

THE JULY 2020 SEMIANNUAL TRAINING
CRYSTALLIZATION-STUDY OUTLINES
JEREMIAH AND LAMENTATIONS

KEY STATEMENTS

Jehovah is the tenderhearted God, and in being tenderhearted,
Jeremiah was absolutely one with God;
thus, God could use the prophet Jeremiah, an overcomer,
to express Him, speak for Him, and represent Him, even in his weeping.

Jeremiah, a book full of speaking concerning Israel's sin
and God's wrath, chastisement, and punishment,
reveals that God's intention in His economy is to be the fountain,
the source, of living waters to dispense Himself into His chosen people
for their satisfaction and enjoyment with the goal of producing
the church, God's counterpart, as God's increase, God's enlargement,
to be God's fullness for His expression.

God is eternal and immutable, not subject to any change
due to the environment and circumstances, and
God's throne is the throne of His eternal and unchanging government;
in his speaking about God's eternal being and throne,
Jeremiah came out of his human feelings,
touched God's person and God's throne, and entered into God's divinity.

God as our Potter has sovereignly created us to be His vessels,
His containers, to contain Himself according to His predestination;
God's purpose in creating man was to make man His vessel,
His earthenware container, to contain and be filled
with Christ as life for the building up of the Body of Christ
as God's great corporate vessel for His expression.

As the Shepherd according to God's heart, Christ,
the great Shepherd of the sheep, is continuing His shepherding
by incorporating the apostolic ministry
with His heavenly ministry to shepherd God's flock;
in the Lord's recovery today, we need to realize that the shepherding
that builds up the Body of Christ is a mutual shepherding,
and we need to shepherd one another according to God,
taking all-inclusive, tender care of the flock.

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, in which we can 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.

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CRYSTALLIZATION-STUDY OUTLINES JEREMIAH AND LAMENTATIONS

Message One

Jeremiah, the Tenderhearted Prophet of the Tenderhearted God

RK Hymns: 814

Scripture Reading: Jer. 1:1, 4-8, 10, 18-19; 4:19; 9:1, 10; 13:17

- Jer 1:1 The words of Jeremiah the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin,
- Jer 1:4 Now the word of Jehovah came to me, saying:
- Jer 1:5 Before I formed you in the womb, I knew you; / And before you came forth from the womb, I sanctified you. / I have appointed you as a prophet to the nations.
- 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 1:10 See, I have appointed you this day / Over the nations and over the kingdoms / To pluck up and to break down, / To destroy and to tear down, / To build up and to plant.
- Jer 1:18 And I am now making you today into a fortified city and into an iron pillar and into bronze walls against the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land.
- Jer 1:19 And they will fight against you, but they will not prevail against you; for I am with you, declares Jehovah, to deliver you.
- Jer 4:19 My bowels, my bowels; I am writhing. / Oh, the walls of my heart! / My heart is moaning within me; / I cannot be silent; / For you hear, O my soul, the sound of the trumpet, / The alarm of war.
- Jer 9:1 Oh, that my head were waters, / And my eye a fountain of tears, / That I might weep day and night / For the slain of the daughter of my people!
- Jer 9:10 For the mountains I will take up a weeping and wailing, / And for the pastures of the wilderness, a lamentation; / Because they have been burned up so that no one passes through, / And the sound of cattle is not heard; / Both the birds of the sky and the beasts / Have fled and have gone.
- Jer 13:17 And if you will not hear it, / My soul will weep in secret places for your pride; / And my eye will weep bitterly and shed tears, / Because the flock of Jehovah has been taken captive.

I. Jeremiah was born a priest, but he was called by God to be a prophet not only to the nation of Israel but also to all the nations; hence, he was a priest-prophet—Jer. 1:1, 4-8.

- Jer 1:1 The words of Jeremiah the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin,
- Jer 1:4 Now the word of Jehovah came to me, saying:
- Jer 1:5 Before I formed you in the womb, I knew you; / And before you came forth from the womb, I sanctified you. / I have appointed you as a prophet to the nations.
- 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.

II. Jehovah appointed Jeremiah to be over the nations and over the kingdoms to pluck up and to break down, to destroy and to tear down, and to build up and to plant—v. 10:

- Jer 1:10 See, I have appointed you this day / Over the nations and over the kingdoms / To pluck up and to break down, / To destroy and to tear down, / To build up and to plant.
- A. The plucking up, the breaking down, and the destroying are Jehovah's tearing down, whereas the building up and the planting are Jehovah's exalting.

- B. This corresponds to the two meanings of the name Jeremiah—"Jehovah exalts" and "Jehovah tears down."

III. Jehovah made Jeremiah into a fortified city, into an iron pillar, and into bronze walls against the whole land, the kings of Judah, its princes, its priests, and the people of the land; they would fight against him but would not prevail against him—vv. 18-19:

- Jer 1:18 And I am now making you today into a fortified city and into an iron pillar and into bronze walls against the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land.
- Jer 1:19 And they will fight against you, but they will not prevail against you; for I am with you, declares Jehovah, to deliver you.
- A. On earth there is always a battle raging between God and those who oppose Him and fight against Him—Eph. 6:12.
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- B. God fights not by Himself directly but through His servants who have been sent by Him—1 Tim. 1:18; 6:12; 2 Tim. 4:7.
- 1 Tim 1:18 This charge I commit to you, my child Timothy, according to the prophecies previously made concerning you, that by them you might war the good warfare,
- 1 Tim 6:12 Fight the good fight of the faith; lay hold on the eternal life, to which you were called and have confessed the good confession before many witnesses.
- 2 Tim 4:7 I have fought the good fight; I have finished the course; I have kept the faith.
- C. God sent His army—a young man named Jeremiah—to fight those who opposed Him:
1. Jeremiah was equipped by God to such an extent that he became a fortified city and an iron pillar and bronze walls—Jer. 1:18.
- Jer 1:18 And I am now making you today into a fortified city and into an iron pillar and into bronze walls against the whole land, against the kings of Judah, against its princes, against its priests, and against the people of the land.
2. Those who fought against Jeremiah—Jehovah's one-person army—were actually fighting against Jehovah—v. 19a.
- Jer 1:19a And they will fight against you, but they will not prevail against you; ...
3. No one would defeat him because Jehovah was with him—v. 19b.
- Jer 1:19b ... for I am with you, declares Jehovah, to deliver you.

IV. Jeremiah was an overcomer speaking for God—vv. 9-10; 2:1-2:

- 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.
- Jer 1:10 See, I have appointed you this day / Over the nations and over the kingdoms / To pluck up and to break down, / To destroy and to tear down, / To build up and to plant.
- Jer 2:1 And the word of Jehovah came to me, saying,
- Jer 2:2 Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown.
- A. In the age of typology, the overcomers were the prophets; all the genuine prophets were overcomers.
- B. When the majority of God's people were desolate, there was the need for some to rise up to be God's overcomers to maintain the testimony established by God.
- C. The prophets took care of God's oracle first, and based upon the oracle, they exercised, to some extent, God's authority, as seen with David the king and Nathan the prophet—2 Sam. 7:1-17; 12:1-15.
- 2 Sam 7:1 And as the king dwelt in his house and Jehovah gave him rest all around from all his enemies,

2 Sam 7:2 The king said to Nathan the prophet, See now, I dwell in a house of cedar, but the Ark of God dwells within curtains.

2 Sam 7:3 And Nathan said to the king, All that is in your heart go and do, for Jehovah is with you.

2 Sam 7:4 And in that night the word of Jehovah came to Nathan, saying,

2 Sam 7:5 Go and say to My servant David, Thus says Jehovah, Is it you who will build Me a house for Me to dwell in?

2 Sam 7:6 For I have not dwelt in a house, since the day I brought the children of Israel up out of Egypt to this day; but I went about in a tent and in a tabernacle.

2 Sam 7:7 In all My going about among all the children of Israel, did I ever speak a word to any of the tribes of Israel, whom I commanded to shepherd My people Israel, saying, Why have you not built Me a house of cedar?

2 Sam 7:8 And now thus shall you say to My servant David, Thus says Jehovah of hosts, I took you from the pasture, from following the sheep, that you might be ruler over My people, over Israel;

2 Sam 7:9 And I have been with you in every place that you have gone and have cut off all your enemies before you; and I will make a great name for you, like the name of the great ones who are on the earth.

2 Sam 7:10 And I will appoint a place for My people Israel and will plant them there, that they may dwell in their own place and be disturbed no more; and the sons of wickedness will ill-treat them no more as before,

2 Sam 7:11 Even since the time when I commanded that there be judges over My people Israel; and I will give you rest from all your enemies. Moreover Jehovah declares to you that Jehovah will make you a house.

2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

2 Sam 7:14 I will be his Father, and he will be My son. If he commits iniquity, I will strike him with the rod of men and with the stripes of the sons of men;

2 Sam 7:15 But My lovingkindness will not depart from him, as I took it away from Saul, whom I put away before you.

2 Sam 7:16 And your house and your kingdom will be made sure forever before you; your throne will be established forever.

2 Sam 7:17 According to all these words and according to this whole vision did Nathan speak to David.

2 Sam 12:1 Then Jehovah sent Nathan to David. And he went to him and said to him, Two men lived in a city, one rich and the other poor.

2 Sam 12:2 The rich man had very many flocks and herds,

2 Sam 12:3 But the poor man had nothing but one small ewe lamb, which he had bought. And he nourished it, and it grew up together with him and his children; it ate of the morsels of his food and drank out of his own cup and lay on his bosom; indeed it was like a daughter to him.

2 Sam 12:4 And there came a traveler to the rich man. But the rich man refused to take something from his own flock and herd to dress for the wayfarer who had come to him; but he took the poor man's ewe lamb and dressed it for the man who had come to him.

2 Sam 12:5 And David's anger was greatly kindled against the man. And he said to Nathan, As Jehovah lives, the man who has done this is worthy of death;

2 Sam 12:6 And he shall restore the ewe lamb fourfold because he has done this thing and because he had no pity.

2 Sam 12:7 Then Nathan said to David, You are the man. Thus says Jehovah the God of Israel, I anointed you king over Israel, and I delivered you from the hand of Saul;

2 Sam 12:8 And I gave you your master's house and your master's wives into your bosom, and I gave you the house of Israel and Judah; and if this were too little, I would have added to you such and such things.

2 Sam 12:9 Why have you despised the word of Jehovah by doing what is evil in His sight? You have struck down Uriah the Hittite with the sword and have taken his wife as your wife and have slain him with the sword of the children of Ammon.

- 2 Sam 12:10 Now therefore the sword will not depart from your house forever because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.
- 2 Sam 12:11 Thus says Jehovah, I will now raise up trouble against you from within your house; and I will take your wives before your eyes and will give them to your companion, and he will lie with your wives in the sight of this sun.
- 2 Sam 12:12 For you did this secretly, but I will do this thing before all Israel and even before the sun.
- 2 Sam 12:13 And David said to Nathan, I have sinned against Jehovah. And Nathan said to David, Jehovah has also put away your sin; you will not die.
- 2 Sam 12:14 Nevertheless, because you have given the enemies of Jehovah much occasion to blaspheme Him because of this thing, the son who is born to you shall also surely die.
- 2 Sam 12:15 Then Nathan went to his house. And Jehovah struck the child whom Uriah's wife bore to David, and he was very sick.

D. The overcomers in Revelation 2 and 3 are the fulfillment of the typology of the prophets.

Rev 2, 3 be omitted.

E. As an overcomer, Jeremiah was an anti-testimony:

1. The children of Israel had become desolate, and Jeremiah was called by God to be an anti-testimony—Jer. 27:1-15.

- Jer 27:1 In the beginning of the reign of Zedekiah the son of Josiah, the king of Judah, this word came to Jeremiah from Jehovah, saying,
- Jer 27:2 Thus said Jehovah to me, Make for yourself bonds and yoke bars, and put them on your neck;
- Jer 27:3 And send them to the king of Edom and to the king of Moab and to the king of the children of Ammon and to the king of Tyre and to the king of Sidon by the hand of the messengers who come to Jerusalem to Zedekiah the king of Judah.
- Jer 27:4 And command them to go to their masters, saying, Thus says Jehovah of hosts, the God of Israel: Thus you shall say to your masters,
- Jer 27:5 It is I who made the earth, and the people and the animals who are on the face of the earth, by My great power and by My outstretched arm; and I give it to whomever it seems right in My own eyes.
- Jer 27:6 And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and I have also given him the beasts of the field to serve him.
- Jer 27:7 And all the nations will serve him and his son and his son's son until the time of his own land comes, when many nations and great kings will make him serve them.
- Jer 27:8 But if any nation or kingdom will not serve this Nebuchadnezzar the king of Babylon and will not put its neck under the yoke of the king of Babylon, I will punish that nation with sword and with famine and with pestilence, declares Jehovah, until I have consumed them by his hand.
- Jer 27:9 But as for you, do not listen to your prophets and to your diviners and to your dreams and to your soothsayers and to your sorcerers who speak to you, saying, You will not serve the king of Babylon.
- Jer 27:10 For they prophesy falsehood to you, with the result that you will be removed far from your land; and I will drive you out, and you will perish.
- Jer 27:11 But any nation that will bring its neck under the yoke of the king of Babylon and serve him, I will leave in its own land, declares Jehovah, to till it and dwell there.
- Jer 27:12 And I spoke to Zedekiah the king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.
- Jer 27:13 Why will you die, you and your people, by sword, by famine, and by pestilence, as Jehovah has spoken concerning the nation which will not serve the king of Babylon?
- Jer 27:14 And do not listen to the words of the prophets who speak to you, saying, You will not serve the king of Babylon; for they are prophesying falsehood to you.

- Jer 27:15 For I have not sent them, declares Jehovah; but they prophesy falsely in My name, with the result that I will drive you out and you will perish, you and the prophets who prophesy to you.
2. God's people did not realize that they were deep in sin before God and that God had already ordained that Babylon would be used to punish them, causing them to be captured to Babylon—15:12-14.
- Jer 15:12 Can one break iron, / Iron from the north, or bronze?
- Jer 15:13 Your wealth and your treasures / I will give as plunder without price, / And that for all your sins, / And within all your borders.
- Jer 15:14 I will cause your enemies to bring it / Into a land you do not know; / For a fire is kindled in My anger, / Which will burn against you.
3. Because Israel had fallen into such a befuddled situation, Jeremiah, an overcomer, was an anti-testimony, speaking the word given to him by Jehovah and being contrary to the false prophets—27:16—28:17.
- Jer 27:16 And I spoke to the priests and to all this people, saying, Thus says Jehovah, Do not listen to the words of your prophets who prophesy to you, saying, The vessels of the house of Jehovah will now shortly be brought back from Babylon; for they are prophesying falsehood to you.
- Jer 27:17 Do not listen to them; serve the king of Babylon and live. Why should this city become a desolation?
- Jer 27:18 But if they are prophets and if the word of Jehovah is with them, let them intercede to Jehovah of hosts that the vessels which are left in the house of Jehovah and in the house of the king of Judah and in Jerusalem may not go to Babylon.
- Jer 27:19 For thus says Jehovah of hosts concerning the pillars and concerning the sea and concerning the bases and concerning the rest of the vessels which are left in this city,
- Jer 27:20 Which Nebuchadnezzar the king of Babylon did not take when he took into exile Jeconiah the son of Jehoiakim, the king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem.
- Jer 27:21 For thus says Jehovah of hosts, the God of Israel, concerning the vessels which are left in the house of Jehovah and in the house of the king of Judah and in Jerusalem,
- Jer 27:22 They will be carried to Babylon and remain there until the day I visit them, declares Jehovah; then I will bring them up and restore them to this place.
- Jer 28:1 And in that same year, at the beginning of the reign of Zedekiah the king of Judah, in the fourth year, in the fifth month, Hananiah the son of Azzur, the prophet, who was from Gibeon, spoke to me in the house of Jehovah in the presence of the priests and all the people, saying,
- Jer 28:2 Thus says Jehovah of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.
- Jer 28:3 Within two full years I will bring back to this place all the vessels of the house of Jehovah, which Nebuchadnezzar the king of Babylon took from this place and carried to Babylon.
- Jer 28:4 And Jeconiah the son of Jehoiakim, the king of Judah, and all the exiles from Judah who went to Babylon, I will bring back to this place, declares Jehovah; for I will break the yoke of the king of Babylon.
- Jer 28:5 Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and in the presence of all the people who were standing in the house of Jehovah.
- Jer 28:6 And the prophet Jeremiah said, Amen! May Jehovah do so. May Jehovah establish your words which you have prophesied and bring back the vessels of the house of Jehovah and all the exiles from Babylon to this place.
- Jer 28:7 Nevertheless hear now this word which I am about to speak in your ears and in the ears of all the people.
- Jer 28:8 The prophets who were before me and before you since long ago prophesied against many lands and against great kingdoms, of war and of evil and of pestilence.

- Jer 28:9 The prophet who prophesies of peace, when the word of that prophet comes to pass, then the prophet will be known as one whom Jehovah has truly sent.
- Jer 28:10 Then the prophet Hananiah took the yoke bar from the neck of the prophet Jeremiah and broke it.
- Jer 28:11 And Hananiah spoke in the presence of all the people, saying, Thus says Jehovah, Even so I will break the yoke of Nebuchadnezzar the king of Babylon from the neck of all the nations within two full years. Then the prophet Jeremiah went his way.
- Jer 28:12 And the word of Jehovah came to Jeremiah after the prophet Hananiah had broken the yoke bar from the neck of the prophet Jeremiah, saying,
- Jer 28:13 Go and speak to Hananiah, saying, Thus says Jehovah, You have broken the wooden yoke bars, but you have made in their place iron yoke bars.
- Jer 28:14 For thus says Jehovah of hosts, the God of Israel, I have put an iron yoke upon the neck of all these nations that they may serve Nebuchadnezzar the king of Babylon; and they will serve him. And I have also given the beasts of the field to him.
- Jer 28:15 And the prophet Jeremiah said to the prophet Hananiah, Listen now, O Hananiah, Jehovah has not sent you, and you have made this people trust in falsehood.
- Jer 28:16 Therefore thus says Jehovah, I will send you from the face of the earth. This year you will die because you have spoken rebellion against Jehovah.
- Jer 28:17 And the prophet Hananiah died in that very year in the seventh month.

V. The book of Jeremiah has as its particular characteristic and standing God's tenderheartedness plus God's righteousness—9:10-11; 23:5-6; 33:16:

- Jer 9:10 For the mountains I will take up a weeping and wailing, / And for the pastures of the wilderness, a lamentation; / Because they have been burned up so that no one passes through, / And the sound of cattle is not heard; / Both the birds of the sky and the beasts / Have fled and have gone.
- Jer 9:11 And I will make Jerusalem a heap of ruins, / A habitation of jackals; / And I will make the cities of Judah / A desolation without inhabitant.
- 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 33:16 In those days Judah will be saved, and Jerusalem will dwell securely; and this is the name by which she will be called: Jehovah our righteousness.
- A. Our God is a tenderhearted God, full of compassion and sympathy, yet He is absolutely righteous—9:10-11; 23:6.
- Jer 9:10 For the mountains I will take up a weeping and wailing, / And for the pastures of the wilderness, a lamentation; / Because they have been burned up so that no one passes through, / And the sound of cattle is not heard; / Both the birds of the sky and the beasts / Have fled and have gone.
- Jer 9:11 And I will make Jerusalem a heap of ruins, / A habitation of jackals; / And I will make the cities of Judah / A desolation without inhabitant.
- 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.
- B. According to the book of Jeremiah, God's love is a composition of His tender care, compassion, and sympathy; even while He chastises His elect people Israel, He is compassionate toward them—Lam. 3:22-23.
- Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;
- Lam 3:23 They are new every morning; / Great is Your faithfulness.
- C. The words in Jeremiah 9:10-11 and 17-19 express Jehovah's feeling concerning Israel's suffering of His correction:
- Jer 9:10 For the mountains I will take up a weeping and wailing, / And for the pastures of the

wilderness, a lamentation; / Because they have been burned up so that no one passes through, / And the sound of cattle is not heard; / Both the birds of the sky and the beasts / Have fled and have gone.

Jer 9:11 And I will make Jerusalem a heap of ruins, / A habitation of jackals; / And I will make the cities of Judah / A desolation without inhabitant.

Jer 9:17 Thus says Jehovah of hosts, / Consider, and call for the mourning women to come, / And send for the skillful women to come;

Jer 9:18 Let them hasten and take up a wailing for us, / That our eyes may shed tears / And our eyelids may pour forth water.

