

# Message Six

## The Principle of Being One with God as Revealed in the Book of Jeremiah

Hymns:

Scripture Reading: Gen. 2:8-9, 16-17; Jer. 2:13; 15:16, 19; 23:5-6; 31:31-34; 40:5-6, 13-14

- Gen. 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
- Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
- Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,  
Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.
- Jer. 2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.
- Jer. 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
- Jer. 15:19 Therefore thus says Jehovah, / If you return, I will restore you; / You will stand before Me; / And if you bring out the precious from the worthless, / You will be as My mouth; / They will turn to you, / But you will not turn to them.
- Jer. 23:5 Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot; / And He will reign as King and act prudently / And will execute justice and righteousness in the land.
- Jer. 23:6 In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called, / Jehovah our righteousness.
- Jer. 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,  
Jer. 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.
- Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.
- Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.
- Jer. 40:5 While he had still not turned away, he said, Return to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has appointed over the cities of Judah, and dwell with him among the people; or go wherever it is right in your sight to go. And the captain of the bodyguard gave him an allowance of food and a present and let him go.
- Jer. 40:6 And Jeremiah came to Gedaliah the son of Ahikam at Mizpah and dwelt with him among the people who were left in the land.
- Jer. 40:13 And Johanan the son of Kareah and all the captains of the forces who were in the field came to Gedaliah at Mizpah.
- Jer. 40:14 And they said to him, Are you at all aware that Baalis the king of the children of Ammon has sent

Ishmael the son of Nethaniah to take your life? But Gedaliah the son of Ahikam would not believe them.

## OUTLINE

### I. **God's desire to be one with man and for man to be one with Him can be seen in the resemblance of God and man in their images and likenesses:**

- A. There was no "mankind" created by God in His creation; rather, what God created was after His own kind, that is, God-kind; God created man with the breath of life for a spirit that man may contact Him and receive Him—Gen. 1:24-26; 2:7.

Gen. 1:24 And God said, Let the earth bring forth living animals according to their kind, cattle and creeping things and animals of the earth according to their kind; and it was so.

Gen. 1:25 And God made the animals of the earth according to their kind and the cattle according to their kind and everything that creeps on the ground according to its kind, and God saw that it was good.

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

- B. In Genesis 18:2-13 three men appeared to Abraham; one of these men was Christ—Jehovah—and the other two were angels (19:1); this means that two thousand years before His incarnation, God appeared as a man when He visited His friend Abraham—2 Chron. 20:7; Isa. 41:8; James 2:23.

Gen. 18:2 And he lifted up his eyes and looked, and there were three men standing opposite him. And when he saw them, he ran from the entrance of the tent to meet them. And he bowed down to the earth

Gen. 18:3 And said, My Lord, if I have found favor in Your sight, please do not pass on from Your servant.

Gen. 18:4 Please let a little water be fetched, and do wash your feet, and rest yourselves under the tree.

Gen. 18:5 And let me fetch a morsel of bread that you may sustain yourselves. After that you may pass on, since you have come to your servant. So they said, Do as you have said.

Gen. 18:6 And Abraham hurried into the tent to Sarah and said, Quickly prepare three measures of fine flour, knead it, and make cakes.

Gen. 18:7 And Abraham ran to the herd and took a calf, tender and good, and gave it to the servant, and he hurried to prepare it.

Gen. 18:8 And he took curds and milk and the calf which he had prepared, and set them before them; and he stood by them under the tree while they ate.

Gen. 18:9 And they said to him, Where is Sarah your wife? And he said, There, in the tent.

Gen. 18:10 And He said, I will certainly return to you according to the time of life, and then Sarah your wife shall have a son. And Sarah was listening at the entrance of the tent, which was behind Him.

Gen. 18:11 Now Abraham and Sarah were old and advanced in age; it had ceased to be with Sarah according to the manner of women.

Gen. 18:12 And Sarah laughed within herself, saying, After I have become old, shall I have pleasure, my lord being old also?

