

Guidelines for the exercise of the Lord's day Prophesying Message Six : The Principle of Being One with God as Revealed in the Book of Jeremiah

I. Overview:

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. From the Old Testament to the New Testament, many examples and scriptures reveal this. Eventually, God and man, man and God, all have the appearance of jasper. The book of Jeremiah shows us 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. To keep the word of God, we must be one with God, trusting in Him, relying on Him, and not having any opinion that comes from the self. The secret of Israel's failures and defeats was that they had lost God's presence and were no longer one with God; this is to forsake God as the source, the fountain, of living waters and hew out broken cisterns that can hold no water. 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 and our everything.

II. Truth and Enlightenment:

Day 1 —

A. Expound there being no "mankind" created by God, but God-kind in Genesis 1:26.

There was no "mankind" created by God in His creation. Genesis 1 tells us that God created all the fish, the birds, the beasts, and the cattle after their kind. Although God created everything after its kind, God did not create "mankind." Genesis 1:26 indicates that man is after God's kind. Hence, what God made here was according to His own kind, that is, God-kind.

B. Explain God appearing as a man in Genesis 18.

In Genesis 18:2-13 three men appeared to Abraham. One of these men was Christ, Jehovah, and the other two were angels. The appearing of these three men to Abraham took place before Christ's incarnation. This means that two thousand years before His incarnation, God appeared as a man when He visited His friend Abraham.

Day 2 —

A. Explain He conforming us to the image of the Son of God in II Corinthians 3:18.

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..." Romans 12:2a speaks of our being transformed by the renewing of the mind. He as God has done a lot to make Himself in the form and likeness of man. Now He intends to transform us into the same image and conform us to the image of the Son of God.

B. Explain divinity mingling with humanity to be both dwelling place in Rev.4:3&21:11.

Revelation 4:3 says, "He God who was sitting was like a jasper stone." According to Revelation 21 the New Jerusalem's light is like a most precious stone, like a jasper stone. The building work of its wall is wall is jasper, the first foundation of the wall is jasper, the light of the city is jasper, and God on the throne is like jasper. Eventually God and man, man and God, all have the appearance of jasper.

Day 3 —

A. Why do we say that these two sins govern the entire book of Jeremiah in 2:13?

In Jeremiah 2:13 Jehovah speaks concerning the two basic sins committed by the children of Israel. The first sin was forsaking Jehovah as the fountain of living waters; the second sin was hewing out for themselves broken cisterns that could not hold water. This second sin was a matter of not trusting in God but of trusting in themselves to do something for their own enjoyment. These two sins govern the entire book of Jeremiah.

B. Expound the implications of the sin and how to apply to Israelites.

Sin is a matter of leaving God and doing something by ourselves and for ourselves. This is exactly what the children of Israel did. They forsook God as the fountain of living waters for their supply, and, according to their opinion, they did whatever they could to work out something by themselves for their enjoyment. Sin is to forsake God and to do something by ourselves and for ourselves.

Day 4 —

A. Describe to receive and keep the word of God, we must be absolutely one with God.

To receive, and keep the word of God, we must be absolutely one with God. We must trust in Him, and not have any opinion that comes out of ourselves. We should simply enjoy what God has done. This is the way to fulfill God's economy. In the new covenant we are one with God and let Him write Himself into us as our life and as our life law with its capacity for us to function.

B. Explain how we can become His mouthpiece.

The principle of the Bible, especially of the New Testament, is that God opens Himself to us 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. The first thing we will take is His word to express Him; we will not care for our opinions. In this way we become His mouthpiece to speak Him forth to others for their supply.

Day 5 —

A. Explain the stubbornness of the Israelites being due to their not being one with God.

For example, Johanan strongly determined to go to Egypt to take refuge. They altogether misunderstood God by their consideration and their opinion. All the leaders of the forces and all the people begged Jeremiah the prophet to pray for them; they would listen to the voice of Jehovah. They expected that he would give them a "sugarcoated" word. Jeremiah told them that he would pray to Jehovah according to their words.

B. See the opinions of God's people and Jeremiah's faithfulness according to the fact.

Jeremiah having waited for ten days, Jehovah came to them through Jeremiah, telling them not to go to Egypt but to remain in Judah. However, if they did not listen to this word but went to the land of Egypt, they would die there. When Jeremiah finished speaking the words of Jehovah, all the people, including Johanan, accused him of lying. Johanan and all the leaders of the forces took the remnant and went to Egypt.

Day 6 —

A. Expound that we cannot be one with one another if we are not one with God.

If we are not one with God, we cannot be one with one another. 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 hew out broken cisterns that can hold no water. Because we, like the children of Israel, were not one with God, we cannot be one with one another.

B. How could we be reconciled to God and justified by Him?

The only way that we can be reconciled to God and justified by Him is by Christ, the new Sprout, the righteous Shoot, who is called Jehovah our righteousness. As the righteous Shoot, He came in the flesh as the descendant of David to die on the cross and shed His blood in order to accomplish redemption for our justification. In order to be one with God, we need Christ as the Shoot of David to be our redemption and justification.

III. Conclusion:

If we are not one with God, we cannot be one with one another. 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. This is the new covenant. In the new covenant, we do not do anything. Rather, we are simply one with God to let Him write Himself into us as the law of life. This law of life implies the Triune God with the highest capacity for our function. Today, God lives in us and operates in our daily living, in matters great and small, to dispense Himself into our being to carry out His economy. This dispensing will bring in the restoration of all things and will consummate in the New Jerusalem in the new heaven and new earth. The New Jerusalem is the consummation of the economy of God accomplished by His eternal dispensing.