy to see that the sinful expressions of the flesh, such as those listed in Galatians 5:19-21, are to be condemned, but it is not easy to recognize that the kind, loving suggestions of the mind as the expression of the self, which issue from the impulses of our natural life, are equally to be condemned. This incident reveals that the self is a guise of Satan. Therefore, in order to follow the Lord, we must deny the self. To deny the self means to forfeit the soul-life (Matt. 16:26). Practically speaking, to deny the self means to forfeit our opinion, because the mind's thought

expresses the desires of the soul-life that is embodied in the self.

In order to deny the self, to forfeit the soul-life with the mind's desires (Eph. 2:3), we must take up the cross. The word *cross* has come to mean suffering, but when the Lord used this word in Matthew 16, He was referring to a method of execution. The primary meaning of crucifixion is death, the termination of a person's life; suffering is secondary. Indeed, the suffering of the cross lasts only until the point of death, because once crucifixion is accomplished, all suffering ceases. Execution by a firing squad entails almost no physical suffering compared to the cross; nevertheless, the outcomes of both methods of execution are the same. We have been crucified with Christ, and it is no longer we who live (Gal. 2:20). Whereas Christ first bore the cross and then was crucified, we, His believers, are first crucified with Him and then bear the cross. To bear the cross means to remain under the killing of the death of Christ so that our self, our natural life, and our old man are terminated.

**B**y denying the self and taking up the cross, we may follow the Lord. Before the Lord Jesus was crucified, the disciples followed Him physically. Today, in resurrection, He is the life-giving Spirit who indwells our spirit (1 Cor. 15:45; 2 Tim. 4:22). Therefore, we follow Him by walking according to the spirit (Rom. 8:4; Gal. 5:16, 25). Moreover, it is by the Spirit that we experience the death of Christ, because Christ's death is included in the all-inclusive Spirit. Thus, Romans 8:13 reveals that by the Spirit we put to death the practices of the body in order that we may live. For the believer, who is indwelt by the Lord as the life-giving Spirit, it is difficult to determine which comes first—taking up the cross or following the Lord. In order to follow the Lord, we must deny the self and take up the cross to be one with Him as the Spirit in our spirit. Yet the application of Christ's death is by the Spirit whom we follow. Therefore, in experience the two go together.

#### Charging the Disciples to Baptize and Teach in Matthew 28:18-20

The resurrected Lord's final charge to His disciples in Matthew 28:18-20 shows that the way for us to fulfill God's requirements in His economy, the highest requirements as presented in the gospel of the kingdom, is by being one with Christ. The first aspect of this charge is to baptize the nations: "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (v. 19). The fact that there is only one name for the Father, the Son, and the Spirit indicates that God is a Divine Trinity. There is only one name for the three of the Godhead. This name is the

sum total of the Divine Being and is equivalent to His person, the reality of the Divine Trinity. However, when the disciples carried out this charge in Acts, they baptized people into the name of Jesus Christ (2:38; 8:16; 10:48; 19:5), which proves that Jesus Christ is the embodiment of the Triune God (Col. 2:9-10). Furthermore, the Epistles reveal that to be baptized into Christ is also to be baptized into His death, referring to the accomplished work of Christ (Rom. 6:3-4), and to be baptized into the Body of Christ, His corporate expression (1 Cor. 12:13).

To baptize *into* the name means to bring people into a spiritual and mystical union with Christ. This is an organic union and is illustrated by grafting, as seen in Romans 11:17. Through faith and baptism, we are terminated from one source, the natural life of the old creation, and are joined organically to another source, Christ, the embodiment of the Triune God with all His riches. Hence, it is no longer we who live, but it is Christ who lives in us (Gal. 2:20). In such a union we are constituted the kingdom people to live in the reality of the kingdom of the heavens for the expression of the Father.

The second aspect of the Lord's charge is "teaching them to observe all that I have commanded you" (Matt. 28:20). Undoubtedly, this includes the Lord's teaching concerning the new law of the kingdom (5:2; 7:28-29). Here, in the final words uttered by the Lord Jesus in this Gospel, we are reminded of His earliest word: "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God" (4:4). The Lord's teaching is the God-breathed word, just as Moses' speaking of the law in Deuteronomy was fourteen hundred years before. The disciples were charged to teach all that the Lord had commanded them in order to render to the baptized ones the supply for their living of the kingdom life. This life supply is the word of God, which is Christ

Himself, the living word (Col. 3:16; Rom. 10:17; 1 Thes. 1:8). Through our spiritual and organic union with Christ, and through our continual receiving of Christ as our life supply in the word, we, as His disciples, can fulfill the highest requirements of the kingdom of the heavens by Christ, in Christ, with Christ, through Christ, and by being one with Christ.

by Jim Batten

## Notes

<sup>1</sup>In Deuteronomy 8:3, the source of the Lord's quotation, Moses speaks of "everything" that proceeds out from the mouth of Jehovah. Deuteronomy 30:11 and 14 make it clear that *everything* refers to the word.

<sup>2</sup>The sequence of these four incidents differs from that of the other synoptic Gospels (cf. Mark 1:29—2:1; Luke 4:38-41; 5:12-14; 7:1-10). This is because the sequence in each Gospel accords with the purpose of its account. Therefore, in Mark's record, which proves that the Lord Jesus is the Servant of God (10:45), the order is according to history. In Luke, the Gospel that reveals the Lord Jesus as the proper man to be man's Savior, the record is according to morality. Matthew's Gospel proves that the Lord Jesus is the King of the kingdom of the heavens. Thus, Matthew's writing is composed to present matters in a doctrinal way. This is the case in the composition of chapter 13, where the Lord speaks the parables concerning the kingdom of the heavens, and it is also the case here in chapter 8.

## Works Cited

Lee, Witness. Footnotes. Recovery Version of the Bible. Anaheim: Living Stream Ministry, 2003.

*Hymns*. Anaheim: Living Stream Ministry, 1966.

## Footnotes from the Recovery Version of the Bible

"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'" (Matt. 4:4).

**It:** The newly anointed King confronted the enemy's temptation not by His own word but by the word of the Scriptures.

**Man:** The tempter tempted the new King to take His position as the Son of God. But He answered with the word of the Scriptures, "Man..." indicating that He stood in the position of man to deal with the enemy.

**bread:** This word indicates that the Lord Jesus took the word of God in the Scriptures as His bread and lived on it.

**word:** Gk. *rhema*, the instant word, differing from *logos*, the constant word. In this temptation all the words quoted by the Lord from Deuteronomy were *logos*, the constant word in the Scriptures. But when He quoted them, they became *rhema*, the instant word applied to His situation.