Gen. 18:13 And Jehovah said to Abraham, Why did Sarah laugh, saying, Shall I indeed bear a child when I am old?

- Gen. 19:1 And the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. And when Lot saw them, he rose up to meet them and bowed with his face to the ground.
- 2 Chron. 20:7 Did You not, O our God, dispossess the inhabitants of this land before Your people Israel and give it forever to the seed of Abraham Your friend?
- Isa. 41:8 But you, Israel, My servant, / Jacob, whom I have chosen, / The seed of Abraham My friend;
- James 2:23 And the Scripture was fulfilled which says, "And Abraham believed God, and it was accounted to him as righteousness"; and he was called the friend of God.
- C. The Angel of God (God, Jehovah, a man of God—Christ) appeared to Manoah and his wife before Christ's incarnation—Judg. 13:3-6, 22-23.
- Judg. 13:3 And the Angel of Jehovah appeared to the woman and said to her, Now you are barren and have borne no children; but you will conceive and bear a son.
- Judg. 13:4 And now be careful not to drink wine or strong drink nor to eat anything unclean;
- Judg. 13:5 For you shall conceive and bear a son. And no razor shall come upon his head, for the boy will be a Nazarite to God from the womb; and he will begin to save Israel from the hand of the Philistines.
- Judg. 13:6 Then the woman came and told her husband, saying, A man of God came to me; and His appearance was like the appearance of an angel of God, very awesome. And I did not ask Him where He was from, nor did He tell me His name;
- Judg. 13:22 And Manoah said to his wife, We will surely die, for we have seen God.
- Judg. 13:23 But his wife said to him, If Jehovah had been pleased to kill us, He would not have taken a burnt offering and a meal offering from our hand, nor would He have shown us all these things or let us hear a thing like this at this time.
- D. Daniel saw a vision of Christ as the Son of Man before Christ's incarnation; according to Daniel 7:13-14, Daniel saw the Son of Man coming with the clouds of heaven, and He came even to the Ancient of Days—the God of eternity—and they brought Him near before Him; there was given Him dominion, glory, and a kingdom that all the peoples, nations, and languages should serve Him; His dominion is an eternal dominion, which will not pass away, and His kingdom is one that will not be destroyed.
- Dan. 7:13 I watched in the night visions, / And there with the clouds of heaven / One like a Son of Man was coming; / And He came to the Ancient of Days, / And they brought Him near before Him.
- Dan. 7:14 And to Him was given dominion, glory, and a kingdom, / That all the peoples, nations, and languages might serve Him. / His dominion is an eternal dominion, which will not pass away; / And His kingdom is one that will not be destroyed.
- E. Adam was a type, a prefigure, of Christ—Rom. 5:14.
- Rom. 5:14 But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.
- F. Christ is the image of the invisible God—Col. 1:15.
- Col. 1:15 Who is the image of the invisible God, the Firstborn of all creation,
- G. The Word (God) became flesh (John 1:14), coming in the likeness of the flesh of sin (Rom. 8:3) and not having the sin of the flesh (2 Cor. 5:21; Heb. 4:15).
- 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.
- Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