Jer 9:19 For a voice of wailing / Was heard from Zion: How we are ruined! / We are utterly put to shame! / For we have forsaken the land / Because they have cast down our dwellings.

1. Although Jehovah was punishing Israel, He was still sympathetic toward them.
2. The words *us* and *our* in verse 18 indicate that Jehovah joined Himself to the suffering people and was one with them in their suffering.
Jer 9:18 Let them hasten and take up a wailing for us, / That our eyes may shed tears / And our eyelids may pour forth water.
3. Jehovah Himself was weeping in sympathy with His people.

VI. The book of Jeremiah is also an autobiography in which Jeremiah tells us of his situation, his person, and his feeling, revealing his tender heart:

- A. God is tender, loving, compassionate, and righteous, and Jeremiah, a timid young man, was raised up by God to be His mouthpiece to speak for Him and express Him—3:6-11; 4:3-31; 32:26-27; 33:1-2.

Jer 3:6 Then Jehovah said to me in the days of Josiah the king, Have you seen what Israel the apostate has done? She went up on every high mountain and under every flourishing tree and committed fornication there.

Jer 3:7 And I said, After she has done all these things, she will return to Me; but she did not return, and her treacherous sister Judah saw it.

Jer 3:8 And I saw that because of all the adultery that Israel the apostate committed I divorced her and gave her a certificate of divorce, yet her sister Judah the treacherous did not fear but went and committed fornication also.

Jer 3:9 And because she treated her fornication lightly, she polluted the land and committed adultery with stones and trees.

Jer 3:10 And yet in spite of all this her treacherous sister Judah did not return to Me with all her heart, but instead falsely, declares Jehovah.

Jer 3:11 And Jehovah said to me, Israel the apostate has shown herself to be more righteous than Judah the treacherous.

Jer 4:3 For thus says Jehovah to the men of Judah and to Jerusalem, / Break up your fallow ground, / And do not sow among thorns.

Jer 4:4 Circumcise yourselves to Jehovah, / And remove the foreskins of your heart, / Men of Judah and inhabitants of Jerusalem, / Lest My wrath go forth like fire / And burn, and there be no one to quench it / Because of the evil of your deeds.

Jer 4:5 Declare in Judah / And proclaim in Jerusalem, and say: / Blow the trumpet in the land; / Cry aloud and say, / Gather yourselves and let us go / Into the fortified cities.

Jer 4:6 Raise up a standard toward Zion. / Seek refuge; do not stay; / For I am bringing evil from the north, / And great destruction.

Jer 4:7 A lion has come up from his thicket, / And a destroyer of nations has set out. / He has gone forth from his place / To make your land a waste; / Your cities will be ruins, / Without an inhabitant.

Jer 4:8 For this, gird yourselves with sackcloth, / Wail and howl; / For the burning anger of Jehovah / Has not turned away from us.

Jer 4:9 And in that day, declares Jehovah, the heart of the king and the heart of the princes will fail; and the priests will be appalled, and the prophets will be astounded.

Jer 4:10 And I said, Alas, Lord Jehovah, surely You have utterly deceived this people and Jerusalem, saying, You will have peace; whereas the sword reaches to the soul.

Jer 4:11 At that time it will be said to this people and to Jerusalem, A hot wind from the bare heights in the wilderness toward the daughter of My people, not for winnowing nor for purging

Jer 4:12 (A wind too strong for these), will come from Me; now I will also utter judgments against them.

Jer 4:13 Here he is coming up like clouds, / And his chariots like the whirlwind; / His horses are swifter than eagles. / Woe to us for we are devastated!

Jer 4:14 Wash your heart from wickedness, O Jerusalem, / That you may be saved. / How long will your evil thoughts / Lodge within you?

Jer 4:15 For a voice declares from Dan / And announces affliction from the hill country of Ephraim.

Jer 4:16 Make mention to the nations; yes, / Announce against Jerusalem. / Besiegers are coming from a distant land / And utter their voice against the cities of Judah.

Jer 4:17 Like those who watch over a field, they are against her all around / Because she has rebelled against Me, declares Jehovah.

Jer 4:18 Your way and your deeds / Have caused these things to happen to you. / This is your wickedness. Indeed it is bitter! / Indeed it reaches to your heart!

Jer 4:19 My bowels, my bowels; I am writhing. / Oh, the walls of my heart! / My heart is moaning within me; / I cannot be silent; / For you hear, O my soul, the sound of the trumpet, / The alarm of war.

Jer 4:20 Destruction upon destruction is proclaimed, / For the whole land is devastated. / Suddenly my tents are devastated, / And my curtains in a moment.

Jer 4:21 How long will I see the standard, / And hear the sound of the trumpet?

Jer 4:22 For My people are foolish; / They do not know Me. / They are stupid children / And have no understanding. / They are wise to do evil, / But they do not know to do good.

Jer 4:23 I looked at the earth, and there it was, waste and emptiness; / And at the heavens, and they had no light.

Jer 4:24 I looked at the mountains, and there they were, shaking, / And all the hills were swaying.

Jer 4:25 I looked, and there was no man, / And all the birds of the heavens had fled.

Jer 4:26 I looked, and there was the fruitful land, a wilderness, / And all its cities were torn down / Before Jehovah, before His burning anger.

Jer 4:27 For thus says Jehovah, / The whole land will be a desolation, / But I will not make a full end;

Jer 4:28 For this the earth will mourn, / And the heavens above will be dark; / Because I have spoken, I have purposed; / And I have not repented, nor will I turn from it.

Jer 4:29 At the sound of horsemen and archers / Every city flees; / They go into the thickets / And climb up on the rocks. / Every city is forsaken, / And not even one inhabits them.

Jer 4:30 And you, O desolate one, what will you do? / Although you dress in scarlet, / Although you are adorned with ornaments of gold, / Although you enlarge your eyes with paint, / In vain do you beautify yourself; / Your lovers despise you; / They seek your life.

Jer 4:31 For I heard a cry like that of a woman in travail, / Anguish like that of a woman bringing forth her first child, / The sound of the daughter of Zion gasping for breath; / She stretches out her hands, saying, / Woe is me, / For my soul is fainting before murderers.

Jer 32:26 And the word of Jehovah came to Jeremiah, saying,

Jer 32:27 Indeed, I am Jehovah, the God of all flesh. Is anything too wonderful for Me?

Jer 33:1 And the word of Jehovah came to Jeremiah a second time while he was still shut up in the court of the guard, saying,

Jer 33:2 Thus says Jehovah who does it, Jehovah who formed it to establish it—Jehovah is His name -

B. Jehovah is the tenderhearted God, and in being tenderhearted, Jeremiah was absolutely one with God; thus, God could use the prophet Jeremiah to express Him, speak for Him, and represent Him—2:1—3:5; 4:19; 9:1, 10.

Jer 2:1 And the word of Jehovah came to me, saying,

Jer 2:2 Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown.

Jer 2:3 Israel was holiness to Jehovah, / The firstfruits of His increase; / All who ate of it were guilty; / Evil came upon them, / Declares Jehovah.

Jer 2:4 Hear the word of Jehovah, O house of Jacob and all the families of the house of Israel.

Jer 2:5 Thus says Jehovah: / What iniquity did your fathers find in Me / That they went far away from Me / And walked after vanity / And became vain?

Jer 2:6 And they did not say, Where is Jehovah, / Who brought us up from the land of Egypt, / Who brought us through the wilderness, / Through a land of deserts and pits, / Through a land of drought and the shadow of death, / Through a land that no one passes through / And where no man dwells?

Jer 2:7 And I brought you into the land of the fruited field, / To eat its fruit and its goodness. / But you came and defiled My land / And made My inheritance an abomination.

Jer 2:8 The priests did not say, / Where is Jehovah? / And those who handle the law did not know Me, / And the shepherds transgressed against Me, / And the prophets prophesied by Baal / And followed after things that did not benefit them.

Jer 2:9 Therefore I will yet contend with you, declares Jehovah; / And with your children's children I will contend.

Jer 2:10 For pass over to the coastlands of Kittim and see, / And send someone to Kedar and consider carefully, / And see if there has ever been anything like this.

Jer 2:11 Has a nation ever exchanged its gods, / Even though they are no gods? / But My people have exchanged their glory / For that which does not benefit them.

Jer 2:12 Be appalled at this, O heavens, / And be horrified; be very desolate, / Declares Jehovah.

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 2:14 Is Israel a slave? Is he a homeborn slave? / Why has he become a prey?

Jer 2:15 The young lions roared over him; / They sounded their voices. / And they have made his land a waste; / His cities are burned, without inhabitant.

Jer 2:16 Also the children of Memphis and Tahpanhes / Have shaved the crown of your head.

Jer 2:17 Have you not done this to yourself / By your forsaking Jehovah your God / When He was leading you in the way?

Jer 2:18 And now what do you have on the road to Egypt, / To drink the waters of the Shihor? / And what do you have on the road to Assyria, / To drink the waters of the River?

Jer 2:19 Your own wickedness will correct you, / And your apostasies will reprove you. / Know therefore and see that it is an evil and bitter thing, / That you have forsaken Jehovah your God / And that My fear is not in you, / Declares the Lord Jehovah of hosts.

Jer 2:20 For long ago you broke your yoke; / You tore off your bonds; / And you said, I will not serve! / Indeed upon every high hill / And under every flourishing tree / You have lain down, you have committed fornication.

Jer 2:21 Yet I, I had planted you as a choice vine, / Wholly a faithful seed. / How then have you turned yourself before Me / Into the degenerate shoots of a foreign vine?

Jer 2:22 For though you wash yourself with lye / And make use of much soap, / Your iniquity remains as a stain before Me, / Declares the Lord Jehovah.

Jer 2:23 How can you say, I am not defiled; / I have not gone after the Baals? / Look at your way in the valley; / Know what you have done. / You are like a swift young camel entangling her ways,

Jer 2:24 Like a wild donkey accustomed to the wilderness, / Panting after the wind in her desire. / In her passion who can turn her away? / None that seek her will weary themselves: / They will find her in her month.

Jer 2:25 Keep your foot from being unshod / And your throat from thirst; / But you said, It is hopeless. / No! For I have loved strangers, / And I will go after them.

Jer 2:26 As the thief is ashamed when he is found, / So the house of Israel is ashamed

Jer 2:27 Who say to a tree, You are my father; / And to a stone, You have brought me forth

Jer 2:28 But where are your gods, whom you made for yourselves? / Let them arise, if they can save you in the time of your trouble; / For according to the number of your cities / Are your gods, O Judah.

Jer 2:29 Why do you contend with Me? / You have all transgressed against Me, / Declares Jehovah.

Jer 2:30 In vain I have stricken your children: / They have taken no correction. / Your own sword has devoured your prophets / Like a destroying lion.

Jer 2:31 O generation, attend to the word of Jehovah: / Have I been a wilderness to Israel, / Or a land of deep darkness? / Why do My people say, We roam about; / We will no longer come to You?

Jer 2:32 Can the virgin forget her ornaments, / Or the bride her attire? / But My people have forgotten Me / For days without number.

Jer 2:33 How you prepare your ways / To seek love! / Therefore you have even taught / Wicked women your ways.

Jer 2:34 Also on your skirts is found / The lifeblood of the innocent poor. / You did not find them breaking in, / But killed them because of all these things.

Jer 2:35 But you said, I am innocent; / Surely His anger will turn from me. / I am about to enter into judgment with you, / Because you say, I have not sinned.

Jer 2:36 Why do you go about so much / To change your way? / You will be put to shame by Egypt also, / Even as you were put to shame by Assyria.

Jer 2:37 Indeed, from it you will go forth / With your hands upon your head; / For Jehovah has rejected those in whom you trust, / And you will not prosper by them.

Jer 3:1 It is said, / If a man divorces his wife / And she goes from him / And becomes another man's wife, / Will he return to her again? / Will not that land be / Utterly polluted? / But you have committed fornication with many lovers. / Yet return to Me, declares Jehovah.

Jer 3:2 Lift up your eyes to the bare heights and see: / Where have you not been ravished? / By the roads you sat for them, / Like an Arab in the desert; / And you have polluted the land / With your fornication and your wickedness.

Jer 3:3 Therefore the showers have been withheld, / And there has been no spring rain. / But you have had a harlot's forehead; / You refused to be ashamed.

Jer 3:4 Have you not just now called out to Me, My Father, / You are the guide of my youth?

Jer 3:5 Will He preserve His anger forever? / Will He keep it perpetually? / This you have spoken; yet you have done what evil things / That you could.

Jer 4:19 My bowels, my bowels; I am writhing. / Oh, the walls of my heart! / My heart is moaning within me; / I cannot be silent; / For you hear, O my soul, the sound of the trumpet, / The alarm of war.

Jer 9:1 Oh, that my head were waters, / And my eye a fountain of tears, / That I might weep day and night / For the slain of the daughter of my people!

Jer 9:10 For the mountains I will take up a weeping and wailing, / And for the pastures of the wilderness, a lamentation; / Because they have been burned up so that no one passes through, / And the sound of cattle is not heard; / Both the birds of the sky and the beasts / Have fled and have gone.

C. Jehovah came in to correct His hypocritical worshippers, and Jeremiah reacted to Jehovah's correction; the prophet's reaction was very tender, sympathetic, and compassionate—8:18-19, 21-22; 9:1-2; 10:19-25.

Jer 8:18 Oh, that there were comforting to me in sorrow! / My heart within me is faint.

Jer 8:19 It is the voice of the cry of the daughter of my people / From a land very far away: / Is Jehovah not in Zion? / Is her King not in her? / Why have they provoked Me to anger / With their graven images and with strange idols?

Jer 8:21 For the brokenness of the daughter of my people I am broken. / I mourn; horror has taken hold of me.

Jer 8:22 Is there no balm in Gilead? / Is there no physician there? / Why then has the recovery of the daughter of my people / Not occurred?

Jer 9:1 Oh, that my head were waters, / And my eye a fountain of tears, / That I might weep day and night / For the slain of the daughter of my people!

Jer 9:2 Oh, that I had a traveler's lodging place in the wilderness / That I might leave my people and go away from them, / For all of them are adulterers and an assembly of treacherous men.

Jer 10:19 Woe is me because of my hurt! / My wound is grievous. / But I said, Truly this is my affliction, / And I must bear it.

Jer 10:20 My tent is destroyed, and all my cords are broken; / My children have gone from me and they are not; / There is no one who will spread out my tent again / And set up my curtains.

- Jer 10:21 For the shepherds are stupid / And have not sought Jehovah; / Therefore they have not prospered, / And all their flock is scattered.
- Jer 10:22 The sound of a report! Here it comes, / Even a great commotion from the land of the north, / To make the cities of Judah / A desolation, a habitation of jackals.
- Jer 10:23 I know, O Jehovah, / That a man's way is not in himself; / It is not in the man who walks / To direct his step.
- Jer 10:24 Correct me, O Jehovah, but in measure, / Not in Your anger lest You bring me to nothing.
- Jer 10:25 Pour out Your wrath on the nations / Who do not know You / And upon the families / Who do not call upon Your name; / For they have devoured Jacob, yes, devoured him and brought him to an end, / And they have desolated his habitation.
- D. Jeremiah wept on God's behalf; his weeping expressed God's weeping—4:19; 9:1; 13:17:
- Jer 4:19 My bowels, my bowels; I am writhing. / Oh, the walls of my heart! / My heart is moaning within me; / I cannot be silent; / For you hear, O my soul, the sound of the trumpet, / The alarm of war.
- Jer 9:1 Oh, that my head were waters, / And my eye a fountain of tears, / That I might weep day and night / For the slain of the daughter of my people!
- Jer 13:17 And if you will not hear it, / My soul will weep in secret places for your pride; / And my eye will weep bitterly and shed tears, / Because the flock of Jehovah has been taken captive.
1. In his weeping Jeremiah represented God—9:10.
Jer 9:10 For the mountains I will take up a weeping and wailing, / And for the pastures of the wilderness, a lamentation; / Because they have been burned up so that no one passes through, / And the sound of cattle is not heard; / Both the birds of the sky and the beasts / Have fled and have gone.
 2. We may say that God wept within Jeremiah's weeping, for in his weeping Jeremiah was one with God—13:17.
Jer 13:17 And if you will not hear it, / My soul will weep in secret places for your pride; / And my eye will weep bitterly and shed tears, / Because the flock of Jehovah has been taken captive.
- E. Because Jeremiah often wept, even wailed, he is called the weeping prophet—Lam. 1:16; 2:11; 3:48:
- Lam 1:16 For these things I weep; / My eye, my eye runs down with water, / For the comforter who should revive my soul / Is far from me; / My children have become desolate, / Because the enemy has prevailed.
- Lam 2:11 My eyes are consumed with tears; / My bowels are in ferment; / My liver is poured out on the earth, / Because of the brokenness of the daughter of my people, / Because the little ones and the nursing children / Faint in the streets of the city.
- Lam 3:48 My eye runs down with streams of water / For the destruction of the daughter of my people.
1. Although God was grieved and hurt because of His people, He had to find someone on earth who had these feelings.
 2. When His Spirit came upon that particular one, Jeremiah, and put His feelings in Jeremiah's spirit, the prophet could then express the sorrowful feeling of God.
 3. As we read the book of Jeremiah, we can sense that, although he wept, his emotion had been disciplined—4:19; 9:1, 10; 13:17.
Jer 4:19 My bowels, my bowels; I am writhing. / Oh, the walls of my heart! / My heart is moaning within me; / I cannot be silent; / For you hear, O my soul, the sound of the trumpet, / The alarm of war.
Jer 9:1 Oh, that my head were waters, / And my eye a fountain of tears, / That I might weep day and night / For the slain of the daughter of my people!
Jer 9:10 For the mountains I will take up a weeping and wailing, / And for the pastures of the wilderness, a lamentation; / Because they have been burned up so that no one passes through, / And the sound of cattle is not heard; / Both the birds of the sky and the beasts / Have fled and have gone.
Jer 13:17 And if you will not hear it, / My soul will weep in secret places for your pride; / And my eye will weep bitterly and shed tears, / Because the flock of Jehovah has been taken captive.

4. Jeremiah's sorrowful and weeping emotion had been disciplined and restricted so that God could come to him and use him to express the sorrowful feelings that were in His heart.

VII. In order that God may be fully expressed through us, we need to have spiritual emotions, be tenderhearted with one another, and be able to serve God with tears—James 5:11; Exo. 34:6; Psa. 103:8:

James 5:11 Behold, we call those who endured blessed. You have heard of the endurance of Job, and you have seen his end from the Lord, that the Lord is very tenderhearted and compassionate.

Exo 34:6 Then Jehovah passed by before him and proclaimed, Jehovah, Jehovah, God compassionate and gracious, long-suffering, and abundant in lovingkindness and truth,

Psa 103:8 Jehovah is compassionate and gracious, / Long-suffering and abundant in lovingkindness.

A. A spiritual person is full of emotions; the more spiritual we are, the richer our emotions are—1 Cor. 4:21; 2 Cor. 6:11; 7:3; 10:1; 12:15:

1 Cor 4:21 What do you want? Should I come to you with a rod or in love and a spirit of meekness?

2 Cor 6:11 Our mouth is opened to you, Corinthians; our heart is enlarged.

2 Cor 7:3 I do not say this to condemn you, for I have said before that you are in our hearts for our dying together and our living together.

2 Cor 10:1 But I myself, Paul, entreat you through the meekness and gentleness of Christ, who (as you say) in person am base among you, but while absent am bold toward you,

2 Cor 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

1. We need the Lord to work on us until our feelings are fine and tender.

2. Every time God works on us, chastises us, and deals with us, our feelings become finer and more sensitive; this is the deepest lesson in the breaking of the outer man—4:16.

2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

B. In the church life we need to be tenderhearted with one another—Eph. 4:32:

Eph 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.

1. We should not judge and condemn our fellow believers but be kind to them, tenderhearted, forgiving them even as God in Christ also forgave us—Luke 6:37; Eph. 4:32.

Luke 6:37 And do not judge, and you shall by no means be judged; and do not condemn, and you shall by no means be condemned; release, and you will be released;

Eph 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.

2. The more we experience Christ as our life supply, the more our hearts become tender, and when we are tenderhearted, we will forgive others.

