

## CRYSTALLIZATION-STUDY OF JEREMIAH AND LAMENTATIONS, Week 6

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

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

Genesis 2:8	And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
Genesis 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 <a href="#">tree of life in the middle of the garden</a> and the tree of the knowledge of good and evil.
Genesis 2:16	And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
Genesis 2:17	But of the <a href="#">tree of the knowledge of good and evil, of it you shall not eat</a> ; for in the day that you eat of it you shall surely die.
Jeremiah 2:13	For My people have committed two evils: / They have <a href="#">forsaken</a> Me, / The fountain of living waters, / To <a href="#">hew out for themselves cisterns</a> , / Broken cisterns, / Which hold no water.
Jeremiah 15:16	Your <a href="#">words were found and I ate them</a> , / 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.
Jeremiah 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.
Jeremiah 23:5	Indeed, days are coming, / Declares Jehovah, / When I will raise up to <a href="#">David a righteous Shoot</a> ; / And He will reign as King and act prudently / And will execute justice and righteousness in the land.
Jeremiah 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, / <a href="#">Jehovah our righteousness</a> .
Jeremiah 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,
Jeremiah 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.
Jeremiah 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 <a href="#">I will be their God, and they will be My people</a> .
Jeremiah 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.
Jeremiah 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.
Jeremiah 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.
Jeremiah 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.
Jeremiah 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.

## Day 1

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.
- 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.
- 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.
- 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.
- E. [Adam](#) was a type, a prefigure, of [Christ](#)—Rom. 5:14.
- F. [Christ](#) is the image of the [invisible God](#)—Col. 1:15.
- 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).
- 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.
- 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).
- 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](#).
- 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."

## Day 2

- 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.
- 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**.
- 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.
- 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.
- 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.
- 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):
  - 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.
  - 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.

In the first major section of this message we see the great and mysterious matter of how God and man resemble one another and become the same as each other in life and nature, beginning with God creating man in His image and according to His likeness. God made man in an entirely different way from all the other living creatures, who were all after their own kind. Strictly speaking, however, man was not after his own kind. We have the term mankind, but in God’s eyes there is no mankind. **Man is made in the image of God and according to God’s likeness, meaning that man is made to be like God within and without.** It is proper to say that man is God-kind.

In Genesis 1:26 God said, “*Let Us make man in Our image, according to Our likeness.*” The word translated “man” is the Hebrew word adam, which means “red earth.” The verse, therefore, does not say, “Let Us make man” but “Let Us make adam in Our image, according to Our likeness.” This creature called Adam, which we call man, is a very special creation, the top creation, and the highest creation of all that the Creator created. Unlike all the other creatures, man looks like God in His image within and in His likeness without. **Man is God’s kind.** In the first chapter of the Bible, we see God’s desire that man would resemble Him, look like Him, and be like Him. (*Excerpt from The Ministry of the Word, Crystallization -Study of Jeremiah and Lamentations Vol. 24, No.6, page 120*)

## Day 3

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

In these days we are very burdened for prayer, even persevering prayer and unceasing prayer. First Thessalonians 5:17 says, "Unceasingly pray." This means that every minute, even every second, we depend on this "oxygen." We depend on this air. Otherwise, we cannot live. This is full dependence. All Scripture is God-breathed. This is the air. **The Word of God should be air to us.** Like God Himself, Christ as the Spirit is the living air, and we should be **constantly breathing, inhaling**, this air in all our daily life, not just in the big things but even in the small things, such as the way we interact with our spouse, the way we are with our children, the way we make decisions, the way we react to what someone says. **In all the things in our practical daily life we should partake of the tree of life and take God as our source.** (Excerpt from *The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 127*)

#### Day 4

### 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:
  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.
  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.
  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.
- 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:
  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.
  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; Psalms 119:103; Deuteronomy 8:8; S. S. 4:11a.
  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—Psalms 119:72, 9-16; Ephesians 3:8; 2 Cor. 6:10; 1 Pet. 4:10-11.

To take, receive, and keep the word of God, we must **be absolutely one with Him**. In one sense we may say that to be one with Him, we need to take, receive, and keep the word. But it does not say that here. It says that to take, receive, and keep the word of God, we must be absolutely one with Him. There has to be an intention. There has to be an exercise. **There has to be more than a willingness or a desire to be one with Him in an absolute way.** A word may come to us in our reading of the Bible, through the speaking of one of the ministers of God's word, or through some fellowship from some members of the Body who have the Lord's anointing. In order to receive that word for our benefit, our leading, and our supply, we need to have a mind, a heart, a desire, and an exercise to be one with the Lord, praying, "Lord, we want to be one with You." Such a heart will cause us to receive the word in a particular way. (Excerpt from *The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 130*)

#### Day 5

### 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**:

- 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.
- 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.

#### Day 6

- 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.

### 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.

Because we, like the children of Israel, were not one with God and did not have the heart to do God's will or take His good pleasure, we offended God, transgressed His ordinances, and committed sins against His commandments. **We were a people whose heart was deceitful and incurable.** We were exposed as having a nature that is sinful and rebellious, a nature that, like the Ethiopian's skin and the leopard's spots, could not be changed. Since this was our situation, how could we be reconciled to God? How could we be justified by Him and taken by Him to be His people? Based upon **Christ's redemption** we have been **justified**, and the **Triune God has come into us to be our life, our person, and our everything**. This creates a situation in which God is free to work out His eternal economy in us by His dispensing of Himself into our being. If we see this principle and grasp it, we will understand the entire book of Jeremiah. (Excerpt from *the Life-Study of Jeremiah and Lamentations, chapter 32, section 4*)