- 2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
- Heb. 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.
- H. Christ, who exists in the form of God, took the form of a slave, becoming in the likeness of men and being found in fashion as a man, in His incarnation—Phil. 2:6-8.
- Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
- Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
- Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
- I. Stephen saw the heavens opened up and the Son of Man—Christ—at the right hand of God (Acts 7:56); this indicates that after Christ’s ascension to the heavens, He is still the Son of Man (see Hymns, #132).
- Acts 7:56 And he said, Behold, I see the heavens opened up and the Son of Man standing at the right hand of God.
- Hymns, #132 Lo! in heaven Jesus sitting
- |   |                                  |                                     |
|---|----------------------------------|-------------------------------------|
| 1 | Lo! in heaven Jesus sitting,     | Christ the Lord is there enthroned; |
|   | As the man by God exalted,       | With God’s glory He is crowned.     |
| 2 | He hath put on human nature,     | Died according to God’s plan,       |
|   | Resurrected with a body,         | And ascended as a man.              |
| 3 | God in Him on earth was humbled, | God with man was domiciled;         |
|   | Man in Him in heav’n exalted,    | Man with God is reconciled.         |
| 4 | He as God with man is mingled,   | God in man is testified;            |
|   | He as man with God is blended,   | Man in God is glorified.            |
| 5 | From the Glorified in heaven     | The inclusive Spirit came;          |
|   | All of Jesus’ work and Person    | Doth this Spirit here proclaim.     |
| 6 | With the Glorified in heaven     | Is the Church identified;           |
|   | By the Spirit of this Jesus      | Are His members edified.            |
| 7 | Lo! a man is now in heaven       | As the Lord of all enthroned;       |
|   | This is Jesus Christ our Savior, | With God’s glory ever crowned!      |
- J. In Matthew 26:64 the Lord Jesus said, “You will see the Son of Man sitting at the right hand of Power [God] and coming on the clouds of heaven”; this shows that when the Lord Jesus comes back, He will still be the Son of Man.
- Matt. 26:64 Jesus said to him, You have said rightly. Nevertheless I say to you, From now on you will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven.
- K. In Romans 8:29 Paul tells us that those whom God foreknew (we believers), He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers; by His resurrecting to make us His many brothers, we became a new kind, “God-man kind.”
- Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- L. Second Corinthians 3:18 says, “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”; Romans 12:2a speaks of our being transformed by the renewing of the mind.

- 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.
- M. Philippians 2:15 speaks of our being blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom we shine as luminaries in the world.
- Phil. 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,
- N. The Lord Jesus Christ will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself—3:21.
- Phil. 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.
- O. When Christ is manifested, we will be like Him wholly, perfectly, and absolutely, because we will see Him even as He is—1 John 3:2b.
- 1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.
- P. All this will consummate in the New Jerusalem; Revelation 4:3 says, “He [God] who was sitting was like a jasper stone”; the appearance of God, the One sitting on the throne, is like jasper.
- Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.
- Q. According to Revelation 21, the New Jerusalem’s light is like a most precious stone, like a jasper stone (v. 11b); the building work of its wall is jasper, and the first foundation of the wall is also jasper (vv. 18a, 19):
- Rev. 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.
- Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev. 21:4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.
- Rev. 21:5 And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true.
- Rev. 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.
- Rev. 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.

Rev. 21:8 But the cowardly and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all the false, their part will be in the lake which burns with fire and brimstone, which is the second death.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev. 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:

Rev. 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

Rev. 21:14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

Rev. 21:15 And he who spoke with me had a golden reed as a measure that he might measure the city and its gates and its wall.

Rev. 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.

Rev. 21:17 And he measured its wall, a hundred and forty-four cubits, according to the measure of a man, that is, of an angel.

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev. 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

Rev. 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

Rev. 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Rev. 21:24 And the nations will walk by its light; and the kings of the earth bring their glory into it.

Rev. 21:25 And its gates shall by no means be shut by day, for there will be no night there.

Rev. 21:26 And they will bring the glory and the honor of the nations into it.

Rev. 21:27 And anything common and he who makes an abomination and a lie shall by no means enter into it, but only those who are written in the Lamb's book of life.

1. Eventually, God and man, man and God, all have the appearance of jasper; thus, the conclusion and consummation of the Bible is the New Jerusalem—divinity mingled with humanity; divinity becomes the dwelling place of humanity, and humanity becomes the home of divinity.

2. In this city the glory of God is manifested in man, brightly and splendidly; now we are in the process of being deified to become the New Jerusalem and to bear the same appearance of God—jasper—vv. 11, 23.

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

3. At the end of this age, we are teaching and preaching the truth that God became a man in

order to make man God, the same as He is in life and in nature but not in the Godhead; it is a great blessing to hear this truth.

4. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem; having a God-man living in all the details of our daily life will bring in a new revival that has never been seen in history, and this will end this age—read Psalm 48:2 and footnote 1.

Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.

Psalm 48:2 and footnote 1

Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (9:11; 74:2; 76:2b; 135:21; Isa. 8:18). Zion within Jerusalem typifies the body of overcomers, the perfected and matured God-men, within the church as the heavenly Jerusalem (Heb. 12:22; Rev. 14:1-5). As the highlight and beauty of the holy city Jerusalem (v. 2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (vv. 2, 11-12; 20:2; 53:6a; 87:2). The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity (Rev. 21:1-3, 16, 22). In the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as overcomers (Rev. 21:7 and note 1).

## II. The book of Jeremiah shows us the principle of being one with God:

- A. The principle of being one with God, which is the principle of the tree of life, versus the principle of the tree of the knowledge of good and evil is seen in Jeremiah 2:13, which reveals the two basic sins of God's people:

Jer. 2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.

1. The first sin was forsaking Jehovah as the fountain, the source, of living waters; the second sin was hewing out for themselves broken cisterns that could not hold water.
2. The principle in the Bible is that God does not want His chosen people to take anything other than Himself as their source; by placing man in front of the tree of life, which signifies God as life, God was indicating that He wanted man to partake of the tree of life, not anything else; to partake of the tree of life is to take God as our unique source, as our source of everything—Gen. 2:8-9.

Gen. 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

3. The second sin was a matter of God's people not trusting in God but of trusting in themselves to do whatever they could do to work out something by themselves for their own enjoyment; sin is to forsake God and do something by ourselves and for ourselves.
4. These two basic sins show us the tree of life, which signifies God, and the tree of the knowledge of good and evil, which signifies Satan (vv. 8-9, 16-17); Israel had been distracted from the tree of life to the tree of knowledge, from the fountain of living waters to the cisterns (idols).

- Gen. 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
- Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
- Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
- Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

**B. God placed man in front of the tree of life, indicating His desire to be one with man, that is, to be man's life, life supply, and everything—vv. 8-9:**

- Gen. 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
- Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

**1. The tree of life signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ as the embodiment of all the riches of God for our food.**

- 1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

**2. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life; to receive Christ by eating Him is to have Him assimilated into our being organically and metabolically to mingle Himself with us—Rev. 2:7; John 6:57, 63:**

- Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- 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.

**a. The words that the Lord speaks are spirit and life; this shows that the Lord's spoken words are the embodiment of the Spirit of life—v. 63:**

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.

**1) He is now the life-giving Spirit in resurrection (1 Cor. 15:45b), and the Spirit is embodied in His words.**

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

**2) When we receive His words by means of all prayer and petition (Eph. 6:17-18) by exercising our spirit, we get the Spirit, who is 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,



- b. To eat Christ is to eat His words, to receive His words, which are the embodiment of the Spirit of life, by exercising our spirit—Jer. 15:16; Eph. 6:17-18; 1 Pet. 2:2; Heb. 5:13-14; Ezek. 3:1-4.

Jer. 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.

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 Pet. 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,

Heb. 5:13 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant;

Heb. 5:14 But solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

Ezek. 3:1 Then He said to me, Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel.

Ezek. 3:2 So I opened my mouth, and He gave me that scroll to eat.

Ezek. 3:3 And He said to me, Son of man, feed your stomach and fill your inward parts with this scroll that I am giving you. And I ate it, and it was like honey in my mouth in its sweetness.

Ezek. 3:4 Then He said to me, Son of man, go to the house of Israel and speak with My words to them.

### **III. To take, receive, and keep the word of God, we must be absolutely one with Him:**

- A. The case of Gedaliah is the case of a person who was not one with God; although Gedaliah was faithful in caring for Jeremiah, God's prophet, he did not seek the Lord's word, because this was not his habit—Jer. 40:5-6, 13-14:

Jer. 40:5 While he had still not turned away, he said, Return to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has appointed over the cities of Judah, and dwell with him among the people; or go wherever it is right in your sight to go. And the captain of the bodyguard gave him an allowance of food and a present and let him go.