C. The apostle Paul served the Lord with tears and admonished the saints with tears—Acts 20:19, 31; Phil. 3:18:

Acts 20:19 Serving the Lord as a slave with all humility and tears and trials which came upon me by the plots of the Jews;

Acts 20:31 Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.

Phil 3:18 For many walk, of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ,

1. If we do not know how to weep or shed tears, we are not very spiritual.

2. When we live in the spirit, using the soul as an organ, we will be able to serve the Lord and admonish the saints with tears—Acts 20:19, 31.

Acts 20:19 Serving the Lord as a slave with all humility and tears and trials which came upon me by the plots of the Jews;

Acts 20:31 Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.

D. “Out of much affliction and anguish of heart” Paul wrote to the Corinthians “through many tears”—2 Cor. 2:4:

2 Cor 2:4 For out of much affliction and anguish of heart I wrote to you through many tears, not that you would be made sorrowful but that you would know the love which I have more abundantly toward you.

1. Paul’s expression was tender and filled with the intimate concern of the ministering life—11:28; 12:15.

2 Cor 11:28 Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches.

2 Cor 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

2. In 2 Corinthians 7 Paul conveyed a deep, tender, and intimate concern for the Corinthians; his word was very touching—vv. 2-3.

2 Cor 7 be omitted.

2 Cor 7:2 Make room for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one.

2 Cor 7:3 I do not say this to condemn you, for I have said before that you are in our hearts for our dying together and our living together.

3. Because Paul’s expression was tender and filled with intimate concern, it had power and impact, and it was able to touch the believers deeply.

E. When, in the church life, we pass through the valley of Baca (weeping), God makes this valley a spring; this spring is the Spirit—Psa. 84:6; John 4:14; 7:38-39:

Psa 84:6 Passing through the valley of Baca, / They make it a spring; / Indeed the early rain covers it with blessings.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

1. The more we weep on the highways to Zion (Psa. 84:5), the more we receive the Spirit; while we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring.

Psa 84:5 Blessed is the man whose strength is in You, / In whose heart are the highways to Zion.

2. The tears we shed are our own, but these tears issue in a spring, which becomes the early rain, the Spirit as the blessing—Zech. 10:1; Gal. 3:14; Eph. 1:3.

Zech 10:1 Ask rain of Jehovah / At the time of spring rain, / Of Jehovah who makes the lightning, / And He will give them showers of rain, / To everyone herbage in the field.

Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

Message Two

The Kernel of the Book of Jeremiah

EM Hymns: 522, 523

Scripture Reading: Jer. 2:13; 17:9; 13:23; 23:5-6; 33:16; 31:33-34

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 17:9	The heart is deceitful above all things, / And it is incurable; / Who can know it?
Jer 13:23	Can the Cushite change his skin, / Or the leopard his spots? / Then you also may be able to do good, / Who are accustomed to do evil.
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 33:16	In those days Judah will be saved, and Jerusalem will dwell securely; and this is the name by which she will be called: Jehovah our righteousness.
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.

I. The kernel of the book of Jeremiah includes three matters—what God wants from us, what we are in our fallen condition, and what Christ is to us; in order to see these three things, we need to “crack” the shell of Jeremiah and concentrate on the kernel inside, which is the complete teaching of the entire Bible.

II. What God wants from us is mentioned mainly in Jeremiah 2:13, which reveals that our God is the fountain of living waters:

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.

A. God’s intention in His economy is to be the fountain, the source, of living waters to satisfy us for our enjoyment; He wants us to take Him as the source, the fountain, of our being; the only way to take God as the fountain of living waters is to drink of Him day by day—v. 13; 1 Cor. 12:13; Rom. 11:36:

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 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

1. This requires us to call on the Lord continually (with thanking, rejoicing, praying, and praising) and draw water with rejoicing from Him as the fountain of living waters—Isa. 12:3-4; John 4:10, 14; Rom. 10:12; 1 Thes. 5:16-18; 4:3a.

Isa 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,

Isa 12:4 And you will say in that day, / Give thanks to Jehovah; call upon His name! / Make His deeds known among the peoples; / Remind them that His name is exalted.

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

- Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
- 1 Thes 5:16 Always rejoice,
- 1 Thes 5:17 Unceasingly pray,
- 1 Thes 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.
- 1 Thes 4:3a For this is the will of God, your sanctification: ...
2. Isaiah 12:3 shows that the way to receive God as our salvation is to draw water from the springs of salvation, that is, to drink Him—Psa. 36:8; John 4:14; 7:37; 1 Cor. 12:13; Rev. 22:17; 1 Chron. 16:8; Psa. 105:1; 116:1-4, 12-13, 17:
- Isa 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,
- Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
- Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.
- 1 Chron 16:8 Give thanks to Jehovah; call upon His name; / Make known His deeds among the peoples.
- Psa 105:1 Give thanks to Jehovah; call upon His name; / Make known His deeds among the peoples.
- Psa 116:1 I love Jehovah because He hears / My voice, my supplications,
- Psa 116:2 Because He inclines His ear to me; / Therefore I will call upon Him all my days.
- Psa 116:3 The bonds of death encompassed me, / And the distresses of Sheol fell upon me; / I fell upon trouble and sorrow.
- Psa 116:4 But I called upon the name of Jehovah. / O Jehovah, I pray, deliver my soul.
- Psa 116:12 What shall I return to Jehovah / For all His benefits toward me?
- Psa 116:13 I will take up the cup of salvation / And call upon the name of Jehovah.
- Psa 116:17 To You I will offer a sacrifice of thanksgiving, / And I will call upon the name of Jehovah.
- a. To be our salvation, the Triune God was processed to become the life-giving Spirit as the living water, the water of life; God's practical salvation is the processed Triune God Himself as the living water—1 Cor. 15:45; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17.
- 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.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- Rev 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.
- 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 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

- b. The fountain is the source, the spring is the gushing up, the issue, of the source, and the river is the flow; the term *the springs of salvation* implies that salvation is the source, that is, the fountain; God as our salvation is the fountain (Isa. 12:2), Christ is the springs of salvation for our enjoyment and experience (John 4:14), and the Spirit is the flow of this salvation within us (7:38-39).
- Isa 12:2 God is now my salvation; / I will trust and not dread; / For Jah Jehovah is my strength and song, / And He has become my salvation.
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- c. In order to enjoy salvation, we need to realize that the Lord Himself is our salvation, strength, and song and that by calling on His name we may draw water with rejoicing out of the springs of salvation—Isa. 12:2-3.
- Isa 12:2 God is now my salvation; / I will trust and not dread; / For Jah Jehovah is my strength and song, / And He has become my salvation.
- Isa 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,
- d. The way to draw water out of the springs of the divine salvation includes repenting, calling, singing, thanking, praising, and making God’s saving deeds known—vv. 4-6.
- Isa 12:4 And you will say in that day, / Give thanks to Jehovah; call upon His name! / Make His deeds known among the peoples; / Remind them that His name is exalted.
- Isa 12:5 Sing psalms to Jehovah, for He has done something majestic! / Let it be made known in all the earth!
- Isa 12:6 Cry out and give a ringing shout, O inhabitant of Zion, / For great in your midst is the Holy One of Israel.
- B. When the living water enters into us, it permeates us, passes through our entire being, and is assimilated by us, causing us to be nourished, transformed, conformed, and glorified—v. 3; John 4:10, 14; Rom. 12:2; 8:29-30.
- Isa 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,
- John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
- 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.
- 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;
- Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
- C. “The water that I will give him will become in him a fountain of water springing up into eternal life”—John 4:14b:
1. The Triune God flows in the Divine Trinity in three stages: the Father is the fountain, the Son is the springs, and the Spirit is the river.
 2. The flowing of the Triune God is “into eternal life”:
 - a. The New Jerusalem is the totality of the eternal life, and the word *into* means “to become”; thus, *into eternal life* means to become the totality of the eternal life, the New Jerusalem.

- b. By drinking the living water, we become the New Jerusalem, the totality of the eternal life, the destination of the flowing Triune God.
- D. God's goal in being the fountain of living waters is to produce the church as His increase to be His fullness for His expression; this is the heart's desire, the good pleasure, of God in His economy—Jer. 2:13; Lam. 3:22-24; 1 Cor. 1:9; Eph. 1:5, 9, 22-23.
- 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.
- Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;
- Lam 3:23 They are new every morning; / Great is Your faithfulness.
- Lam 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.
- 1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- E. Nothing apart from God as the fountain of living waters can quench our thirst and satisfy us; nothing apart from God dispensed into our being can make us His increase for His expression—Rev. 22:1, 17.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.
- F. We need to realize that whenever God's people are short of the Spirit of life as the water of life, they will have problems; when God's people have an abundance of the saving Spirit as the living water, their problems among themselves and with God are solved—Exo. 17:1-7; Num. 20:2-13.
- Exo 17:1 And all the assembly of the children of Israel journeyed from the wilderness of Sin by their stages according to the command of Jehovah and encamped in Rephidim, and there was no water for the people to drink.
- Exo 17:2 Therefore the people contended with Moses and said, Give us water that we may drink. And Moses said to them, Why are you contending with me? Why do you test Jehovah?
- Exo 17:3 So the people thirsted there for water, and the people murmured against Moses and said, For what reason did you bring us up out of Egypt; to kill us and our children and our livestock with thirst?
- Exo 17:4 So Moses cried out to Jehovah, saying, What shall I do with this people? A little more, and they will stone me.
- Exo 17:5 And Jehovah said to Moses, Pass on before the people, and take with you some of the elders of Israel; and take in your hand your staff with which you struck the River, and go.
- Exo 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.
- Exo 17:7 And he called the name of the place Massah and Meribah, because of the contention of the children of Israel and because they tested Jehovah, saying, Is Jehovah among us or not?
- Num 20:2 And there was no water for the assembly, and they gathered themselves together against Moses and against Aaron.
- Num 20:3 And the people contended with Moses and spoke, saying, If only we had expired when our brothers expired before Jehovah!
- Num 20:4 Why then have you brought the congregation of Jehovah into this wilderness for us and our livestock to die there?

- Num 20:5 Why then did you bring us up out of Egypt, to bring us to this wretched place? It is not a place of grain or figs or vines or pomegranates, and there is not even water to drink.
- Num 20:6 And Moses and Aaron went from before the congregation to the entrance of the Tent of Meeting and fell upon their faces, and the glory of Jehovah appeared to them.
- Num 20:7 Then Jehovah spoke to Moses, saying,
- Num 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.
- Num 20:9 And Moses took the rod from before Jehovah, as He had commanded him.
- Num 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock?
- Num 20:11 Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.
- Num 20:12 And Jehovah said to Moses and Aaron, Because you did not believe in Me, to sanctify Me in the sight of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.
- Num 20:13 These are the waters of Meribah, where the children of Israel contended with Jehovah, and He was sanctified among them.

III. Another aspect of the kernel of the book of Jeremiah is the exposure of what we are in our fallen condition:

- A. "The heart is deceitful above all things, / And it is incurable; / Who can know it?"—17:9:
1. Even this word regarding the deceitful and incurable heart of man is related to God's economy with His dispensing; although man's heart is corrupt and deceitful and its condition is incurable, even such a heart can be a tablet upon which God writes His law of life—31:33; cf. 2 Cor. 3:3.

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.

2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
 2. This reveals that God has a way to impart Himself into man; once He has come into man, God will spread from man's spirit into his heart; this is God's way, according to His economy, to deal with the heart of fallen man.
- B. "Can the Cushite change his skin, / Or the leopard his spots? / Then you also may be able to do good, / Who are accustomed to do evil"—Jer. 13:23:
1. Having forsaken God as the source, the fountain of living waters (2:13), Israel became evil, having an unchangeable and sinful nature, like the Cushite's skin and the leopard's spots, which cannot be changed; this exposes the true condition of fallen man.

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.
 2. As fallen human beings, in ourselves and by ourselves and with ourselves we are incurable and unchangeable—Rom. 7:18; Matt. 12:34-35; 15:7-11, 18-20; 1 Chron. 28:9; cf. Ezek. 36:26-27; Jer. 32:39-40.

Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

Matt 12:34 Offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.

Matt 12:35 The good man, out of his good treasure, brings forth good things, and the evil man, out of his evil treasure, brings forth evil things.

Matt 15:7 Hypocrites! Well has Isaiah prophesied concerning you, saying,

Matt 15:8 "This people honors Me with their lips, but their heart stays far away from Me;

Matt 15:9 But in vain do they worship Me, teaching as teachings the commandments of men."

Matt 15:10 And He called the crowd to Him and said to them, Hear and understand:
 Matt 15:11 It is not that which enters into the mouth that defiles the man; but that which proceeds out of the mouth, this defiles the man.
 Matt 15:18 But the things which proceed out of the mouth come out of the heart, and those defile the man.
 Matt 15:19 For out of the heart come evil reasonings, murders, adulteries, fornications, thefts, false witnessings, blasphemies.
 Matt 15:20 These are the things which defile the man, but eating with unwashed hands does not defile the man.
 1 Chron 28:9 And you, Solomon my son, know the God of your father, and serve Him with your whole heart and with a willing soul, for Jehovah searches all the hearts and understands every imagination of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you away forever.
 Ezek 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.
 Ezek 36:27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.
 Jer 32:39 And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them.
 Jer 32:40 And I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me.

C. Everyone who truly sees a vision of the Lord in His glory is enlightened in his conscience regarding his uncleanness; how much we realize concerning ourselves depends on how much we see the Lord—Isa. 6:5; John 12:41; Job 42:5-6; cf. Luke 5:8:

Isa 6:5 Then I said, Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell; / Yet my eyes have seen the King, Jehovah of hosts.
 John 12:41 These things said Isaiah because he saw His glory and spoke concerning Him.
 Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;
 Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.
 Luke 5:8 And when Simon Peter saw this, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, Lord.

1. The more we see the Lord and are exposed, the more we are cleansed; our fellowship with the Lord needs to be maintained by the constant cleansing of the Lord's blood—1 John 1:7, 9.
 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
 1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.
2. In the New Testament sense, seeing God equals gaining God in our personal experience; to gain God is to receive God in His element, in His life, and in His nature that we may become God in life and nature but not in the Godhead.
3. Seeing God transforms us (2 Cor. 3:16, 18; Matt. 5:8), because in seeing God we receive His element into us, and our old element is discharged; to see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority.
 2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.
 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.
 Matt 5:8 Blessed are the pure in heart, for they shall see God.
4. The very God whom we look at today is the consummated Spirit, and we can look at Him in our spirit; in our morning watch, even if only for fifteen or twenty minutes, we have time to be with the Lord, time to remain in the Spirit.
5. We can pray-read His Word, talk to Him, or pray to Him with short prayers; then we

will have the sensation that we are receiving something of God's element, that we are absorbing the riches of God into our being; in this way we are under the divine transformation day by day; this is altogether by our looking at the very consummated God as the Spirit in our spirit.

6. The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Job 42:6; Matt. 16:24; Luke 9:23; 14:26.
Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.
Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.
Luke 14:26 If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and moreover, even his own soul-life, he cannot be My disciple.

IV. The third matter in the kernel of the book of Jeremiah is what Christ is to us:

- A. “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”—23:5-6; cf. 33:16:
Jer 33:16 In those days Judah will be saved, and Jerusalem will dwell securely; and this is the name by which she will be called: Jehovah our righteousness.
 1. *Jehovah our righteousness* refers to Christ in His divinity, and *a righteous Shoot*, to Christ in His humanity.
 2. The name here, Jehovah our righteousness, indicates that Christ, as a descendant of David, is not merely a man but is also the very Jehovah who created the heavens and the earth, selected Abraham, established the race of Israel, and was the Lord of David, the One whom he called Lord (Matt. 22:42-45; cf. Rev. 5:5; 22:16); Christ came as a Shoot of David (the son of David) who is Jehovah Himself (the Lord of David) to be the righteousness of God's people (1 Cor. 1:30):
Matt 22:42 Saying, What do you think concerning the Christ? Whose son is He? They said to Him, David's.
Matt 22:43 He said to them, How then does David in spirit call Him Lord, saying,
Matt 22:44 "The Lord said to my Lord, Sit at My right hand until I put Your enemies underneath Your feet"?
Matt 22:45 If then David calls Him Lord, how is He his son?
Rev 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.
Rev 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.
1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
 - a. With His redemption as the basis, we can believe into Christ to receive God's forgiveness (Acts 10:43), and God can justify us (Rom. 3:24, 26) and clothe us with Christ as the robe of righteousness (Isa. 61:10).
Acts 10:43 To this One all the prophets testify that through His name everyone who believes into Him will receive forgiveness of sins.
Rom 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
Rom 3:26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.
Isa 61:10 I will rejoice greatly in Jehovah, / My soul will exult in my God; / For He has clothed me with the garments of salvation, / He has wrapped me with the robe of righteousness; / I am like a bridegroom who wears the headdress of the priest, / And like a bride who adorns herself with her jewels.

- b. This opens the way for Christ as the embodiment of the Triune God (Col. 2:9) to enter into us as our life (3:4a), our inner law of life (Jer. 31:33), and our everything in order to dispense Himself into our entire being for the accomplishing of God's eternal economy.

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

Col 3:4a When Christ our life is manifested, ...

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.

- B. Christ Himself is the new covenant, the new testament, of life given to us by God—Isa. 42:6; 49:8; Jer. 31:31-34; Heb. 8:8-12:

Isa 42:6 I am Jehovah; I have called You in righteousness; / I have held You by the hand; / I have kept You and I have given You / As a covenant for the people, as a light for the nations;

Isa 49:8 Thus says Jehovah, / In an acceptable time I have answered You, / And in a day of salvation I have helped You; / And I will preserve You and give You for a covenant of the people, / To restore the land, to apportion the desolate inheritances,

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.

Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

- 1. In Greek the same word is used for both *covenant* and *testament*:

- a. A covenant and a testament are the same, but when the maker of the covenant is living, it is a covenant, and when he has died, it is a testament; a testament in today's terms is a will.

- b. A covenant is an agreement containing some promises to accomplish certain things for the covenanted people, while a testament is a will containing certain accomplished things that are bequeathed to the inheritor—9:16-17; cf. Deut. 11:29; 28:1, 15; Jer. 31:31-32.

Heb 9:16 For where there is a testament, the death of him who made the testament must of necessity be established.

Heb 9:17 For a testament is confirmed in the case of the dead, since it never has force when he who made the testament is living.

Deut 11:29 And when Jehovah your God brings you into the land which you are entering to possess, you shall put the blessing upon Mount Gerizim and the curse upon Mount Ebal.

