

Guidelines for the exercise of the Lord's day Prophesying Message Two : The Kernel of the Book of Jeremiah

I. Overview:

The kernel of the book of Jeremiah includes three matters; the first aspect is what God wants from us. Jeremiah 2:13 reveals that God is the fountain of living waters; He wants us to take Him as the source, and draws living water which includes repenting, calling, singing, thanking, praising, and preaching our salvation. The second one is the exposure of what we are in our fallen condition. Jeremiah 17:9 says, "The heart is deceitful above all things, and it is incurable..." As fallen human beings, in ourselves and by ourselves and with ourselves we are incurable and unchangeable. The third matter is what Christ is to us. Jehovah our righteousness refers to Christ in His divinity, and a righteous shoot, to Christ in His humanity. Christ Himself is the new covenant of life given to us by God. The reality of the new covenant is the inner law of life; in its essence this law refers to the divine life of Triune God, who is realized as the life-giving Spirit. God writes His law on our heart by moving from our spirit into our heart to inscribe what He is into our being.

II. Truth and Enlightenment:

Day 1 —

A. Present the kernel of the book of Jeremiah.

This kernel includes three matters; what God wants from us, what we are in our fallen condition, and what Christ is to us. Jeremiah strongly presents these three matters to us, but they are concealed within the shell. In order to see these three things, we need to "crack" the shell of Jeremiah and concentrate on the kernel inside.

B. Why is the most evil thing in the eyes of God to forsake Him as the source?

The most evil thing in the eyes of God is to forsake Him as the source, as the fountain of living waters, and to turn to some other source. All other sources are idols. In this verse the idols are likened to broken cisterns, which cannot hold water. People today are busy hewing out for themselves all kinds of cisterns. Actually, these cisterns are idols.

Day 2 —

A. Explain what the three stages of the Triune God flowing in the Divine Trinity are.

The Triune God flows in the Divine Trinity in three stages; in John 4:14, when the fountain springs up, that is the fountain emerging. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river. This flowing Triune God is "into eternal life." And this flowing issues in the eternal life, which is the New Jerusalem.

B. Expound the New Jerusalem being the issue of God's flowing in three stages.

The New Jerusalem is the issue of God's flowing in three stages. We have the fountain, the spring, and the river within us at the same time. The fountain emerges, the spring gushes, and the gushing is the flowing as a river into the New Jerusalem. Revelation 22:1 and 2 show us that in the New Jerusalem the river of life flows and that in this river grows the tree of life as the life supply to support and sustain the entire city.

Day 3 —

A. State the condition of the human heart in Jeremiah 17:9.

Our heart is deceitful to the uttermost and incurable. In our fallen condition we are corrupt and rotten; there is no way for us to change. Although man's heart is corrupt and deceitful, even such a heart can be a tablet upon which God writes His law of life. This reveals that God has a way to impart Himself into man. This is God's way, according to His economy, to deal with the heart of fallen man.

B. Expound in Isaiah 6:5, "I am a man of unclean lips..."

Isaiah responded to the vision of Christ in glory by saying, "Woe is me, for I am finished!" After seeing this vision, Isaiah was terminated, finished. Isaiah went on to say, "For I am a man of unclean lips. And in the midst of a people of unclean lips I dwell". By this we must pay attention to our lips, to our speaking. Like Isaiah, we need to realize that our lips are unclean.

Day 4 —

A. Briefly state whether we are clean or not depends on the feeling of our conscience.

In our experience, whether we are clean or unclean depends on the feeling of our conscience; and the feeling of our conscience depends on our seeing the Lord. How much we see the Lord determines how much we will be

cleansed. The more we see the Lord and are exposed, the more we are cleansed. When our conscience is cleansed and is void of offense, we are able to contact God.

B. Fellowship how we should do when our fellowship with God is interrupted.

When we live in the divine light, it exposes, according to God's divine nature, all our sins, trespasses, failures, and defects. At such a time we sense in our enlightened conscience the need of the cleansing of the redeeming blood of the Lord Jesus, and it cleanses us in our conscience from all sins that our fellowship with God and with one another may be maintained.

Day 5 —

A. Expound what the relationship between the righteous Shoot and us is.

A righteous Shoot refers to Christ in His humanity. As the righteous Shoot, Christ came in the flesh as the descendant of David to die on the cross and shed His blood in order to wash away our sins and accomplish redemption. With His redemption as the basis, we can believe into Him to receive God's forgiveness, and God can justify us, make Christ our righteousness, and clothe us with the robe of righteousness.

B. Explain what God would do as He would never give up His elect.

God would never give up His elect yet distracted people. While He was condemning, punishing, and chastising Israel, He intended to be incarnated as a Shoot unto David so that He could be His people's righteousness to restore the evil race of Israel. Eventually, Israel will manifest Christ, who is their righteousness, as their centrality and their universality. This manifestation will consummate in the New Jerusalem.

Day 6 —

A. Expound the spiritual implications and application of the word for covenant.

In Greek the word for covenant is also the word for testament. Every proper covenant eventually becomes a testament. Before the person who enacted the covenant dies, it is the covenant. After he dies, that covenant becomes a testament. The reality of all the hundreds of bequests in the New Testament is Christ. Without Christ, the Bible is empty, so the real testament, the real will, is Christ.

B. Explain what the capacity of the inner law of the divine life within us has.

The inner law of the divine life within us has the capacity to make us one with God. The way for God to be our God is His divine life, and the way for us to be His people is also the divine life. Eventually, in the divine life and by the working of the law of the divine life, God will be wrought into us, and we will live Him and be constituted with Him in His life and nature but not, of course, in His Godhead.

III. Conclusion:

Jeremiah reveals that the loving God longs for His chosen people to turn to Him from all idols. Though they have forsaken Him, the fountain of living waters, they have hewn out for themselves broken cisterns that hold no water. Plus their nature is evil, the heart is more deceitful than all things, incurable and unchangeable. But Jeremiah 23:5-6 brought a light of dawn, and it said, "Indeed, days are coming, Declares Jehovah, when I will raise up to David a righteous Shoot. And this is His name by which He will be called Jehovah our righteousness." God will raise up a sprout, a branch, that is, a righteous Shoot, and He will reign as King and act prudently. Our righteousness indicates that He is one with us as our righteousness. At the same time, Jeremiah 31 mentions that He will make a new covenant with us, and that this divine law not only puts in our spirit, but also writes in our hearts, so that we may enjoy all the riches of the Triune God.