Jer. 40:6 And Jeremiah came to Gedaliah the son of Ahikam at Mizpah and dwelt with him among the people who were left in the land.

Jer. 40:13 And Johanan the son of Kareah and all the captains of the forces who were in the field came to Gedaliah at Mizpah.

Jer. 40:14 And they said to him, Are you at all aware that Baalis the king of the children of Ammon has sent Ishmael the son of Nethaniah to take your life? But Gedaliah the son of Ahikam would not believe them.

1. Gedaliah did not take God as his source to be one with Him and to receive whatever issued from Him; if he had been a person who was one with God, the first thing he would have done would have been to receive the word of God.
2. To take, to receive, and to keep the word of God as the expression of His thought, His will, His heart's desire, and His good pleasure, we must be absolutely one with God, trusting in Him, relying on Him, and not having any opinion that comes from the self—cf. 2 Cor. 1:8-9, and v. 12, footnote 2.

- 2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
- 2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
- 2 Cor. 1:12 footnote 2  
Or, simplicity. Some MSS read, holiness. The apostles' situation of death forced them to be simple, that is, not to base their confidence on themselves or on their natural human ability to work out a solution to their difficult situation. This was the testimony of their conscience and was their confidence (v. 15).

3. The principle of the Bible, especially of the New Testament, is that God opens Himself to us so that we may enter into Him, receive Him, and become one with Him; then He will be in us, and we will be in Him, taking Him as everything—John 15:4-5; 1 John 2:28; 3:24.

- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- 1 John 2:28 And now, little children, abide in Him, so that if He is manifested, we may have boldness and not be put to shame from Him at His coming.
- 1 John 3:24 And he who keeps His commandments abides in Him, and He in him. And in this we know that He abides in us, by the Spirit whom He gave to us.

4. The first thing we will take is His word to express His thought, His will, His heart's desire, and His good pleasure; we will not care for our opinions or preferences; in this way we become His mouthpiece to speak Him forth to others for their supply—Jer. 1:6-9.

- Jer. 1:6 Then I said, Alas, Lord Jehovah! / Indeed, I do not know how to speak, / For I am a youth.
- Jer. 1:7 But Jehovah said to me, / Do not say, I am a youth; / For everywhere I send you, you shall go; / And everything I command you, you shall speak.
- Jer. 1:8 Do not be afraid of their faces, / For I am with you to deliver you, declares Jehovah.
- Jer. 1:9 Then Jehovah stretched out His hand and touched my mouth; and Jehovah said to me, Now I have put My words in your mouth.

B. The Lord told Jeremiah, "If you bring out the precious from the worthless, / You will be as My mouth"—15:19; 23:29, cf. v. 16:

- Jer. 15:19 Therefore thus says Jehovah, / If you return, I will restore you; / You will stand before Me; / And if you bring out the precious from the worthless, / You will be as My mouth; / They will turn to you, / But you will not turn to them.
- Jer. 23:29 Is not My word thus-like fire, declares Jehovah, and like a hammer that breaks the rock in pieces?
- Jer. 23:16 Thus says Jehovah of hosts, / Do not listen to the words of the prophets who are prophesying to you; / They are leading you to vanity; / They speak a vision of their own heart, / Not out of the mouth of Jehovah.

1. We need the eyes of our heart to be enlightened to see the excellency, the supereminence, the surpassing worth, of Christ as the preciousness to His believers in order to gain Christ, counting all things other than Christ as loss—Phil. 3:7-8; 1 Pet. 2:7, cf. vv. 4, 6.