- Deut 28:1 And if you listen diligently to the voice of Jehovah your God and are certain to do all His commandments, which I am commanding you today, Jehovah your God will set you high above all the nations of the earth;
- Deut 28:15 But if you do not listen to the voice of Jehovah your God and are not certain to do all His commandments and His statutes, which I am commanding you today, all these curses will come upon you and overtake you.
- 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.
2. The old covenant of the law is a portrait of God, but the new covenant of grace is the person of God—John 1:16-17:
- John 1:16 For of His fullness we have all received, and grace upon grace.
- John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
- a. When we believe into Christ, the person of this portrait comes into us, and He fulfills in us the righteous requirements of the law as we walk according to the spirit and set our mind on the spirit—Ezek. 36:26-27; Rom. 8:2, 4, 6, 10.
- Ezek 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.
- Ezek 36:27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- 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.
- Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- b. Through His death Christ fulfilled the demands of God's righteousness according to His law and enacted the new covenant (6:23; 3:21; 10:3-4; Luke 22:20; Heb. 9:16-17), and in His resurrection He became the new covenant with all its bequests (1 Cor. 15:45b; Isa. 42:6; Phil. 1:19).
- Rom 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
- Rom 3:21 But now, apart from the law, the righteousness of God has been manifested, witness being borne to it by the Law and the Prophets;
- Rom 10:3 For because they were ignorant of God's righteousness and sought to establish their own righteousness, they were not subject to the righteousness of God.
- Rom 10:4 For Christ is the end of the law unto righteousness to everyone who believes.
- Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.
- Heb 9:16 For where there is a testament, the death of him who made the testament must of necessity be established.
- Heb 9:17 For a testament is confirmed in the case of the dead, since it never has force when he who made the testament is living.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- Isa 42:6 I am Jehovah; I have called You in righteousness; / I have held You by the hand; / I have kept You and I have given You / As a covenant for the people, as a light for the nations;
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

- c. In His ascension Christ opened the scroll of the new covenant concerning God's economy, and in His heavenly ministry as the Mediator, the Executor, He is carrying out its contents—Rev. 5:1-5; Heb. 8:6; 9:15; 12:24.
- Rev 5:1 And I saw on the right hand of Him who sits upon the throne a scroll written within and on the back, sealed up with seven seals.
- Rev 5:2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the scroll and to break its seals?
- Rev 5:3 And no one in heaven nor on the earth nor under the earth was able to open the scroll or look into it.
- Rev 5:4 And I wept much because no one was found worthy to open the scroll or look into it.
- Rev 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.
- Heb 8:6 But now He has obtained a more excellent ministry inasmuch as He is also the Mediator of a better covenant, which has been enacted upon better promises.
- Heb 9:15 And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.
- Heb 12:24 And to Jesus, the Mediator of a new covenant; and to the blood of sprinkling, which speaks something better than that of Abel.
- d. As the Lion of the tribe of Judah, Christ overcame and defeated Satan, as the redeeming Lamb, Christ took away the sin and sins of fallen man, and as the seven Spirits, Christ infuses us with Himself as the contents of the scroll of the new covenant—Rev. 5:5-6; John 1:29.
- Rev 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
- e. God's salvation, God's blessings, and all of God's riches have been covenanted to us, and this covenant is Christ; the reality of all the hundreds of bequests in the New Testament is Christ; God has willed Himself in Christ as the Spirit to us—Gen. 22:18a; Gal. 3:14; 1 Cor. 1:30; 15:45b; Eph. 1:3; 3:8; John 20:22.
- Gen 22:18a And in your seed all the nations of the earth shall be blessed, ...
- Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
- 1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,
- 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
- John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
3. Our spirit is the "bank account" of all the bequests of the new covenant; by the law of the Spirit of life, all these bequests are dispensed into us and made real to us—Rom. 8:2, 10, 6, 11, 16; Heb. 8:10; John 16:13.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

- Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
- John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
4. The center, the content, and the reality of the new covenant is the inner law of life (Rom. 8:2); in its essence this law refers to the divine life, and the divine life is the Triune God, who is embodied in the all-inclusive Christ and realized as the life-giving Spirit (Col. 2:9; 1 Cor. 15:45); He is the One who has been processed and consummated to be everything to His chosen people:
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
- 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.
- a. In the new covenant God puts Himself into His chosen people as their life, and this life is a law, a spontaneous power and an automatic principle—Heb. 8:10; Rom. 8:2.
- Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- b. According to its life, the law of the new covenant is the processed Triune God, and according to its function, it is the almighty divine capacity; this capacity can do everything in us for the carrying out of God's economy.
- c. In essence this law is God in Christ as the Spirit, and in function it has the capacity to deify us (vv. 2, 10, 6, 11, 28-29); furthermore, the capacity of the inner law of life constitutes us the members of the Body of Christ (1 Cor. 12:27; Eph. 5:30) with all kinds of functions (Rom. 12:3-8; Eph. 4:11, 16).
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- 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;
- 1 Cor 12:27 Now you are the body of Christ, and members individually.

- Eph 5:30 Because we are members of His Body.
- Rom 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.
- Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
- Rom 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;
- Rom 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;
- Rom 12:8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.
- Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- d. The writing of the law of life on our heart corresponds to the New Testament teaching concerning the spreading of the divine life from the center of our being, which is our spirit, to the circumference, which is our heart (Heb. 8:10; Rom. 8:9; Eph. 3:17); God writes His law on our heart by moving from our spirit into our heart to inscribe what He is into our being (2 Cor. 3:3).
- Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- 2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
- e. Through the spontaneous, automatic function of the divine life within us, we have the capacity to know God, to live God, and even to become God in His life and nature but not in His Godhead so that we may become His increase, His enlargement, to be His fullness for His eternal expression—Eph. 3:16-21.
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
- Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Message Three
**The Two Evils of God's People
and God's Faithfulness in Fulfilling His Economy**

MC Hymns: 437, 19

Scripture Reading: Jer. 2:13; Psa. 36:8-9;
John 4:10, 14; 7:37-39; 1 Cor. 10:4; 12:13

- 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.
- Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
- Psa 36:9 For with You is the fountain of life; / In Your light we see light.
- John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- 1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

I. Jeremiah, a book full of speaking concerning Israel's sin and God's wrath, chastisement, and punishment, reveals that God's intention in His economy is to be the fountain, the source, of living waters to dispense Himself into His chosen people for their satisfaction and enjoyment with the goal of producing the church, God's counterpart, as God's increase, God's enlargement, to be God's fullness for His expression; the kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life and our everything—2:13; Psa. 36:8-9; John 3:29-30; 4:10, 14; 7:37-39; Rev. 7:17; Eph. 3:16-19:

- 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.
- Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
- Psa 36:9 For with You is the fountain of life; / In Your light we see light.
- John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.
- John 3:30 He must increase, but I must decrease.
- John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

- Rev 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- A. Christ as the living, spiritual rock was smitten by the authority of God’s law so that the water of life in resurrection could flow out of Him and into His redeemed people for them to drink—Exo. 17:6; 1 Cor. 10:4.
- Exo 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.
- 1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
- B. Our drinking of the one Spirit in resurrection makes us members of the Body, builds us up as the Body, and prepares us to be the bride of Christ—12:13; Rev. 22:17.
- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
- Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

II. “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. 2:13:

- A. Israel should have drunk of God as the fountain of living waters that they might become His increase as His expression, but instead they committed two evils:
1. They forsook God as their fountain, their source, and they turned to a source other than God; these two evils govern the entire book of Jeremiah.
 2. The hewing out of cisterns portrays Israel’s toil in their human labor to make something (idols) to replace God.
 3. That the cisterns were broken and could hold no water indicates that apart from God Himself dispensed into us as living water, nothing can quench our thirst and make us God’s increase for His expression—John 4:13-14.
- John 4:13 Jesus answered and said to her, Everyone who drinks of this water shall thirst again,
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
- B. In the eyes of God, the wicked one, the evildoer, is the one who does not come to drink of Him (Isa. 55:7); the evil condition of the wicked is that they do not come to the Lord to eat, drink, and enjoy the Lord; they do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him; in the sight of God, nothing is more evil than this (57:20-21; cf. 55:1-2).
- Isa 55:7 Let the wicked forsake his way, / And the evildoer, his thoughts; / And let him return to Jehovah, and He will have compassion on him; / And to our God, for He will pardon abundantly.
- Isa 57:20 But the wicked are like the tossed sea, / For it cannot be calm, / And its waters toss up mire and mud.
- Isa 57:21 There is no peace, says my God, for the wicked.
- Isa 55:1 Ho! Everyone who thirsts, come to the waters, / And you who have no money; / Come, buy and eat; / Yes, come, buy wine and milk / Without money and without price.

Isa 55:2 Why do you spend money for what is not bread, / And the result of your labor for what does not satisfy? / Hear Me attentively, and eat what is good, / And let your soul delight itself in fatness.

C. God intended to dispense Himself into man as man's satisfaction so that He might be enlarged, but man became unfaithful and unchaste and forsook God for idols:

1. An idol in our heart (Ezek. 14:3) is anything within us that we love and treasure more than the Lord and that replaces the Lord in our life (1 John 5:21):

Ezek 14:3 Son of man, these men have set up their idols in their hearts and have put the stumbling block of their iniquity before their faces. Should I be inquired of at all by them?

1 John 5:21 Little children, guard yourselves from idols.

a. Those who set up idols in their hearts are estranged from the Lord through their idols (Ezek. 14:5).

Ezek 14:5 That I may lay hold of the house of Israel in their heart, who have become estranged from Me because of all their idols.

b. All who have idols within them yet seek God in an outward way cannot find Him (v. 3; cf. Jer. 29:13).

Ezek 14:3 Son of man, these men have set up their idols in their hearts and have put the stumbling block of their iniquity before their faces. Should I be inquired of at all by them?

Jer 29:13 And you will seek Me and find Me if you search for Me with all your heart;

2. By worshipping idols, Israel made themselves vain, nothing; they had so many idols that the number of them was according to the number of their cities (2:5, 28; 11:13); Israel exchanged the reality of their God, their glory, for the vanity of idols (2:11; Psa. 106:20; Rom. 1:23).

Jer 2:5 Thus says Jehovah: / What iniquity did your fathers find in Me / That they went far away from Me / And walked after vanity / And became vain?

Jer 2:28 But where are your gods, whom you made for yourselves? / Let them arise, if they can save you in the time of your trouble; / For according to the number of your cities / Are your gods, O Judah.

Jer 11:13 For according to the number of your cities are your gods, O Judah, and according to the number of the streets of Jerusalem you have set up altars to that shameful thing, altars to burn incense to Baal.

Jer 2:11 Has a nation ever exchanged its gods, / Even though they are no gods? / But My people have exchanged their glory / For that which does not benefit them.

Psa 106:20 Thus they exchanged their glory / For the image of an ox that eats grass.

Rom 1:23 And changed the glory of the incorruptible God into the likeness of an image of corruptible man and of birds and four-footed animals and reptiles.

3. Apostasy is a matter of leaving the way of God and taking another way to follow living waters, receiving Christ into us and assimilating Him so that He may increase for the fulfillment of God's economy to have His expression through us as His things other than God; it is to forsake God and turn to idols—Jer. 2:19.

Jer 2:19 Your own wickedness will correct you, / And your apostasies will reprove you. / Know therefore and see that it is an evil and bitter thing, / That you have forsaken Jehovah your God / And that My fear is not in you, / Declares the Lord Jehovah of hosts.

4. When Israel was captured by the Babylonians, God's people still would not give up their idols and had to carry them from the good land to Babylon; anything that replaces God or occupies the position of God is an idol that becomes a burden to the worshipper—Isa. 46:1.

Isa 46:1 Bel has bowed down; Nebo stoops; / Their idols are on beasts and cattle; / The things which you carry are a burden, / A load for a weary beast.

5. The dumb, voiceless idols (1 Cor. 12:2; Hab. 2:18-20) make their worshippers dumb

and voiceless, but the living God causes His worshippers to speak in His Spirit (1 Cor. 12:3b; Psa. 115:4-8; 2 Cor. 4:13; Psa. 116:12-13):

1 Cor 12:2 You know that when you were Gentiles, you were always being led away to dumb idols, whenever and however you were led.

Hab 2:18 What profit is the graven idol that its maker should engrave it, / Or the molten idol, even the teacher of lies, / That he who forms its form depends on it / To make dumb idols?

Hab 2:19 Woe to him who says to wood, Awake! / And, Arise! to silent stone. / Will it teach him? / Behold, it is set in gold and silver, / And there is no breath at all within it.

Hab 2:20 But Jehovah is in His holy temple: / Be silent before Him, all the earth!

1 Cor 12:3b ...and no one can say, Jesus is Lord! except in the Holy Spirit.

Psa 115:4 Their idols are mere silver and gold, / The work of human hands.

Psa 115:5 They have mouths, but they do not speak; / They have eyes, but they do not see.

Psa 115:6 They have ears, but they do not hear; / They have noses, but they do not smell.

Psa 115:7 They have hands, but they do not feel; / They have feet, but they do not walk; / They make no sound in their throat.

Psa 115:8 Those who make them, / All who trust in them, / Are like them.

2 Cor 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

Psa 116:12 What shall I return to Jehovah / For all His benefits toward me?

Psa 116:13 I will take up the cup of salvation / And call upon the name of Jehovah.

a. No worshippers of God should be silent; all should use their voices to speak forth "Jesus is Lord!" in the Spirit of God.

b. This—to speak "Jesus is Lord"—is the main function of all the spiritual gifts; to call on the Lord's name with a proper spirit is the way to participate in, to enjoy, and to experience the Holy Spirit—1 Cor. 12:3b; cf. Rom. 14:17.

1 Cor 12:3b ... and no one can say, Jesus is Lord! except in the Holy Spirit.

Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

c. "The dead do not praise Jehovah, / Nor do any that go down into silence. / But we will bless Jehovah / From now and to eternity. / Hallelujah"—Psa. 115:17-18.

6. Whatever we possess and even whatever we are can become an idol; Israel was evil and unfaithful to God in forsaking God for idols; in the matter of such unfaithfulness to God, we are the same as Israel.

III. We need to see God's faithfulness in fulfilling His economy—cf. 37:3:

Psa 37:3 Trust in Jehovah, and do good; / Dwell in the land, and feed on His faithfulness.

A. Although we are unfaithful, God is faithful (Lam. 3:23b); the chorus of a well-known hymn (*Hymns*, #19) says, "Great is Thy faithfulness! Great is Thy faithfulness! / Morning by morning new mercies I see. / All I have needed Thy hand hath provided; / Great is Thy faithfulness, Lord, unto me!":

Lam 3:23b ... Great is Your faithfulness.

1. We may understand what the Bible says and what this hymn says about God's faithfulness either in a natural way or in a spiritual way.

2. If we understand God's faithfulness in a natural way, we may think that He is faithful primarily in the matter of material provisions or physical blessings, but God's faithfulness is not according to our natural understanding; 1 Corinthians 1:9 says that God is faithful in calling us into the fellowship of His Son, but to our natural understanding He may not seem to be faithful in caring for our welfare.

1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

3. “Consider the sufferings of the apostle Paul. He was called, commissioned, burdened, and sent by God, but wherever he went, he had troubles. For example, as soon as he began to preach Christ, he began to suffer persecution. He even had to escape from Damascus by being lowered down the wall in a basket. Does this mean that God was not faithful to Paul? No, it means that God’s faithfulness is not according to our natural understanding” (*Life-study of Jeremiah*, p. 28)—Acts 9:15-16, 23-25; 2 Cor. 11:30-33; Col. 1:24; 2 Cor. 1:5; Phil. 3:10; Rev. 1:9; 2 Tim. 2:10; 3:12.
- Acts 9:15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;
- Acts 9:16 For I will show him how many things he must suffer on behalf of My name.
- Acts 9:23 And as a considerable number of days were being fulfilled, the Jews took counsel together to do away with him;
- Acts 9:24 But their plot was made known to Saul. And they also watched the gates closely, both day and night, so that they might do away with him.
- Acts 9:25 But his disciples took him by night and let him down through the wall, lowering him in a basket.
- 2 Cor 11:30 If I must boast, I will boast of the things of my weakness.
- 2 Cor 11:31 The God and Father of the Lord Jesus, He who is blessed forever, knows that I am not lying.
- 2 Cor 11:32 In Damascus, the governor under Aretas the king guarded the city of the Damascenes in order to seize me;
- 2 Cor 11:33 And in a basket I was lowered through a window, through the wall, and escaped his hands.
- Col 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;
- 2 Cor 1:5 For even as the sufferings of the Christ abound unto us, so through the Christ our comfort also abounds.
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Rev 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.
- 2 Tim 2:10 Therefore I endure all things for the sake of the chosen ones, that they themselves also may obtain the salvation which is in Christ Jesus with eternal glory.
- 2 Tim 3:12 And indeed all who desire to live godly in Christ Jesus will be persecuted.
4. When we believed into the Lord Jesus, we might have expected to have outward peace and blessing, but instead, we might have had many troubles, and we might have lost our security, our health, or our possessions; when some Christians experience such things, they may question God’s faithfulness and ask why He did not prevent hardships from happening to them—Acts 14:22; 1 Thes. 3:2-5.
- Acts 14:22 Establishing the souls of the disciples, exhorting them to continue in the faith and saying that through many tribulations we must enter into the kingdom of God.
- 1 Thes 3:2 And we sent Timothy, our brother and God’s fellow worker in the gospel of Christ, to establish and encourage you for the sake of your faith,
- 1 Thes 3:3 That no one would be shaken by these afflictions; for you yourselves know that we are appointed for this.
- 1 Thes 3:4 For even when we were with you, we told you beforehand that we are to be afflicted, even as it also came to pass and you know.
- 1 Thes 3:5 Because of this, when I also could bear it no longer, I sent to find out concerning your faith, lest perhaps the tempter had tempted you and our labor would be in vain.
5. We need to realize that in allowing us to have troubles, God is faithful in His purpose to turn us from idols and bring us back to Himself; our peace, safety, health, and possessions may become idols to us, but God is faithful to take these things away so that we may drink of Him as the fountain of living waters.

6. For example, if our house or our possessions become idols to us, we drink of them and not of God; God's faithfulness is a matter of dealing with these idols and causing us to drink of Him—Psa. 36:8.
Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
7. God is faithful in leading us into His economy (1 Cor. 1:9; 1 Thes. 5:23-24), and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ so that God may have His increase with us to fulfill His economy.
1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.
1 Thes 5:24 Faithful is He who calls you, who also will do it.
8. We need to see that we are not better than Israel; anything can become an idol to us, but God is faithful in fulfilling His economy; in His faithfulness He deals with our idols so that we may drink of Him; we all need to drink of God as the fountain of counterpart—John 3:29-30.
John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.
John 3:30 He must increase, but I must decrease.
- B. If we realize that we have been unfaithful to God, we may repent and weep, but then we should begin to drink of the living waters, praising God, giving thanks to Him for everything, and enjoying Him (1 Thes. 5:16-18); this is what God wants; God is not interested in anything other than our enjoyment of Christ:
1 Thes 5:16 Always rejoice,
1 Thes 5:17 Unceasingly pray,
1 Thes 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.
1. We may think that because of our failure, we are hopeless; surely, the people of Israel must have felt that God had given them up and that they were finished, but God's compassions do not fail; rather, they are new every morning—Lam. 3:22-23.
Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;
Lam 3:23 They are new every morning; / Great is Your faithfulness.
2. Jeremiah could even declare that Jehovah was his portion and that he hoped in Him, for He is good to those who wait on Him; there is hope in God because with God there is no disappointment—vv. 24-25; cf. Psa. 16:5; 73:25-26.
Lam 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.
Lam 3:25 Jehovah is good to those who wait on Him, / To the soul that seeks Him.
Psa 16:5 Jehovah is the portion of my inheritance and of my cup; / You maintain my lot.
Psa 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.
Psa 73:26 My flesh and my heart fail, / But God is the rock of my heart and my portion forever.
3. Our failure opens the way for Christ to come in to be our righteousness and our redemption and also to dispense Himself into us to be our life and life law with its capacity to know God and to live God; in other words, our failure simply prepares and opens the way for Christ to come in so that He may be exalted in and through us to be our centrality and universality—Jer. 23:5-6; 31:33-34; Col. 1:17b, 18b.
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 31:33 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.
- Col 1:17b ... and all things cohere in Him;
- Col 1:18b ... He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
4. If we fail God today, we should not be disappointed; God has a way to deal with us and cause us to mature and become the New Jerusalem, either as His overcoming bride in the next age or as His wife for eternity—Heb. 6:1a.
 Heb 6:1a Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, ...
5. There is no need for us to worry about our situation; God is patient, sympathetic, and compassionate, and He will take the time to make us mature:
- a. Every believer, whether presently weak or strong, will be a constituent of the New Jerusalem, and everyone there will be mature—Rev. 19:7-9; 21:2.
 Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
 Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
 Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
 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.
- b. Therefore, we should not be dismayed or discouraged; rather, we should be encouraged and comforted with the God of all comfort and encouragement—2 Cor. 1:3-4; Rom. 15:5.
 2 Cor 1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and God of all comfort,
 2 Cor 1:4 Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God.
 Rom 15:5 Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus,
- c. We should be the true worshippers of God, who is the fountain of living waters, by drinking Him so that He can be the reality within us, which eventually becomes our genuineness and sincerity in which we worship God with the worship that He seeks—John 4:23-24.
 John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
 John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Message Four

God's Words—the Divine Supply as Food

JL Hymns: 811

Scripture Reading: Jer. 15:16; Deut. 8:3; Matt. 4:4;
John 5:39-40; 6:50-51, 57, 63; Col. 3:16

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.
Deut 8:3	And He humbled you and let you go hungry and fed you the manna, which you had never known nor your fathers had ever known, so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah.
Matt 4:4	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."
John 5:39	You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.
John 5:40	Yet you are not willing to come to Me that you may have life.
John 6:50	This is the bread which comes down out of heaven, that anyone may eat of it and not die.
John 6:51	I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
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.
Col 3:16	Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

I. "Your words were found and I ate them"—Jer. 15:16a:

- A. In the Bible we first have God, and then we have God's speaking, the word that proceeds out of His mouth—Gen. 1:1, 3; Matt. 4:4.
 - Gen 1:1 In the beginning God created the heavens and the earth.
 - Gen 1:3 And God said, Let there be light; and there was light.
 - Matt 4:4 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."
- B. All Scripture is God-breathed; hence, the words in the Scriptures are the words that proceed out through the mouth of God—2 Tim. 3:16.
 - 2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
- C. The Bible as the Word of God is the embodiment of God, Christ, the Spirit, and life—John 1:1, 4; 6:63; 14:6, 17, 20; 15:7; 1 John 1:1; Rom. 8:2.
 - John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
 - John 1:4 In Him was life, and the life was the light of men.
 - 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.
 - John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
 - John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
 - John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
 - John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
 - 1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life
 - Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- D. The Bible as the Word of God is composed of three elements—Christ, the death of Christ, and the resurrection of Christ—Phil. 1:20-21; 2:16; 3:10-11; 4:13.
 - Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame,

but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21 For to me, to live is Christ and to die is gain.