- Phil. 3:7 But what things were gains to me, these I have counted as loss on account of Christ.
- Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

- 1 Pet. 2:7 To you therefore who believe is the preciousness; but to the unbelieving, "The stone which the builders rejected, this has become the head of the corner,"
- 1 Pet. 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious,
- 1 Pet. 2:6 For it is contained in Scripture: "Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame."
2. We must treasure the Lord's words more than our apportioned food, tasting the Lord in His word as the reality of the good land flowing with nourishing milk and fresh honey for us to dispense to God's people for their full salvation—Job 23:12; 1 Pet. 2:2-5; Psa. 119:103; Deut. 8:8; S. S. 4:11a.
- Job 23:12 As for the commandment of His lips, I have not turned back from it; / I have treasured the words of His mouth more than my apportioned food.
- 1 Pet. 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,
- 1 Pet. 2:3 If you have tasted that the Lord is good.
- 1 Pet. 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious,
- 1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- Psa. 119:103 How sweet are Your words to my taste! / Sweeter than honey to my mouth!
- 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;
- S.S. 4:11 Your lips drip fresh honey, my bride; / Honey and milk are under your tongue; / And the fragrance of your garments / Is like the fragrance of Lebanon.
3. We must treasure the Lord's words more than all earthly riches so that we can speak oracles of God (God's speaking, God's utterance, which conveys divine revelation) to dispense the unsearchable riches of Christ as the varied grace of God to all the saints—Psa. 119:72, 9-16; Eph. 3:8; 2 Cor. 6:10; 1 Pet. 4:10-11.
- Psa. 119:72 The law of Your mouth is better to me / Than thousands of pieces of gold and silver.
- Psa. 119:9 With what should a young man keep his way pure? / By guarding it according to Your word.
- Psa. 119:10 With all my heart I have sought You; / Do not let me wander from Your commandments.
- Psa. 119:11 In my heart I have treasured up Your word / That I might not sin against You.
- Psa. 119:12 Blessed are You, O Jehovah; / Teach me Your statutes.
- Psa. 119:13 With my lips I have declared / All the ordinances of Your mouth.
- Psa. 119:14 I have rejoiced in the way of Your testimonies / As much as in all riches.
- Psa. 119:15 I will muse upon Your precepts / And regard Your ways.
- Psa. 119:16 I will take delight in Your statutes; / I will not forget Your word.
- Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- 2 Cor. 6:10 As made sorrowful yet always rejoicing; as poor yet enriching many; as having nothing and yet possessing all things.
- 1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
- 1 Pet. 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

**IV. The secret of Israel's failures and defeats was that they had lost God's presence and were no longer one with God (cf. Josh. 7:3-4; 9:14); we should always be one with our God, who is not only among us but also in us, making us men with**

## God—God-men:

Josh. 7:3 And they returned to Joshua and said to him, Not all the people need go up; let about two or three thousand men go up and strike Ai. Do not make all the people labor there, for the enemies are few.

Josh. 7:4 So about three thousand men from the people went up there, but they fled before the men of Ai.

Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

A. As God-men, we should practice being one with the Lord, walking with Him, living with Him, and having our entire being with Him (Rom. 8:4; 2 Cor. 2:10; Gal. 5:16, 25); this is the way to walk as a Christian, to fight as a child of God, and to build up the Body of Christ; if we have the Lord's presence, being one with Him, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord's presence is everything to us.

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.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

B. The stubbornness of the children of Israel in sinning against God was due to their not being one with God (Jer. 42:1—43:2); if they had been one with God, they would have received God's word and would have known His heart, His nature, His mind, and His purpose; furthermore, they would have spontaneously lived Him and would have been constituted with Him to be His testimony on earth.

Jer. 42:1 And all the captains of the forces and Johanan the son of Kareah and Jezaniah the son of Hoshaiah and all the people, from the small even unto the great, came near

Jer. 42:2 And said to Jeremiah the prophet, Let our supplication come before you, and pray for us to Jehovah your God for all this remnant—for we are left only a few out of many, as your eyes see us—

Jer. 42:3 That Jehovah your God may tell us the way in which we should go and the thing which we should do.

Jer. 42:4 Then Jeremiah the prophet said to them, I have heard. I will pray to Jehovah your God according to your words; and whatever Jehovah answers you, I will tell you; I will not withhold anything from you.

Jer. 42:5 And they said to Jeremiah, May Jehovah be a true and faithful witness against us if we do not do according to every word with which Jehovah your God sends you to us.

Jer. 42:6 Whether it is good or whether it is evil, we will listen to the voice of Jehovah our God, to whom we send you, that it may be well with us, when we listen to the voice of Jehovah our God.

Jer. 42:7 And at the end of ten days the word of Jehovah came to Jeremiah.

Jer. 42:8 Then he called Johanan the son of Kareah and all the captains of the forces who were with him and all the people, from the small even unto the great,

Jer. 42:9 And said to them, Thus says Jehovah the God of Israel, to whom you sent me to present your supplication before Him:

Jer. 42:10 If you will still remain in this land, I will build you up and not tear you down, and I will plant you and not pluck you up; for I repent of the evil which I have done to you.

Jer. 42:11 Do not fear the king of Babylon, whom you fear. Do not fear him, declares Jehovah, for I am with you to save you and to deliver you from his hand.

Jer. 42:12 And I will show compassions to you, that he may have compassion on you and may bring you back to your own land.

Jer. 42:13 But if you say, We will not remain in this land, so that you do not listen to the voice of Jehovah your God,

Jer. 42:14 Saying, No, but we will go to the land of Egypt, where we will not see war or hear the sound of the trumpet or be hungry for bread, and we will dwell there;

Jer. 42:15 Then hear now the word of Jehovah, O remnant of Judah: Thus says Jehovah of hosts, the God of Israel, If indeed you set your faces to go to Egypt and go to sojourn there,

Jer. 42:16 Then the sword, which you fear, will overtake you there in the land of Egypt, and the famine, about which you are worried, will follow hard after you there in Egypt; and you will die there.

Jer. 42:17 And all the men who set their faces to go to Egypt, to sojourn there, will die by sword, by famine, and by pestilence; and they will have no survivors or any who have escaped from the evil which I will bring on them.

Jer. 42:18 For thus says Jehovah of hosts, the God of Israel, As My anger and My wrath have been poured out on the inhabitants of Jerusalem, so My wrath will be poured out on you when you go to Egypt. And you will become an execration and an astonishment and a curse and a reproach, and you will see this place no more.

Jer. 42:19 Jehovah has spoken concerning you, O remnant of Judah, Do not go to Egypt! Know assuredly that today I have testified against you,

Jer. 42:20 That you deceived yourselves when you sent me to Jehovah your God, saying, Pray for us to Jehovah our God, and whatever Jehovah our God says, tell this to us, and we will do it.

Jer. 42:21 And today I have told you, but you have not listened to the voice of Jehovah your God in anything for which He has sent me to you.

Jer. 42:22 And now therefore know assuredly that you will die by sword, by famine, and by pestilence in the place where you desire to go and sojourn.

Jer. 43:1 And when Jeremiah finished speaking to all the people all the words of Jehovah their God, with which Jehovah their God had sent him to them, all these words,

Jer. 43:2 Azariah the son of Hoshaiah and Johanan the son of Kareah and all the proud men spoke to Jeremiah, saying, You are speaking falsehood; Jehovah our God has not sent you to say, You shall not go to Egypt to sojourn there.

C. Those who are not one with God do not take His will and good pleasure but express their opinions and pursue their preferences; to do this is to forsake God as the source, the fountain, of living waters and hew out broken cisterns that can hold no water—2:13.

Jer. 2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.

**V. In order to be one with God, we need Christ as the Shoot of David to be our redemption and justification; this ushers the Triune God into us to be our life, our inner life law, our capacity, and our everything to dispense Himself into our being to carry out His economy; this is the new covenant (31:33); eventually, we will know God, live God, and become God in life and in nature but not in the Godhead so that we may become His corporate expression as the New Jerusalem—23:5-6; 31:31-34; Rev. 21:2.**

Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

Jer. 23:5 Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot; / And He will reign as King and act prudently / And will execute justice and righteousness in the land.

- Jer. 23:6 In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called, / Jehovah our righteousness.
- Jer. 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,
- Jer. 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.
- Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.
- Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.
- Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.