Phil 2:16 Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.

Phil 4:13 I am able to do all things in Him who empowers me.

E. The words spoken by the Lord Jesus are spirit and life—John 6:63:

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. The Lord's spoken words are the embodiment of the Spirit of life—Rom. 8:2.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

2. Christ is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words—1 Cor. 15:45b; 2 Cor. 3:17; John 1:1, 4; 6:63.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:4 In Him was life, and the life was the light of men.

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.

3. When we receive His words by exercising our spirit, we get the Spirit, who is life—5:39-40.

John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.

John 5:40 Yet you are not willing to come to Me that you may have life.

F. God's word is the divine supply as food to nourish us—Deut. 8:3; Matt. 4:4:

Deut 8:3 And He humbled you and let you go hungry and fed you the manna, which you had never known nor your fathers had ever known, so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah.

Matt 4:4 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."

1. The divine concept concerning God's word is that it is food by which we are nourished—1 Cor. 3:1-2a; Heb. 5:12-14.

1 Cor 3:1 And I, brothers, was not able to speak to you as to spiritual men, but as to fleshy, as to infants in Christ.

1 Cor 3:2a I gave you milk to drink, not solid food, for you were not yet able to receive it. ...

Heb 5:12 For when because of the time you ought to be teachers, you have need again for someone to teach you what the rudiments of the beginning of the oracles of God are and have become those who have need of milk and not of solid food.

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.

2. The word of God is God Himself as our food—John 1:1, 4, 14; 6:33, 51, 57.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:4 In Him was life, and the life was the light of men.

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.

John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

- 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.
3. The Lord Jesus took the word of God in the Scriptures as His bread and lived by it—Matt. 4:4.
Matt 4:4 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."
 4. Every word that proceeds out through the mouth of God is spiritual food to nourish us; this is the food by which we must live—John 6:51, 57.
John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
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.
 5. Through the word as our food, God dispenses His riches into our inner being so that we may be constituted with His element.
- G. According to the entire revelation in the Holy Bible, God's words are good for us to eat, and we need to eat them—Psa. 119:103; Matt. 4:4; Heb. 5:12-14; 1 Pet. 2:2-3:
Psa 119:103 How sweet are Your words to my taste! / Sweeter than honey to my mouth!
Matt 4:4 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."
Heb 5:12 For when because of the time you ought to be teachers, you have need again for someone to teach you what the rudiments of the beginning of the oracles of God are and have become those who have need of milk and not of solid food.
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.
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. God desires that man eat, digest, and assimilate Him—John 6:50-51, 57:
 - John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
 - John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
 - 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.
 - a. To eat is to contact things outside of us and to receive them into us, with the result that they eventually become our constitution—Gen. 2:16-17.
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. To eat is to take food into us that it may be assimilated organically into our body—John 6:48, 50.
John 6:48 I am the bread of life.
John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
 - c. God's words as food eaten, digested, and assimilated by us actually become us; this is the word becoming our constitution—Matt. 4:4; Col. 3:16.
Matt 4:4 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."
Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

2. Whenever we read the Bible, we must come to the Lord for life and eat the bread of life, which is Christ Himself—John 5:39-40; 6:48, 50-51, 57.
 - John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.
 - John 5:40 Yet you are not willing to come to Me that you may have life.
 - John 6:48 I am the bread of life.
 - John 6:50 This is the bread which comes down out of heaven, that anyone may eat of it and not die.
 - John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
 - 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.
3. To eat the Lord as the word is to take Him in as our life supply; He is the bread of life for us to eat—vv. 48, 51.
 - John 6:48 I am the bread of life.
 - John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
4. The way to eat the Lord is to pray the Word; to pray-read the Word of God is to exercise our spirit to eat the word—Eph. 6:17-18.
 - 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,
5. The more we eat God's words, the more we will be constituted and saturated with Christ—Gal. 4:19; Eph. 3:17; Col. 3:4, 10-11.
 - Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
 - Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
 - Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
 - Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 - Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
6. As we eat the Lord Jesus, we need to have proper spiritual digestion—Ezek. 2:8—3:3; Jer. 15:16; Rev. 10:9-10:
 - Ezek 2:8 But you, son of man, hear what I say to you; do not be rebellious like that rebellious house. Open your mouth and eat what I give you.
 - Ezek 2:9 And I looked, and there was a hand, put forth toward me; and in it there was a scroll book.
 - Ezek 2:10 And He spread it before me. And it was written on the front and back, and on it were written lamentations, mourning, and woe.
 - 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.
 - 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.
 - Rev 10:9 And I went to the Angel and told Him to give me the little scroll. And He said to me, Take it and devour it, and it will make your stomach bitter, but in your mouth it will be as sweet as honey.
 - Rev 10:10 And I took the little scroll out of the hand of the Angel and devoured it, and it

was as sweet as honey in my mouth; and when I had eaten it, my stomach became bitter.

- a. If we have good digestion, there will be a thoroughfare for the food to get into every part of our inward being—Eph. 3:16-17a.
 - Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
 - Eph 3:17a That Christ may make His home in your hearts through faith, ...
 - b. Indigestion means that there is no way for Christ as the spiritual food to get into our inward parts—Heb. 3:12-13, 15; 4:2.
 - Heb 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.
 - Heb 3:13 But exhort one another each day, as long as it is called "today," lest any one of you be hardened by the deceitfulness of sin--
 - Heb 3:15 While it is said, "Today if you hear His voice, do not harden your hearts as in the provocation."
 - Heb 4:2 For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.
 - c. We need to keep our whole being with all our inward parts open to the Lord so that the spiritual food will have a thoroughfare within us; if we do this, we will have proper digestion and assimilation, we will absorb Christ as spiritual nourishment, and Christ will become our constituent—Col. 3:4, 10-11.
 - Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
 - Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 - Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
7. Because we are what we eat, if we eat God as our food, we will be one with God and even become God in life and in nature but not in the Godhead—John 1:1, 14; 6:32-33, 48, 51, 57.
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
 - 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.
 - John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.
 - John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.
 - John 6:48 I am the bread of life.
 - John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
 - 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.

II. “Your word became to me / The gladness and joy of my heart”—Jer. 15:16b:

- A. Although Jeremiah suffered more than all the other prophets, he had gladness and joy in his heart whenever he found God’s words and ate them—v. 16.
 - 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.
- B. The word *became* in verse 16 indicates that gladness and joy are an issue of God’s words being eaten, digested, assimilated, and constituted into our inner being, causing the Lord’s joy to become our joy—John 15:7, 10-11:
 - 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.

- John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
- John 15:10 If you keep My commandments, you will abide in My love; even as I have kept My Father's commandments and abide in His love.
- John 15:11 These things I have spoken to you that My joy may be in you and that your joy may be made full.
1. When we eat God's words, His word becomes our heart's gladness and joy—Jer. 15:16.
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.
 2. After God's words are taken into us and are assimilated into our inward parts, these words become joy within and gladness without.
- C. God is a God of joy, and He wants us to enjoy Him—Neh. 8:10; Psa. 36:8:
- Neh 8:10 Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.
- Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
1. A sweet thought revealed in the Word of God is that in Christ God has given Himself to us as grace to be our enjoyment—John 1:14, 16-17; 2 Cor. 13:14.
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.
John 1:16 For of His fullness we have all received, and grace upon grace.
John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
 2. In the first reference in the Bible to God's relationship with man, God presented Himself to man as food; this shows that God's desire is to give Himself to us to be our enjoyment—Gen. 2:7, 9; Psa. 16:11; Jer. 15:16.
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.
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.
Psa 16:11 You will make known to me the path of life; / In Your presence is fullness of joy; / At Your right hand there are pleasures forever.
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.
- D. Romans 14:17 speaks of "joy in the Holy Spirit":
- Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
1. This verse indicates that the Spirit is related to joy; joy is an attribute of the Spirit—cf. 1 Thes. 1:6.
1 Thes 1:6 And you became imitators of us and of the Lord, having received the word in much affliction with joy of the Holy Spirit,
 2. Joy is also a fruit of the Spirit; the indwelling Spirit gives joy to the believers—Gal. 5:22.
Gal 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,
 3. When we are in the Spirit, we are joyful, so joyful that we may sing and shout praises to the Lord—cf. Acts 16:25.
Acts 16:25 And about midnight Paul and Silas, while praying, sang hymns of praise to God; and the prisoners were listening to them.

4. We may “exult with joy that is unspeakable and full of glory”—1 Pet. 1:8:
 - 1 Pet 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,
 - a. The joy full of glory is joy immersed in the Lord as glory; thus, it is full of the expression of God—Acts 7:2, 55; 1 Pet. 5:10; 2 Pet. 1:3.
 - Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,
 - Acts 7:55 But being full of the Holy Spirit, he looked intently into heaven and saw the glory of God and Jesus standing at the right hand of God;
 - 1 Pet 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.
 - 2 Pet 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,
 - b. We exult with a joy that is immersed in glory—1 Pet. 1:8.
 - 1 Pet 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,

III. “Let the word of Christ dwell in you richly”—Col. 3:16:

- A. The word of Christ is the word spoken by Christ—John 6:63:
 - 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. In His New Testament economy God speaks in the Son—Heb. 1:1-2.
 - Heb 1:1 God, having spoken of old in many portions and in many ways to the fathers in the prophets,
 - Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;
 2. The Son speaks not only by Himself in the Gospels but also through His members, the apostles and prophets, in Acts, in the Epistles, and in Revelation; all these speakings can be considered His word.
 3. The word of Christ includes the entire New Testament, and we need to be filled with this word—Col. 3:16.
 - Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
- B. The word of Christ is actually the person of Christ—v. 16; John 15:4, 7:
 - Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
 - 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 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
 1. Paul almost personifies the word of Christ; he tells us to let this word dwell in us, as if it were a living person—Col. 3:16; cf. Eph. 3:17.
 - Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
 - Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
 2. First, we have Christ as our life; then we have His living word personified as His person dwelling in us—Col. 3:4, 16.
 - Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

- Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
3. Since the word of Christ can dwell in us, it must be a living person; therefore, to let the word of Christ dwell in us indicates that we allow a living person—Christ Himself—to dwell in us—v. 16; 1:27.
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
- Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- C. We need to let the word of Christ dwell in us richly and have the first place in our being—3:16:
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
1. The word *let* is important; the word of Christ is already present, but we need to allow it to operate within us.
2. For the word of Christ to dwell in us richly means that it inhabits us, indwells us, in a rich way—v. 16.
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
3. The Greek word rendered “dwell” literally means “to be in a house,” “to indwell,” “to inhabit”:
- a. This indicates that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us—v. 16.
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
- b. The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into us—Eph. 3:8.
- 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
4. The word of Christ should be given the freedom to operate within us, inhabit us, and make home in us—Col. 3:16.
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
- D. We need to let the word of Christ dwell in us so that we may experience the functions of the word of God operating within us, ministering the riches of Christ into our being—Eph. 3:8:
- 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
1. The word of God enlightens (Psa. 119:105, 130), nourishes (Matt. 4:4; 1 Tim. 4:6), and waters us to quench our thirst (Isa. 55:8-11).
- Psa 119:105 Your word is a lamp to my feet / And a light to my path.
- Psa 119:130 The opening of Your words gives light, / Imparting understanding to the simple.
- Matt 4:4 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."
- 1 Tim 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.
- Isa 55:8 For My thoughts are not your thoughts, / And your ways are not My ways, declares Jehovah.
- Isa 55:9 For as the heavens are higher than the earth, / So My ways are higher than your ways, / And My thoughts higher than your thoughts.

- Isa 55:10 For just as the rain comes down / And the snow from heaven, / And does not return there, / Until it waters the earth / And makes it bear and sprout forth, / That it may give seed to the sower and bread to the eater;
- Isa 55:11 So will My word be which goes forth from My mouth; / It will not return to Me vainly, / But it will accomplish what I delight in, / And it will prosper in the matter to which I have sent it.
2. The word of God strengthens (1 John 2:14; Prov. 4:20-22), washes (Eph. 5:26), and builds us up (Acts 20:32).
- 1 John 2:14 I have written to you, fathers, because you know Him who is from the beginning. I have written to you, young men, because you are strong and the word of God abides in you and you have overcome the evil one.
- Prov 4:20 My son, be attentive to my words; / Incline your ear to my sayings.
- Prov 4:21 Do not let them depart from your sight; / Keep them in the midst of your heart.
- Prov 4:22 For they are life to those who find them, / And healing to all their flesh.
- Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
- Acts 20:32 And now I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified.
3. The word of God completes, perfects (2 Tim. 3:15-17), and edifies us by sanctifying us (John 17:17).
- 2 Tim 3:15 And that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus.
- 2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
- 2 Tim 3:17 That the man of God may be complete, fully equipped for every good work.
- John 17:17 Sanctify them in the truth; Your word is truth.
4. By allowing the word of Christ to inhabit us, we can become a God-man filled with Christ as the reality of the attributes of God—Col. 3:16-21; Phil. 4:5-8.
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
- Col 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.
- Col 3:18 Wives, be subject to your husbands, as is fitting in the Lord.
- Col 3:19 Husbands, love your wives and do not be bitter against them.
- Col 3:20 Children, obey your parents in all things, for this is well pleasing in the Lord.
- Col 3:21 Fathers, do not vex your children, that they may not be disheartened.
- Phil 4:5 Let your forbearance be known to all men. The Lord is near.
- Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;
- Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.
- Phil 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

Message Five
God as Our Sovereign Potter
Making Us His Vessels, His Containers, to Contain Him

MR Hymns: 1325, 548

Scripture Reading: Jer. 18:1-10; Isa. 64:8;
Rom. 9:15-16, 19-23; Acts 9:15; 2 Cor. 4:6-7

Jer 18:1 The word which came to Jeremiah from Jehovah, saying,
Jer 18:2 Arise and go down to the potter's house, and there I will let you hear My words.
Jer 18:3 So I went down to the potter's house, and he was there doing work at his wheel.
Jer 18:4 But the vessel that he was making of clay was spoiled in the potter's hand; so he reworked it into another vessel, as it seemed good for the potter to make.
Jer 18:5 And the word of Jehovah came to me, saying,
Jer 18:6 Am I not able to do with you, O house of Israel, as this potter does? declares Jehovah. Indeed, as the clay is in the hand of the potter, so you are in My hand, O house of Israel.
Jer 18:7 At the moment that I speak about a nation or about a kingdom, to pluck it up or to break it down or to destroy it,
Jer 18:8 And if that nation concerning which I have spoken turns from its evil, I will repent of the evil that I intended to do to it.
Jer 18:9 And at the moment that I speak about a nation or a kingdom, to build it up or to plant it,
Jer 18:10 And if it does evil in My sight by not listening to My voice, then I will repent of the good with which I said I would benefit it.
Isa 64:8 But now, Jehovah, You are our Father; / We are the clay; and You, our Potter; / And all of us are the work of Your hand.
Rom 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."
Rom 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.
Rom 9:19 You will say to me then, Why does He still find fault? For who withstands His will?
Rom 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?
Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
Rom 9:22 And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,
Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
Acts 9:15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;
2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

I. God as our sovereign Potter has absolute right over us as His pottery; it is crucial that we see a vision of God's sovereignty—Jer. 18:1-10; Isa. 64:8; Dan. 4:3, 34-35; Rom. 9:19-23:

Jer 18:1 The word which came to Jeremiah from Jehovah, saying,
Jer 18:2 Arise and go down to the potter's house, and there I will let you hear My words.
Jer 18:3 So I went down to the potter's house, and he was there doing work at his wheel.
Jer 18:4 But the vessel that he was making of clay was spoiled in the potter's hand; so he reworked it into another vessel, as it seemed good for the potter to make.
Jer 18:5 And the word of Jehovah came to me, saying,
Jer 18:6 Am I not able to do with you, O house of Israel, as this potter does? declares Jehovah. Indeed, as the clay is in the hand of the potter, so you are in My hand, O house of Israel.
Jer 18:7 At the moment that I speak about a nation or about a kingdom, to pluck it up or to break it down or to destroy it,

- Jer 18:8 And if that nation concerning which I have spoken turns from its evil, I will repent of the evil that I intended to do to it.
- Jer 18:9 And at the moment that I speak about a nation or a kingdom, to build it up or to plant it,
- Jer 18:10 And if it does evil in My sight by not listening to My voice, then I will repent of the good with which I said I would benefit it.
- Isa 64:8 But now, Jehovah, You are our Father; / We are the clay; and You, our Potter; / And all of us are the work of Your hand.
- Dan 4:3 How great are His signs, / And how mighty are His wonders! / His kingdom is an eternal kingdom, / And His dominion is from generation to generation.
- Dan 4:34 And at the end of those days I, Nebuchadnezzar, lifted up my eyes to heaven, and reason returned to me; and I blessed the Most High, and I praised and honored the ever-living One; For His dominion is an eternal dominion, / And His kingdom is from generation to generation;
- Dan 4:35 And all the inhabitants of earth are considered as nothing, / But He does according to His will in the army of heaven / And among the inhabitants of the earth; / And there is no one who can resist His hand / Or say to Him, What are You doing?
- Rom 9:19 You will say to me then, Why does He still find fault? For who withstands His will?
- Rom 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?
- Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
- Rom 9:22 And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,
- Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
- A. Sovereignty refers to God's unlimited authority, power, and position—Rev. 4:11; 5:13:
- Rev 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.
- Rev 5:13 And every creature which is in heaven and on the earth and under the earth and on the sea and all things in them, I heard saying, To Him who sits upon the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever.
1. As the sovereign One, God is above everything, behind everything, and in everything—1 Kings 22:19.
1 Kings 22:19 And Micaiah said, Hear therefore the word of Jehovah, I saw Jehovah sitting upon His throne, and all the host of heaven standing by Him, on His right hand and on His left.
 2. God has the full capacity to carry out what He wants according to the desire of His heart and according to His eternal economy—Dan. 4:34-35; Eph. 1:4-5, 9-11.
Dan 4:34 And at the end of those days I, Nebuchadnezzar, lifted up my eyes to heaven, and reason returned to me; and I blessed the Most High, and I praised and honored the ever-living One; For His dominion is an eternal dominion, / And His kingdom is from generation to generation;
Dan 4:35 And all the inhabitants of earth are considered as nothing, / But He does according to His will in the army of heaven / And among the inhabitants of the earth; / And there is no one who can resist His hand / Or say to Him, What are You doing?
Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
Eph 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- B. Romans 9:19-23 refers to God's sovereignty:
- Rom 9:19 You will say to me then, Why does He still find fault? For who withstands His will?

- Rom 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?
- Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
- Rom 9:22 And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,
- Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
1. “Who withstands His will? But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?”—vv. 19b-20:
 - a. We need to realize who we are; we are God’s creatures, and He is our Creator—Isa. 42:5.

Isa 42:5 Thus says God Jehovah, / Who created the heavens and stretched them out, / Who spread forth the earth and what springs up from it, / Who gives breath to the people upon it / And spirit to those who walk on it:
 - b. As His creatures, we should not resist His purpose or answer back to Him, the Creator—Rom. 9:20.

Rom 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?
 2. “Does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?”—v. 21:
 - a. God is our Potter, and we are the clay in His hand; God, our Potter, is sovereign—Jer. 18:1-6; Isa. 64:8.

Jer 18:1 The word which came to Jeremiah from Jehovah, saying,

Jer 18:2 Arise and go down to the potter’s house, and there I will let you hear My words.

Jer 18:3 So I went down to the potter’s house, and he was there doing work at his wheel.

Jer 18:4 But the vessel that he was making of clay was spoiled in the potter’s hand; so he reworked it into another vessel, as it seemed good for the potter to make.

Jer 18:5 And the word of Jehovah came to me, saying,

Jer 18:6 Am I not able to do with you, O house of Israel, as this potter does? declares Jehovah. Indeed, as the clay is in the hand of the potter, so you are in My hand, O house of Israel.

Isa 64:8 But now, Jehovah, You are our Father; / We are the clay; and You, our Potter; / And all of us are the work of Your hand.
 - b. As our Potter, God has the absolute right over us; regarding us, He has the right to do whatever He desires; if God wills, He can make one vessel unto honor and another unto dishonor—Jer. 18:6; Isa. 29:16; 64:8; Rom. 9:21.

Jer 18:6 Am I not able to do with you, O house of Israel, as this potter does? declares Jehovah. Indeed, as the clay is in the hand of the potter, so you are in My hand, O house of Israel.

Isa 29:16 You turn things upside down! / Shall the potter be considered to be like the clay, / That what is made should say of him who made it, He did not make me, / Or what is formed should say of him who formed it, He has no understanding?

Isa 64:8 But now, Jehovah, You are our Father; / We are the clay; and You, our Potter; / And all of us are the work of Your hand.

Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
- C. God’s sovereignty is the basis of His selection; His selection depends on His sovereignty—vv. 11, 18; 11:5, 28.
- Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),

- Rom 9:18 So then He has mercy on whom He wills, and He hardens whom He wills.
 Rom 11:5 In the same way then at the present time also there has come into being a remnant according to the selection of grace.
 Rom 11:28 According to the gospel they are enemies for your sake, but according to the selection they are beloved for the fathers' sake.

II. God as our Potter has sovereignly created us to be His vessels, His containers, to contain Himself according to His predestination—2 Cor. 4:6-7; Eph. 4:6; 3:19b; Phil. 2:13; Heb. 13:20-21; 1 Tim. 3:16; 2 Tim. 2:20-21; Eph. 1:5, 11:

- 2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
 Eph 4:6 One God and Father of all, who is over all and through all and in all.
 Eph 3:19b ... that you may be filled unto all the fullness of God.
 Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
 Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,
 Heb 13:21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.
 1 Tim 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, / Justified in the Spirit, / Seen by angels, / Preached among the nations, / Believed on in the world, / Taken up in glory.
 2 Tim 2:20 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.
 2 Tim 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.
 Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
 Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- A. God's purpose in creating man was to make man His vessel, His earthenware container, to contain and be filled with Christ as life for the building up of the Body of Christ as God's great corporate vessel for His expression—Gen. 2:7; Acts 9:15; Rom. 9:21, 23; 2 Cor. 4:7.
 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.
 Acts 9:15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;
 Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
 Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
- B. The basic teaching of the whole Scripture is simply this: God is the very content, and we are the containers made to receive the content; we must contain God and be filled with God so that we can be vessels unto honor, sanctified, useful to the master, prepared unto every good work—2 Tim. 2:20-21.
 2 Tim 2:20 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.
 2 Tim 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.
- C. If we do not contain God and know God as our content, we are a senseless contradiction—Eccl. 1:2-3, 14.
 Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
 Eccl 1:3 What advantage does a man have in all his work / Which he does under the sun?

Eccl 1:14 I have seen all the works that are done under the sun, and indeed, all is vanity and a chasing after wind.

D. All of Paul's fourteen Epistles can be summed up in two words—*open vessel*:

1. The degree to which God can dispense Himself into us depends on the degree of our openness; God wants us only to love Him and to keep ourselves open to Him—2 Kings 4:1-7; Matt. 5:3; John 1:16; Isa. 57:15; 66:1-2.

2 Kings 4:1 Now a certain woman from among the wives of the sons of the prophets cried out to Elisha, saying, Your servant my husband is dead, and you know that your servant feared Jehovah. And the creditor has come to take my two children to himself as servants.

2 Kings 4:2 And Elisha said to her, What shall I do for you? Tell me, what do you have in your house? And she said, Your servant has nothing at all in the house, except a jar of oil.

2 Kings 4:3 And he said, Go and borrow vessels outside, from all your neighbors, empty vessels, and not just a few.

2 Kings 4:4 Then go in and shut the door behind you and your sons, and pour out into all those vessels; and each one you fill set aside.

2 Kings 4:5 So she went away from him and shut the door behind herself and her sons; and they brought the vessels to her, and she poured out into them.

2 Kings 4:6 And when she had filled the vessels, she said to her son, Bring me another vessel. But he said to her, There is no other vessel. And the oil stopped.

2 Kings 4:7 And she went and told the man of God. And he said, Go and sell the oil, and pay your debt; and you and your sons can live off the rest.

Matt 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

John 1:16 For of His fullness we have all received, and grace upon grace.

Isa 57:15 For thus says the high and exalted One, / Who inhabits eternity, whose name is Holy: / I will dwell in the high and holy place, / And with the contrite and lowly of spirit, / To revive the spirit of the lowly / And to revive the heart of the contrite.

Isa 66:1 Thus says Jehovah, / Heaven is My throne, / And the earth the footstool for My feet. / Where then is the house that you will build for Me, / And where is the place of My rest?

Isa 66:2 For all these things My hand has made, / And so all these things have come into being, declares Jehovah. / But to this kind of man will I look, to him who is poor / And of a contrite spirit, and who trembles at My word.

2. Decadence starts from self-complacency; progress starts from hunger and thirst—Deut. 4:25; Luke 1:53; Phil. 1:25; Rev. 3:16-18.

Deut 4:25 When you have brought forth children and grandchildren and have languished in the land, and you have spoiled yourselves by making an idol, the form of anything, and have done that which is evil in the sight of Jehovah your God so as to anger Him;

Luke 1:53 The hungry He has filled with good things, and the rich He has sent away empty.

Phil 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

Rev 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.

Rev 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,

Rev 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

III. In His sovereignty God as our Potter has the authority to make the ones whom He has selected and called to be vessels of mercy unto honor and glory—Rom. 9:11, 18, 21-24:

Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),

- Rom 9:18 So then He has mercy on whom He wills, and He hardens whom He wills.
 Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
 Rom 9:22 And what if God, wishing to demonstrate His wrath and make His power known, endured with much long-suffering vessels of wrath fitted for destruction,
 Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
 Rom 9:24 Even us, whom He has also called, not only from among the Jews but also from among the Gentiles?

A. We were chosen by God according to His sovereign mercy; God's mercy is the most far-reaching of God's attributes, saving us out of our wretched position into a condition that is suitable for His grace and love—Eph. 2:1-4; Heb. 4:16; Matt. 5:7; 7:1; 9:13:

- Eph 2:1 And you, though dead in your offenses and sins,
 Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
 Eph 2:3 Among whom we also all conducted ourselves once in the lusts of our flesh, doing the desires of the flesh and of the thoughts, and were by nature children of wrath, even as the rest;
 Eph 2:4 But God, being rich in mercy, because of His great love with which He loved us,
 Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
 Matt 5:7 Blessed are the merciful, for they shall be shown mercy.
 Matt 7:1 Do not judge, that you be not judged.
 Matt 9:13 But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.

1. According to our natural condition, we were far removed from God, totally unworthy of His grace; we were eligible only to receive His mercy—Eph. 2:4.

- Eph 2:4 But God, being rich in mercy, because of His great love with which He loved us,

2. Man's disobedience affords God's mercy an opportunity, and God's mercy brings man to salvation—Rom. 11:32.

- Rom 11:32 For God has shut up all in disobedience that He might show mercy to all.

3. We were created to be vessels of mercy to contain Christ as the God of mercy—9:11-13, 16, 20-21, 23; Lam. 3:21-24; Luke 1:78-79.

- Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),

- Rom 9:12 It was said to her, "The greater shall serve the less";

- Rom 9:13 As it is written, "Jacob have I loved, but Esau have I hated."

- Rom 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

- Rom 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?

- Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

- Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

- Lam 3:21 This I recall to my heart; / Therefore I have hope.

- Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;

- Lam 3:23 They are new every morning; / Great is Your faithfulness.

- Lam 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.

- Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

- Luke 1:79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

4. Because of God's mercy, we responded to the gospel when others did not respond, we received a word about Christ as life when others refused to receive it, and we took the way of the Lord's recovery when others drew back from taking this way—*Hymns*, #296, stanza 3.

Hymns, #296, stanza 3.

He left His Father's throne above,	So free, so infinite His grace;
Emptied Himself of all but love,	And bled for Adam's helpless race:
'Tis mercy all, immense and free;	For, O my God, it found out me.
'Tis mercy all, immense and free;	For, O my God, it found out me.

- B. "I will have mercy on whomever I will have mercy"...So then it is not of him who wills, nor of him who runs, but of God who shows mercy"—Rom. 9:15a, 16:

1. Our concept is that the one who wills gains what he wills to obtain and that the one who runs gains what he runs after—v. 16:

Rom 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

- If this were the case, God's selection would be according to our effort and labor.
- On the contrary, God's selection is of God who shows mercy; we do not need to will or to run, for God has mercy on us.
- If we know God's mercy, we will neither trust in our effort nor be disappointed by our failures; the hope for our wretched condition is in God's mercy—Eph. 2:4.

Eph 2:4 But God, being rich in mercy, because of His great love with which He loved us,

2. If we would serve God in His New Testament economy, we need to know that it is wholly a matter of God's sovereign mercy—Rom. 9:15-16; Heb. 4:16:

Rom 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

Rom 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

- If we know God's sovereignty, we will thank Him for His mercy, realizing that we are under His sovereign mercy—Rom. 9:15.

Rom 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

- The expression *sovereign mercy* means that God's mercy is absolutely a matter of God's sovereignty; being a vessel of mercy is not the result of our choice; it originates with God's sovereignty—v. 18.

Rom 9:18 So then He has mercy on whom He wills, and He hardens whom He wills.

- The only thing we can say to explain God's mercy to us is that in His sovereignty He has chosen to be merciful to us—vv. 15-16, 23.

Rom 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

Rom 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

3. In God's sovereign mercy our hearts are inclined toward Him; because of His mercy to us, we seek Him day by day—Jer. 29:12-13; Deut. 4:29; Isa. 55:6; Psa. 27:8; 105:4; 119:2; Heb. 11:6.

Jer 29:12 Then you will call upon Me and come and pray to Me, and I will listen to you;

Jer 29:13 And you will seek Me and find Me if you search for Me with all your heart;

Deut 4:29 And from there you will seek Jehovah your God, and you will find Him if you search for Him with all your heart and with all your soul.

- Isa 55:6 Seek Jehovah while He may be found; / Call upon Him while He is near.
Psa 27:8 When You say, Seek My face, / To You my heart says, Your face, O Jehovah,
will I seek.
Psa 105:4 Seek Jehovah and His strength; / Seek His face continually.
Psa 119:2 Blessed are those who keep His testimonies, / Who seek Him with all their
heart.
Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes
forward to God must believe that He is and that He is a rewarder of those who
diligently seek Him.
4. The more we see that everything related to us is a matter of God's mercy, the more we will bear our responsibility before the Lord; however, even our willingness to bear responsibility is of God's mercy.
 5. Regarding His recovery, God has mercy on whom He will have mercy.
- C. Romans 9 reveals the principle that everything depends on God's mercy—vv. 15-16:
- Rom 9 be omitted.
Rom 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."
Rom 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.
1. The apostle Paul applies this principle to the Israelites, showing us that everything that happened to them was of God's mercy—vv. 16, 23.
Rom 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.
Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
 2. There must be at least one time when we see God's mercy and definitely touch His mercy—Eph. 2:4; Matt. 9:13:
Eph 2:4 But God, being rich in mercy, because of His great love with which He loved us,
Matt 9:13 But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.
 - a. Concerning this matter, our eyes need to be opened at least once; there must be at least one time when we see that everything depends on God's mercy.
 - b. Whether we see this all at once or we realize it through a process, the minute we touch this matter, we touch not a feeling but a fact; this fact is that everything depends on God's mercy.
- D. "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help"—Heb. 4:16, cf. v. 15; Luke 15:20-24.
- 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.
Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.
Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.
Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.
Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,
Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.
- E. In His sovereignty God the Father has had mercy on us; therefore, we must praise and worship Him for His sovereign mercy:
1. "Father, we enjoy Thy mercy, / Ever fresh and ever new; / Every morning shed upon us, / It refreshes as the dew. / How we taste it! How we taste it! / Giving Thee the praises due"—*Hymns*, #26, stanza 5.

2. “Father, Thy mercy with Thy love and grace / Did we obtain; / And in Thy mercy, with Thee face to face, / We’ll e’er remain; / And for Thy mercy we would worship Thee / Through all our days and through eternity”—*Hymns*, #25, stanza 3.
- F. We were created to be vessels of mercy unto honor to contain Christ as the God of honor (2 Tim. 2:20-21; Rom. 9:21) so that we may honor God and men (Judg. 9:9):
- 2 Tim 2:20 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.
- 2 Tim 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.
- Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
- Judg 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?
1. Being vessels unto honor is not the result of our choice; it originates with God’s sovereignty—Rom. 9:21.

Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?
 2. The believers are vessels unto honor with Christ as their treasure through regeneration—2 Cor. 4:6-7.

2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
 3. The believers are vessels unto honor through their cleansing of themselves from the vessels unto dishonor—2 Tim. 2:20-21.

2 Tim 2:20 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.

2 Tim 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.
 4. Vessels unto honor are those who honor God by living and walking by the Spirit (Gal. 5:16, 25) and those who honor men by ministering the Spirit to them (2 Cor. 3:6, 8).

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.

2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2 Cor 3:8 How shall the ministry of the Spirit not be more in glory?
- G. We were created to be vessels of mercy unto glory to contain Christ as the God of glory:
1. Glory is God Himself expressed and manifested—Jer. 2:11; Acts 7:2; Eph. 1:17; 1 Cor. 2:8; 1 Pet. 4:14; Col. 2:9; Psa. 24:7-10.

Jer 2:11 Has a nation ever exchanged its gods, / Even though they are no gods? / But My people have exchanged their glory / For that which does not benefit them.

Acts 7:2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

1 Cor 2:8 Which none of the rulers of this age have known; for if they had known, they would not have crucified the Lord of glory;

1 Pet 4:14 If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

Psa 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.

Psa 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psa 24:9 Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.

- Psa 24:10 Who is this King of glory? / Jehovah of hosts
2. The Lord was able to tell the Father, “I have glorified You on earth, finishing the work which You have given Me to do” (John 17:4); this means that while the Lord was living on earth, He manifested and expressed the Father.
 3. The release of the glory of Christ’s divinity (Luke 12:49-50) was His being glorified by the Father with the divine glory (John 12:23-24) in His resurrection (Acts 3:13) through His death; in Christ’s glorification He, as the last Adam, became the life-giving Spirit for His divine dispensing (John 7:39; Luke 24:26, 46; 1 Cor. 15:45b; 2 Cor. 3:6).
 - Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
 - Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
 - John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
 - John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
 - Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.
 - John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
 - Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?
 - Luke 24:46 And He said to them, Thus it is written, that the Christ would suffer and rise up from the dead on the third day,
 - 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 - 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
 4. As vessels of mercy unto honor and glory, we have been prepared by God unto glory through glorification—the last step of God’s full salvation—Rom. 8:21, 23, 29-30; Phil. 3:21.
 - Rom 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.
 - Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
 - 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;
 - Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
 - 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.
 5. According to His sovereign authority, God created, formed, and even made us for His glory—Isa. 43:7; Rom. 9:23:
 - Isa 43:7 Everyone who is called by My name, / Whom I have created, formed, and even made for My glory.
 - Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
 - a. We were predestinated by His sovereignty to be His containers for His glorious expression and manifestation.
 - b. This is the climax of our usefulness to God—the goal of God’s selection according to His sovereignty—vv. 11, 18.
 - Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),

- Rom 9:18 So then He has mercy on whom He wills, and He hardens whom He wills.
- c. The glorification of God is the purpose of our service—7:6; 11:36.
- Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
- Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.
- d. The highest service that we can render to God is to express Him for His glory—1 Cor. 6:20; 10:31; Rom. 6:4.
- 1 Cor 6:20 For you have been bought with a price. So then glorify God in your body.
- 1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.
- Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- e. God’s glory is wrought into the church, and He is expressed in the church; hence, to God is the glory in the church; that is, God is glorified in the church—Eph. 3:16, 20-21.
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
- Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
6. We have this treasure, Christ as the God of glory, dwelling within us, the earthen vessels (2 Cor. 4:7); “this treasure” (v. 7) indwelling us is “the face of Jesus Christ” (v. 6), the presence of Christ, “the person of Christ” (2:10).
- 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
- 2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
- 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;
7. When we turn our heart to the Lord, we are beholding the Lord Spirit as the presence of Christ in our spirit, and we are “being transformed into the same image from glory to glory, even as from the Lord Spirit”—3:16-18; cf. 2 Tim. 4:22.
- 2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 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.
- 2 Tim 4:22 The Lord be with your spirit. Grace be with you.
8. To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us—Isa. 60:1, 5.
- Isa 60:1 Arise! Shine! For your light has come, / And the glory of Jehovah has risen upon you.
- Isa 60:5 Then you will see and you will beam, / And your heart will be in awe and will swell with joy, / For the abundance of the sea will be turned to you, / The wealth of the nations will come to you.

Message Six

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

MC Hymns: What Miracle! What Mystery!

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.

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
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| 1. Lo! In heaven Jesus sitting,
As the man by God exalted, | Christ the Lord is there enthroned;
With God's glory He is crowned. |
| 2. He hath put on human nature,
Resurrected with a body, | Died according to God's plan,
And ascended as a man. |
| 3. God in Him on earth was humbled,
Man in Him in heav'n exalted, | God with man was domiciled;
Man with God is reconciled. |
| 4. He as God with man is mingled,
He as man with God is blended, | God in man is testified;
Man in God is glorified. |
| 5. From the Glorified in heaven
All of Jesus' work and Person | The inclusive Spirit came;
Doth this Spirit here proclaim. |

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|----|--|---|
| 6. | With the Glorified in heaven
By the Spirit of this Jesus | Is the Church identified;
Are His members edified. |
| 7. | Lo! A man is now in heaven
This is Jesus Christ our Savior, | As the Lord of all enthroned;
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.
- 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.
Rom 12:2a And do not be fashioned according to this age, but be 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.
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 3:2b ,, 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.
- 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 be omitted.
Rev 21:11b ... Her light was like a most precious stone, like a jasper stone, as clear as crystal.
Rev 21:18a And the building work of its wall was jasper; ...
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;
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 ¹Zion, the sides of the north, / The city of the great King.
 note 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 15:45b ... 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 For our boasting is this, the testimony of our conscience, that in ²singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

note 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. 4:11a Your lips drip fresh honey, my bride; / Honey and milk are under your tongue; / ...
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 Hoshai 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 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.

Message Seven
**Knowing Jehovah, the Eternal God,
in His Lovingkindness, Compassions, and Faithfulness**

RK Hymns: 602

Scripture Reading: Jer. 2:19; 10:10a; 11:20; 20:12;
Lam. 3:22-25; 5:19

Jer 2:19 Your own wickedness will correct you, / And your apostasies will reprove you. / Know therefore and see that it is an evil and bitter thing, / That you have forsaken Jehovah your God / And that My fear is not in you, / Declares the Lord Jehovah of hosts.

Jer 10:10a But Jehovah is the true God; / He is the living God and the eternal King. ...

Jer 11:20 But, O Jehovah of hosts, who judges righteously, / Who tests the inward parts and the heart, / Let me see Your vengeance on them, / For I have revealed my cause to You.

Jer 20:12 But, O Jehovah of hosts, who tries the righteous, / Who sees the inward parts and the heart, / Let me see Your vengeance on them, / For I have revealed my cause to You.

Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;

Lam 3:23 They are new every morning; / Great is Your faithfulness.

Lam 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.

Lam 3:25 Jehovah is good to those who wait on Him, / To the soul that seeks Him.

Lam 5:19 You, O Jehovah, abide forever; / Your throne is from generation to generation.

I. Jeremiah often addressed God as Jehovah of hosts—Jer. 2:19; 5:14; 6:9; 7:21; 9:7, 15, 17; 11:17; 20:12:

Jer 2:19 Your own wickedness will correct you, / And your apostasies will reprove you. / Know therefore and see that it is an evil and bitter thing, / That you have forsaken Jehovah your God / And that My fear is not in you, / Declares the Lord Jehovah of hosts.

Jer 5:14 Therefore thus says Jehovah / The God of hosts: / Because they have spoken this word, / I am now making My words / A fire in your mouth, / And this people wood; / And it will consume them.

Jer 6:9 Thus says Jehovah of hosts, / They will thoroughly glean like a vine / The remnant of Israel; / Pass your hand again over the branches / Like a grape gatherer.

Jer 7:21 Thus says Jehovah of hosts, the God of Israel, Add your burnt offerings to your sacrifices and eat the flesh.

Jer 9:7 Therefore thus says Jehovah of hosts, / Indeed, I will refine them and test them; / For what else can I do because of the daughter of My people?

Jer 9:15 Therefore thus says Jehovah of hosts, the God of Israel, I will feed them, this people, with wormwood and give them poisonous water to drink.

Jer 9:17 Thus says Jehovah of hosts, / Consider, and call for the mourning women to come, / And send for the skillful women to come;

Jer 11:17 And Jehovah of hosts, who planted you, has pronounced evil against you because of the evil of the house of Israel and of the house of Judah, which they have done for themselves, to provoke Me to anger by burning incense to Baal.

Jer 20:12 But, O Jehovah of hosts, who tries the righteous, / Who sees the inward parts and the heart, / Let me see Your vengeance on them, / For I have revealed my cause to You.

A. “Jehovah is the true God; / He is the living God and the eternal King”—10:10a:

1. *Jehovah* means “I am who I am,” indicating that Jehovah is the eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4:
 - Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
 - Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
 - a. Jehovah is the self-existing and ever-existing God; this One exists eternally, having neither beginning nor ending—Exo. 3:14.
 - Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

- b. *I Am* denotes the One whose being depends on nothing apart from Himself—
John 8:24, 28, 58.
- John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.
- John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.
- John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
2. Jehovah is the only One who is, and we must believe that He is—Heb. 11:6.
Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.
3. As the I Am, Jehovah is the all-inclusive One, the reality of every positive thing and of whatever His people need—John 6:35; 8:12; 10:14; 11:25; 14:6.
- John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
- John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
- John 10:14 I am the good Shepherd, and I know My own, and My own know Me,
- 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;
- John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
4. Apart from Jehovah, all else is nothing; He is the only One who *is*, the only One who has the reality of being—Heb. 11:6.
Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.
- B. “O Jehovah of hosts, who judges righteously, / Who tests the inward parts and the heart”—
Jer. 11:20:
Jer 11:20 But, O Jehovah of hosts, who judges righteously, / Who tests the inward parts and the heart, / Let me see Your vengeance on them, / For I have revealed my cause to You.
1. The title *Jehovah of hosts* indicates that Jehovah God is the Mighty One, the Lord of all the heavenly host, the Commander of all the host—20:12; 30:8; 48:1; 50:18; 1 Kings 22:19.
- Jer 20:12 But, O Jehovah of hosts, who tries the righteous, / Who sees the inward parts and the heart, / Let me see Your vengeance on them, / For I have revealed my cause to You.
- Jer 30:8 And on that day, declares Jehovah of hosts, I will break his yoke from your neck and tear off your bonds, and strangers will no longer make him serve them.
- Jer 48:1 Concerning Moab: / Thus says Jehovah of hosts, the God of Israel: / Woe to Nebo, for it is destroyed; / Kiriathaim is put to shame; it is captured; / The lofty retreat is put to shame and dismayed.
- Jer 50:18 Therefore thus says Jehovah of hosts, the God of Israel: I will punish the king of Babylon and his land, as I punished the king of Assyria.
- 1 Kings 22:19 And Micaiah said, Hear therefore the word of Jehovah, I saw Jehovah sitting upon His throne, and all the host of heaven standing by Him, on His right hand and on His left.
2. Jehovah of hosts is the King of glory, the One who is strong and mighty; He is Jehovah of the armies—Psa. 24:8, 10.
Psa 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!
Psa 24:10 Who is this King of glory? / Jehovah of hosts
3. The King of glory, Jehovah of hosts, is the consummated Triune God embodied in the victorious and coming Christ.

4. As the incarnated, crucified, and resurrected Christ, the King of glory is coming to possess the earth and take it as His kingdom:
 - a. Jehovah of hosts makes wars to cease unto the end of the earth; He will be exalted among the nations, and He will be exalted on earth—46:9-10.
 Psa 46:9 He makes wars cease unto the end of the earth; / He breaks the bow and cuts the spear to pieces; / He burns the war wagons with fire.
 Psa 46:10 Be still and know that I am God. / I will be exalted among the nations; I will be exalted on earth.
 - b. Jehovah of hosts has the authority to rule over all the nations, and His hand holds the authority to remove kings and set up kings—Dan. 2:21.
 Dan 2:21 And it is He who changes the times and seasons; / He deposes kings and causes kings to ascend. / He gives wisdom to the wise / And knowledge to those who have understanding.
5. At a time when the priesthood had become destitute, God revealed His name as Jehovah of hosts, indicating that when His administration was in such a destitute state, He would come out to rule over the entire situation to usher in the reign of His kingdom—1 Sam. 1:3.
 1 Sam 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

II. “You, O Jehovah, abide forever; / Your throne is from generation to generation”—Lam. 5:19:

- A. In verse 19 Jeremiah, changing his position and angle from himself to God, refers to God’s eternal being and unchanging government.
 Lam 5:19 You, O Jehovah, abide forever; / Your throne is from generation to generation.
- B. Jerusalem was overthrown, the temple was burned down, and God’s people were carried away, but Jehovah, the Lord of the universe, remains to exercise His administration.
- C. The phrase *You, O Jehovah, abide forever* indicates that God is eternal and that there is no change in Him—v. 19:
 Lam 5:19 You, O Jehovah, abide forever; / Your throne is from generation to generation.
 1. God remains immutable, not subject to any change due to any kind of environments and circumstances—Psa. 90:2; Rom. 16:25-26.
 Psa 90:2 Before the mountains were brought forth, / And before You gave birth to the earth and the world, / Indeed from eternity to eternity, You are God.
 Rom 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages
 Rom 16:26 But has now been manifested, and through the prophetic writings, according to the command of the eternal God, has been made known to all the Gentiles for the obedience of faith;
 2. In the human realm changes take place in every way, but there is no change with God’s eternal being; He remains forever the same.
 3. Abraham “called on the name of Jehovah, the Eternal God”—Gen. 21:33:
 Gen 21:33 And Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God.
 - a. In Hebrew *the Eternal God* is *El Olam*; *El* means “the Mighty One,” and *Olam* means “eternal” or “eternity” and comes from a Hebrew root meaning “to conceal” or “to hide.”
 - b. The divine title *El Olam* implies eternal life—cf. John 1:1, 4.
 John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
 John 1:4 In Him was life, and the life was the light of men.

- c. By calling on Jehovah, the Eternal Mighty One, Abraham experienced God as the ever-living, secret, mysterious One, who is the eternal life.
- D. The phrase *Your throne is from generation to generation* refers to God’s eternal and unchanging government—Lam. 5:19; Psa. 45:6; 93:2; Rev. 4:2-3:
 - Lam 5:19 You, O Jehovah, abide forever; / Your throne is from generation to generation.
 - Psa 45:6 Your throne, O God, is forever and ever; / The scepter of uprightness is the scepter of Your kingdom.
 - Psa 93:2 Your throne is established from of old; / You are from eternity.
 - Rev 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;
 - 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.
 - 1. God’s throne has no beginning or end; His throne exists from generation to generation.
 - 2. Jeremiah’s writing at the end of Lamentations concerning God’s eternal being and unchanging government surely is divine:
 - a. Jeremiah’s word about God’s eternal being and His throne is a strong sign that in writing Lamentations Jeremiah touched God’s economy.
 - b. He came out of his human feelings, touched God’s person and God’s throne, and entered into God’s divinity.
- E. In the New Jerusalem God will be fully unveiled in His person as the eternal King and in His government as His eternal, unshakable kingdom, both of which are the unshakable foundation of His dealing with His people—Heb. 12:28; Rev. 22:3.
 - Heb 12:28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;
 - Rev 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;

III. “It is Jehovah’s lovingkindness that we are not consumed, / For His compassions do not fail; / They are new every morning; / Great is Your faithfulness”—Lam. 3:22-23:

- A. Jehovah appeared to Jeremiah, saying, “I have drawn you with lovingkindness”—Jer. 31:3:
 - Jer 31:3 Jehovah appeared to me from afar, saying, / Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness.
 - 1. Jehovah’s lovingkindness is precious, everlasting, and higher than the heavens and leads to Christ as the cornerstone for God’s building—Psa. 36:7, 9-10; 108:4; 118:1-4, 22-29; 136:1, 26.
 - Psa 36:7 How precious is Your lovingkindness, O God! / Thus the sons of men take refuge in the shadow of Your wings.
 - Psa 36:9 For with You is the fountain of life; / In Your light we see light.
 - Psa 36:10 Continue Your lovingkindness to those who know You, / And Your righteousness to those who are upright in heart.
 - Psa 108:4 For Your lovingkindness is higher than the heavens, / And Your faithfulness reaches to the sky.
 - Psa 118:1 Give thanks to Jehovah, for He is good, / For His lovingkindness is forever.
 - Psa 118:2 Let Israel say, / His lovingkindness is forever.
 - Psa 118:3 Let the house of Aaron say, / His lovingkindness is forever.
 - Psa 118:4 Let those who fear Jehovah say, / His lovingkindness is forever.
 - Psa 118:22 The stone which the builders rejected / Has become the head of the corner.
 - Psa 118:23 This is from Jehovah; / It is wonderful in our sight.
 - Psa 118:24 This is the day that Jehovah has made; / Let us exult and rejoice in it.
 - Psa 118:25 O Jehovah, do save, we pray! / O Jehovah, do send prosperity, we pray!
 - Psa 118:26 Blessed is He who comes in the name of Jehovah; / We bless you from the house of Jehovah.

- Psa 118:27 Jehovah is God, / And He has given us light; / Bind the sacrifice of the feast with cords / To the horns of the altar.
- Psa 118:28 You are my God, and I give thanks to You. / You are my God; I will exalt You.
- Psa 118:29 Give thanks to Jehovah, for He is good, / For His lovingkindness is forever.
- Psa 136:1 Give thanks to Jehovah, for He is good; / For His lovingkindness is forever.
- Psa 136:26 Give thanks to the God of heaven, / For His lovingkindness is forever.
2. Psalm 103 speaks of God's history in His lovingkindness and compassions in His forgiving of sins, healing, redeeming, and caring for His people.

Psa 103 be omitted.
 3. The psalmist said to Jehovah, "In the abundance of Your lovingkindness / I will come into Your house"—5:7:

Psa 5:7 But as for me, in the abundance of Your lovingkindness / I will come into Your house; / I will bow down toward Your holy temple / In fear of You.

 - a. Anyone who had the privilege of entering into the temple on Mount Zion had to be under God's lovingkindness.
 - b. Actually, to enter into the temple in itself was an enjoyment of the abundance of God's lovingkindness.
 - c. Considering Jehovah's lovingkindness in the midst of His temple indicates that we touch His lovingkindness in the church.
 4. Psalm 101 unveils how Christ will reign over the earth with lovingkindness and justice.

Psa 101:1 I will sing of lovingkindness and justice; / To You, O Jehovah, I will sing psalms.

Psa 101:2 I will give careful heed to the perfect way. / When will You come to me? / I will walk in the perfectness of my heart / Within my house.

Psa 101:3 I will not set anything base / Before my eyes; / I hate what those who turn aside do; / It will not cling to me.

Psa 101:4 A perverse heart will depart from me; / No evil will I know.

Psa 101:5 He who secretly slanders his neighbor, / Him I will destroy; / He who is of a haughty look and a proud heart, / Him I will not tolerate.

Psa 101:6 My eyes are on the faithful of the land, / That they may abide with me; / He who walks in the perfect way, / He will minister to me.

Psa 101:7 He who practices deceit / Will not dwell within my house; / He who speaks lies will not be maintained / In my sight.

Psa 101:8 Morning by morning I will destroy / All the wicked of the land, / In order to cut off from the city of Jehovah / All the workers of iniquity.
- B. The people of Israel had failed, but God's compassions preserved the remnant of Israel for the carrying out of His economy—Lam. 3:22-23:
- Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;
- Lam 3:23 They are new every morning; / Great is Your faithfulness.
1. Compassion is deeper, finer, and richer than mercy—Rom. 9:15; Psa. 103:8.

Rom 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

Psa 103:8 Jehovah is compassionate and gracious, / Long-suffering and abundant in lovingkindness.
 2. Compassion refers to God's inward affection originating in His loving essence—2 Cor. 1:3; James 5:11; Luke 6:36.

2 Cor 1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and God of all comfort,

James 5:11 Behold, we call those who endured blessed. You have heard of the endurance of Job, and you have seen his end from the Lord, that the Lord is very tenderhearted and compassionate.

Luke 6:36 Be full of compassion, even as your Father also is full of compassion.
 3. Christ came to the earth because of the merciful compassions of God—1:78.

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

4. Jehovah's compassions "are new every morning"—Lam. 3:23:
Lam 3:23 They are new every morning; / Great is Your faithfulness.
 - a. Verse 23a indicates that Jeremiah contacted the Lord as the compassionate One every morning.
Lam 3:23 They are new every morning; / Great is Your faithfulness.
 - b. It was through his contact with the Lord that he received the word regarding God's lovingkindness, compassions, and faithfulness.
- C. Jeremiah said to Jehovah, "Great is Your faithfulness"—v. 23b:
1. God's compassions do not fail, because He is the faithful One—Psa. 57:10.
Psa 57:10 For Your lovingkindness is as great as the heavens; / And Your faithfulness reaches unto the skies.
 2. God is faithful to His own word; He cannot deny Himself; He cannot deny His nature and His being—2 Tim. 2:13.
2 Tim 2:13 If we are faithless, He remains faithful, for He cannot deny Himself.
 3. In His faithfulness God has called us into the fellowship of His Son, and He will keep us in this participation and enjoyment in His faithfulness—1 Cor. 1:9.
1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
 4. The faithful God who has called us will also sanctify us wholly and preserve our entire being complete—1 Thes. 5:23-24.
1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.
1 Thes 5:24 Faithful is He who calls you, who also will do it.

IV. "Jehovah is my portion, says my soul; / Therefore I hope in Him"—Lam. 3:24:

- A. Jeremiah's word concerning Jehovah being our portion and our hoping in Him bears a New Testament flavor—Col. 1:12, 27:
- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
1. Jeremiah enjoyed Jehovah as his portion, and he put his hope not in himself nor in anything else but only in Jehovah—Lam. 3:24:
Lam 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.
 - a. On the one hand, Jeremiah realized that God is a God of lovingkindness, that He is compassionate, and that His word is faithful.
 - b. On the other hand, Jeremiah realized that we still need to contact the Lord every morning, put our entire hope in Him, wait on Him, and call on His name—vv. 23-25, 55.
Lam 3:23 They are new every morning; / Great is Your faithfulness.
Lam 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.
Lam 3:25 Jehovah is good to those who wait on Him, / To the soul that seeks Him.
Lam 3:55 I called upon Your name, O Jehovah, / From the lowest pit.
 2. When the psalmist went into the sanctuary of God and had a divine view and perception of his situation, he could say that God was his portion forever—Psa. 73:17, 26:
Psa 73:17 Until I went into the sanctuary of God; / Then I perceived their end.
Psa 73:26 My flesh and my heart fail, / But God is the rock of my heart and my portion forever.
 - a. In God's sanctuary the psalmist was instructed to take only God Himself as his portion, not anything other than God—v. 26.
Psa 73:26 My flesh and my heart fail, / But God is the rock of my heart and my portion forever.

- b. God's intention with His seekers is that they may find everything in Him and not be distracted from the absolute enjoyment of Himself.
- B. "Jehovah is good to those who wait on Him, / To the soul that seeks Him"—Lam. 3:25:
1. Although God is true, living, compassionate, and faithful, in order to test His people, He often delays in fulfilling His word—Psa. 27:14; 130:6; Isa. 8:17; 30:18; 64:4.

Psa 27:14 Wait for Jehovah; / Be strong, and let your heart be encouraged. / Yes, wait for Jehovah.

Psa 130:6 My soul waits for the Lord / More than watchmen for the morning, / Yes, watchmen for the morning.

Isa 8:17 And I will wait on Jehovah, who hides His face from the house of Jacob, and I will look eagerly for Him.

Isa 30:18 And therefore Jehovah waits to be gracious to you, / And therefore He remains on high to have compassion on you; / For Jehovah is a God of justice; / Blessed are all those who wait for Him.

Isa 64:4 For from of old, men have not heard, / Nor perceived with the ear, / Neither has eye seen a God besides You, / Who acts for him who waits for Him.
 2. To wait on the eternal God means that we terminate ourselves; that is, we stop ourselves with our living, our doing, and our activity and receive God in Christ as our life, our person, and our replacement—40:28, 31:

Isa 40:28 Do you not know, / Or have you not heard, / That the eternal God, Jehovah, / The Creator of the ends of the earth, / Does not faint and does not become weary? / There is no searching out of His understanding.

Isa 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not faint; / They will walk and will not become weary.

 - a. We need to learn the lesson of waiting on the Lord—30:18.

Isa 30:18 And therefore Jehovah waits to be gracious to you, / And therefore He remains on high to have compassion on you; / For Jehovah is a God of justice; / Blessed are all those who wait for Him.
 - b. Today is not the time of the ultimate consummation; therefore, we need to wait on the Lord—64:4.

Isa 64:4 For from of old, men have not heard, / Nor perceived with the ear, / Neither has eye seen a God besides You, / Who acts for him who waits for Him.
 3. As we are waiting on the Lord, we should seek Him and call unto Him:
 - a. "You will seek Me and find Me if you search for Me with all your heart"—Jer. 29:13.
 - b. "Call unto Me, and I will answer you and tell you great and hidden things, which you do not know"—33:3.

Message Eight

God's Economy with His Dispensing in the Book of Jeremiah

EM Hymns: 784

Scripture Reading: Jer. 2:13; 15:16; 17:7-8, 19-27;
23:5-6; 31:31-34; Heb. 8:8-12

- 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 17:7 Blessed is the man who trusts in Jehovah / And whose trust Jehovah is.
- Jer 17:8 And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit.
- Jer 17:19 Thus said Jehovah to me, Go and stand in the gate of the sons of the people, through which the kings of Judah come in and through which they go out, and in all the gates of Jerusalem,
- Jer 17:20 And say to them, Hear the word of Jehovah, O kings of Judah and all Judah and all the inhabitants of Jerusalem who enter through these gates:
- Jer 17:21 Thus says Jehovah, Take heed to your souls and bear no burden on the Sabbath day, nor bring anything through the gates of Jerusalem.
- Jer 17:22 And do not bring out any burden from your houses on the Sabbath day, nor do any work; but sanctify the Sabbath day, as I commanded your fathers.
- Jer 17:23 But they did not listen or incline their ear; rather they stiffened their neck that they might not hear or receive correction.
- Jer 17:24 But if indeed you listen to Me, declares Jehovah, and bring no burden through the gates of this city on the Sabbath day, but sanctify the Sabbath day and do not do any work on it,
- Jer 17:25 Then kings and princes who sit on the throne of David, riding on chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem, will come through the gates of this city; and this city will be inhabited forever.
- Jer 17:26 And they will come from the cities of Judah and the places surrounding Jerusalem and from the land of Benjamin and from the lowland and from the hill country and from the Negev, bringing burnt offerings and sacrifices and meal offerings and frankincense and bringing thanksgiving to the house of Jehovah.
- Jer 17:27 But if you do not listen to Me to sanctify the Sabbath day and not to bear a burden when coming in through the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem and will not be extinguished.
- 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.
- Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,
- Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

- Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
- Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.
- Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

I. Jeremiah 17:7-8 says, “Blessed is the man who trusts in Jehovah / And whose trust Jehovah is. / And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit”:

- A. These verses can be understood in two different ways—according to the natural understanding or according to God’s economy; these verses are not concerned with a shallow matter of trusting in God to receive material blessings; actually, these verses refer to God’s economy carried out by His dispensing:
1. The revelation here reveals that according to God’s economy, the one who trusts in God is like a tree transplanted beside water, signifying God as the fountain of living waters (2:13a); we not only trust in God, but also God Himself is our trust in Him.
Jer 2:13a For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, ...
 2. The tree grows beside water by absorbing all the riches of the water into it; this is a picture of God’s dispensing; in order to receive the divine dispensing, we as the trees must absorb God as the living water to be dispensed into our being in order to become our very constituent.
- B. The thought here is the same as that in 1 Corinthians 3:6, where Paul says, “I planted, Apollos watered, but God caused the growth”; the watering is for the tree’s absorbing, and the absorbing is the receiving of God’s dispensing:
1. The tree grows with God as the Supplier and the supply; the supply is the riches of the supplying God dispensed into us as the plants so that we may grow into God’s measure; eventually, the plants and God, God and the plants, become one, having the same element, essence, constitution, and appearance—Col. 2:19.
Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
 2. We all need to see the crucial significance of absorbing God as the living water that we may be constituted with His element and essence and grow with the growth of God; where the growth in life is lacking, the believers’ Christian life will be a mess, the church life will be damaged, and the Body life will be destroyed.
 3. In order to grow in life for the building up of the Body of Christ, we need to absorb God by taking root downward and bearing fruit upward (Isa. 37:31); this means that we need to have hidden times of fellowship with God (Matt. 6:6; 14:22-23); the empowering, enlightening, enjoying of rest, rejoicing, believing, solving of problems, overcoming of trials, temptations, and hardships, and comforting for a Christian all depend upon his secret fellowship with God through prayer and God’s word (Dan. 6:10; Col. 4:2; 2 Tim. 3:14-17).
Isa 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.
Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.
Matt 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

- Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.
- Dan 6:10 Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously.
- Col 4:2 Persevere in prayer, watching in it with thanksgiving,
- 2 Tim 3:14 But you, continue in the things which you have learned and have been assured of, knowing from which ones you have learned them
- 2 Tim 3:15 And that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus.
- 2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
- 2 Tim 3:17 That the man of God may be complete, fully equipped for every good work.

II. In Jeremiah 17:19-27 we have a word about keeping God’s Sabbath; the way to keep God’s Sabbath is to enjoy Him, to rest in Him, and to be satisfied in Him as the fountain of living waters—2:13:

- Jer 17:19 Thus said Jehovah to me, Go and stand in the gate of the sons of the people, through which the kings of Judah come in and through which they go out, and in all the gates of Jerusalem,
- Jer 17:20 And say to them, Hear the word of Jehovah, O kings of Judah and all Judah and all the inhabitants of Jerusalem who enter through these gates:
- Jer 17:21 Thus says Jehovah, Take heed to your souls and bear no burden on the Sabbath day, nor bring anything through the gates of Jerusalem.
- Jer 17:22 And do not bring out any burden from your houses on the Sabbath day, nor do any work; but sanctify the Sabbath day, as I commanded your fathers.
- Jer 17:23 But they did not listen or incline their ear; rather they stiffened their neck that they might not hear or receive correction.
- Jer 17:24 But if indeed you listen to Me, declares Jehovah, and bring no burden through the gates of this city on the Sabbath day, but sanctify the Sabbath day and do not do any work on it,
- Jer 17:25 Then kings and princes who sit on the throne of David, riding on chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem, will come through the gates of this city; and this city will be inhabited forever.
- Jer 17:26 And they will come from the cities of Judah and the places surrounding Jerusalem and from the land of Benjamin and from the lowland and from the hill country and from the Negev, bringing burnt offerings and sacrifices and meal offerings and frankincense and bringing thanksgiving to the house of Jehovah.
- Jer 17:27 But if you do not listen to Me to sanctify the Sabbath day and not to bear a burden when coming in through the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem and will not be extinguished.
- 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.

A. In Exodus 31:12-17, after a long record concerning the building up of God’s dwelling place, there is a repetition of the commandment to keep the Sabbath; according to Colossians 2:16-17 and Matthew 11:28-30, Christ is the reality of the Sabbath rest—Heb. 4:7-9; Isa. 30:15a:

- Exo 31:12 And Jehovah spoke to Moses, saying,
- Exo 31:13 Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you.
- Exo 31:14 Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people.
- Exo 31:15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.
- Exo 31:16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.

- Exo 31:17 It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.
- Col 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,
- Col 2:17 Which are a shadow of the things to come, but the body is of Christ.
- Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
- Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
- Matt 11:30 For My yoke is easy and My burden is light.
- Heb 4:7 He again designates a certain day, today, saying in David after so long a time, even as He has said before, "Today, if you hear His voice, do not harden your hearts."
- Heb 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.
- Heb 4:9 So then there remains a Sabbath rest for the people of God.
- Isa 30:15a For thus says the Lord Jehovah, the Holy One of Israel, / In returning and rest you will be saved; ...

1. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle:
 - a. God rested on the seventh day because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God's enemy, God is satisfied and can rest—Gen. 1:26, 31; 2:1-2.

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 1:31 And God saw everything that He had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Gen 2:1 Thus the heavens and the earth and all their host were finished.

Gen 2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.
 - b. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God's seventh day was man's first day; after man was created, he did not join in God's work; he entered into God's rest.

Exo 20:8 Remember the Sabbath day so as to sanctify it.

Exo 20:9 Six days you shall labor and do all your work,

Exo 20:10 But the seventh day is a Sabbath to Jehovah your God; you shall not do any work, you nor your son nor your daughter, your male servant nor your female servant, nor your cattle nor the sojourner with you, who is within your gates.

Exo 20:11 For in six days Jehovah made heaven and earth, the sea and all that is in them, and rested on the seventh day; therefore Jehovah blessed the Sabbath day and sanctified it.
2. Man was created not to work first but to be satisfied with God and rest with God; with God it is a matter of working and resting, but with man it is a matter of resting and working; it is a divine principle that after a full enjoyment of God, we may work together with Him—cf. Matt. 11:28-30:

Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Matt 11:30 For My yoke is easy and My burden is light.

 - a. If we do not know how to enjoy God Himself and how to be filled with God, we will not know how to work with Him and be one with Him in His divine work; man enjoys what God has accomplished in His work.

- b. On the day of Pentecost the disciples were filled with the Spirit, which means that they were filled with the enjoyment of Christ as the heavenly wine; only after they were filled with this enjoyment did they begin to work with God in oneness with Him—Acts 2:4a, 12-14.
- Acts 2:4a And they were all filled with the Holy Spirit and began to speak in different tongues, ...
- Acts 2:12 And they were all amazed and perplexed, saying to one another, What does this mean?
- Acts 2:13 But others jeered and said, They are full of new wine!
- Acts 2:14 But Peter, standing with the eleven, lifted up his voice and spoke forth to them: Men of Judea, and all who are dwelling in Jerusalem, let this be known to you, and give ear to my words.
- B. As God's people, we must bear a sign that we rest with God, enjoy God, and are filled up with God first; then we work with the very One who fills us; furthermore, we not only work with God but also work by being one with God, having Him as our strength to work and our energy to labor—Exo. 31:13, 17.
- Exo 31:13 Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you.
- Exo 31:17 It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.
- C. In the church life we may do many things without first enjoying the Lord and without serving the Lord by being one with the Lord; that kind of service results in spiritual death and the loss of the fellowship in the Body—vv. 14-15.
- Exo 31:14 Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people.
- Exo 31:15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.
- D. The work of the Lord to build up the church should begin with the enjoyment of God, which will indicate that we do not work for God by our own strength but by enjoying Him and being one with Him; this is to keep the principle of the Sabbath with Christ as the inner rest in our spirit—1 Cor. 3:9; 15:58; 16:10; 2 Cor. 6:1a.
- 1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.
- 1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
- 1 Cor 16:10 Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am.
- 2 Cor 6:1a And working together with Him, ...

III. The book of Jeremiah is an abstract of the entire Bible; Jeremiah's prophecy indicates that only Christ can fulfill God's economy and only Christ is the answer to God's requirements in His economy; the picture portrayed by Jeremiah shows that we are nothing and that Christ is everything to us:

- A. Jeremiah speaks of Christ, in the fulfilling of God's economy, being our righteousness and our redemption (23:5-6), of God being the fountain of living waters (2:13), of Christ being our food (15:16), and of Christ as the reality of the new covenant with all its blessings (31:31-34; Heb. 8:8-12):
- 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 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 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.
- Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,
- Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.
- Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
- Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.
- Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

1. On the one hand, we may say that the new covenant is synonymous with God's economy, being the contents and substance of God's economy—Jer. 31:31-34; Job 10:13; cf. Eph. 3:9:

- 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.
- Job 10:13 But You have hidden these things in Your heart; / I know that this is with You:
- Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

- a. All the major items of the new covenant are the contents of God's economy and His dispensing with both His judicial redemption and organic salvation to deify us for the building up of the Body of Christ, consummating in the New Jerusalem.
- b. The apostles' ministry is the ministry for God's new covenant economy; it is the new covenant ministry that is centered on the economy of God—1 Tim. 1:3-4; cf. 2 Cor. 3:3, 6.

1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

- 1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- 2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
2. On the other hand, we may say that the new covenant is the way that God fulfills, or accomplishes, His economy; 2 Corinthians reveals that the ministry of the new covenant is for the accomplishment of God's eternal economy—2:12—4:1.
- 2 Cor 2:12 Furthermore, when I came to Troas for the gospel of Christ and a door was open to me in the Lord,
- 2 Cor 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.
- 2 Cor 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.
- 2 Cor 2:15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:
- 2 Cor 2:16 To some a savor out of death unto death, and to the others a savor out of life unto life. And who is sufficient for these things?
- 2 Cor 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.
- 2 Cor 3:1 Are we beginning again to commend ourselves? Or do we need, as some do, letters of commendation to you or from you?
- 2 Cor 3:2 You are our letter, inscribed in our hearts, known and read by all men,
- 2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
- 2 Cor 3:4 And such confidence we have through Christ toward God,
- 2 Cor 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- 2 Cor 3:7 Moreover if the ministry of death, engraved in stone in letters, came about in glory, so that the sons of Israel were not able to gaze at the face of Moses because of the glory of his face, a glory which was being done away with,
- 2 Cor 3:8 How shall the ministry of the Spirit not be more in glory?
- 2 Cor 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.
- 2 Cor 3:10 For also that which has been glorified in this respect has not been glorified on account of the surpassing glory.
- 2 Cor 3:11 For if that which was being done away with was through glory, much more that which remains is in glory.
- 2 Cor 3:12 Therefore since we have such hope, we use much boldness,
- 2 Cor 3:13 And are not like Moses, who put a veil on his face so that the sons of Israel would not gaze at the end of that which was being done away with.
- 2 Cor 3:14 But their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled to them that the veil is being done away with in Christ.
- 2 Cor 3:15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;
- 2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 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.
- 2 Cor 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;

B. Christ is the reality of the new testament, the new covenant, the reality of all that God is and of all that God has given to us; therefore, Christ is the new covenant:

1. The bequests are many, but all these many bequests are actually one person—the pneumatic Christ—Isa. 42:6; 49:8; Jer. 31:31-34; Heb. 8:8-12; John 20:22; Eph. 3:8.

Isa 42:6 I am Jehovah; I have called You in righteousness; / I have held You by the hand; / I have kept You and I have given You / As a covenant for the people, as a light for the nations;

Isa 49:8 Thus says Jehovah, / In an acceptable time I have answered You, / And in a day of salvation I have helped You; / And I will preserve You and give You for a covenant of the people, / To restore the land, to apportion the desolate inheritances, 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 31:31 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.

Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

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. The bequests bequeathed to us by the Lord in the new testament are inexhaustible, and they are for us to experience and enjoy through the Spirit for eternity—Heb. 9:15.
Heb 9:15 And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.

3. We need to take the ancient paths of our forefathers by walking in the way of the new covenant focused on the economy of God, the way that leads to life; the bypaths are the paths of Satan's schemes according to his devious stratagems that lead to destruction; to take the bypaths is to go downward, but to take the ancient paths, a way that is cast up, is to go upward—Jer. 18:15; cf. Matt. 7:13-14.

Jer 18:15 But My people have forgotten Me; / They burn incense to vanity, And they have been stumbled in their ways / From the ancient paths / To walk on bypaths, / On a way which is not cast up,

Matt 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

Matt 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

4. In the new covenant, the eternal covenant, God gives us one heart and one way (Jer. 32:39-41); the one heart is a heart to love God, to seek God, to live God, and to be constituted with God so that we may be His expression; the one way is the Triune God Himself as the inner law of life with its divine capacity (31:33-34); this one heart and one way are the one accord (Acts 1:14; 2:46; 4:24; Rom. 15:6).

Jer 32:39 And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them.

Jer 32:40 And I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me.

Jer 32:41 And I will rejoice over them to do them good, and I will plant them in this land in faithfulness with all My heart and with all My soul.

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.

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

Acts 2:46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,

Acts 4:24 And when they heard this, they lifted up their voice with one accord to God and said, Sovereign Master, You are the One who has made heaven and earth and the sea and all things in them,

Rom 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

- C. As the ascended One sitting on the throne in the heavens, Christ is now executing the new covenant, which He has bequeathed to us as a testament, interceding for us and ministering to us that we may realize, experience, and enjoy all the bequests contained in the new testament—Heb. 12:2; 7:25; 8:1-2:

Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,

Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

1. The new testament, the new covenant, the will, has been validated by Christ's death and is being executed and enforced by Christ in His resurrection and ascension.
2. The new covenant has been bequeathed to us as the new testament, and now, in the mystical realm of His heavenly ministry, Christ is executing what He has bequeathed.
3. Christ is now in the heavens, living, divine, and capable; He is able to execute the new testament, the new covenant, in every detail, making every bequest in it available and real to us:

- a. As the divine High Priest, Christ is executing the new covenant by interceding for us, praying that we would be brought into the reality of the new covenant—7:25.

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

- b. As the Mediator, the Executor, of the new covenant, Christ in His heavenly ministry is executing the new testament and carrying out in us every item of its bequests—8:6; 9:15; 12:24.
 - Heb 8:6 But now He has obtained a more excellent ministry inasmuch as He is also the Mediator of a better covenant, which has been enacted upon better promises.
 - Heb 9:15 And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.
 - Heb 12:24 And to Jesus, the Mediator of a new covenant; and to the blood of sprinkling, which speaks something better than that of Abel.
 - c. As the surety of the new covenant, Christ is the pledge that everything in the new covenant will be fulfilled; He guarantees and ensures the effectiveness of the new testament—7:22.
 - Heb 7:22 By so much Jesus has also become the surety of a better covenant.
 - d. As the Minister of the true (heavenly) tabernacle, Christ is serving us with the bequests, the blessings, of the new testament, making the facts of the new covenant effective in our experience—8:2.
 - Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
 - e. As the great Shepherd of the sheep, Christ, by His shepherding, is consummating the New Jerusalem according to God's eternal covenant—13:20.
 - Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,
- D. If we would receive the application of all the blessings in the new covenant, we need to be those who respond to Christ's heavenly ministry—12:1-2; Col. 3:1:
- Heb 12:1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,
 - Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
 - Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
1. Christ's ministry in heaven to execute the new covenant requires our response—Heb. 7:25; 4:16; 10:19, 22:
 - Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
 - Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
 - Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,
 - Heb 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.
 - a. For centuries Christ has tried without adequate success to gain a group of people to respond to His ministry in the heavens.
 - b. By the Lord's mercy and grace, there is on earth today a group of people in the Lord's recovery responding to the heavenly ministry of Christ.
 - c. As the Head is in heaven interceding for us and ministering to us, we, the Body, are on earth responding to Christ's heavenly ministry, corresponding to and reflecting what He is doing to execute the new covenant—Eph. 1:22-23; 4:15-

- 16; Acts 6:4.
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.
2. Our eyes must be opened to see the heavenly vision of the new testament, the new covenant, the will, with all its bequests—Eph. 1:17-18; Acts 26:18-19:
- Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,
- Eph 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,
- Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,
- a. The Father promised everything, and the Lord Jesus accomplished everything; now all the accomplished facts have been itemized in the will as our bequests—Luke 22:20; Heb. 9:16-17.
- Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.
- Heb 9:16 For where there is a testament, the death of him who made the testament must of necessity be established.
- Heb 9:17 For a testament is confirmed in the case of the dead, since it never has force when he who made the testament is living.
- b. If we have the heavenly vision to see that all of God’s blessings are bequests in the will, we will pray not as poor beggars but as glorious inheritors, receiving the bequests by faith—Rom. 8:17; Eph. 3:6; Heb. 6:17; 1:14.
- Rom 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.
- Eph 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,
- Heb 6:17 Therefore God, intending to show more abundantly to the heirs of the promise the unchangeableness of His counsel, interposed with an oath,
- Heb 1:14 Are they not all ministering spirits, sent forth for service for the sake of those who are to inherit salvation?
- c. If we have the heavenly view of the new testament, the new covenant, our concept will be changed, we will be radically revolutionized, and we will be beside ourselves with praise to the Lord—2 Cor. 5:13; Rev. 5:6-13.
- 2 Cor 5:13 For whether we were beside ourselves, it was to God; or whether we are sober-minded, it is for you.
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- Rev 5:7 And He came and took the scroll out of the right hand of Him who sits upon the throne.
- Rev 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each having a harp and golden bowls full of incense, which bowls are the prayers of the saints.

Rev 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,

Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Rev 5:11 And I saw, and I heard the voice of many angels around the throne and of the living creatures and of the elders, and their number was ten thousands of ten thousands and thousands of thousands,

Rev 5:12 Saying with a loud voice, Worthy is the Lamb who has been slain to receive the power and riches and wisdom and strength and honor and glory and blessing.

Rev 5:13 And every creature which is in heaven and on the earth and under the earth and on the sea and all things in them, I heard saying, To Him who sits upon the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever.

E. We need all twenty-seven books of the New Testament to define Jeremiah 31:31-34:

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.

1. If we understand this portion in the light of the entire New Testament, we will see that in this new covenant we have the church, the kingdom of God, God's household, the house of God as God's dwelling place in our spirit, the new man, and the Body of Christ as the fullness of the processed and consummated Triune God.
2. Eventually, this new covenant will bring in the millennium; ultimately and consummately, it will bring in the New Jerusalem in the new heaven and new earth for eternity.

Message Nine

God's Judgment upon Egypt and Babylon

JL Hymns: 894

Scripture Reading: Jer. 46:2-28; 50:1, 8-16;
51:6-9, 24-25, 28-37, 44-45, 58-64

- Jer 46:2 Concerning Egypt: Concerning the army of Pharaoh Neco, the king of Egypt, which was by the river Euphrates at Carchemish, which Nebuchadrezzar the king of Babylon struck down in the fourth year of Jehoiakim the son of Josiah, the king of Judah:
- Jer 46:3 Prepare the buckler and shield, / And draw near to battle.
- Jer 46:4 Harness the horses, / And mount the steeds; / And take your stand with helmets on; / Polish the spears; / Put on the armor.
- Jer 46:5 Why have I seen it? / They are dismayed; / They are turning backward; / And their mighty men are crushed and flee in hasty flight, / And they do not look back; terror is on every side, / Declares Jehovah.
- Jer 46:6 Let not the swift one flee away / And the mighty man escape; / In the north by the river Euphrates / They have stumbled and fallen.
- Jer 46:7 Who is this who rises up like the Nile, / Like rivers whose waters surge?
- Jer 46:8 Egypt rises up like the Nile, / Even like rivers whose waters surge. / And he says, I will rise up and will cover the land; / I will destroy the city and the inhabitants in it.
- Jer 46:9 Go up, O horses, / And drive furiously, O chariots; / And let the mighty men go forth: / Cush and Put, who handle the shield, / And the Ludim, who handle and bend the bow.
- Jer 46:10 For this day belongs to the Lord Jehovah of hosts, / A day of vengeance to avenge Himself on His adversaries; / And the sword will devour and be satisfied, / And it will drink its fill of their blood; / For there is a sacrifice to the Lord Jehovah of hosts / In the land of the north by the river Euphrates.
- Jer 46:11 Go up to Gilead and take balm, / O virgin daughter of Egypt. / In vain you have used many medicines
- Jer 46:12 The nations have heard of your disgrace, / And your cry has filled the earth; / For mighty man has stumbled against mighty man; / Both of them have fallen together.
- Jer 46:13 The word which Jehovah spoke to Jeremiah the prophet about the coming of Nebuchadrezzar the king of Babylon to strike the land of Egypt:
- Jer 46:14 Declare in Egypt, and proclaim in Migdol; / Proclaim also in Memphis and in Tahpanhes. / Say, Take your stand, and prepare yourself; / For the sword has devoured all around you.
- Jer 46:15 Why are your mighty men prostrate? / He does not stand, because Jehovah has cast him down.
- Jer 46:16 He made many stumble; / A man even fell against his neighbor; / And they said, Arise and let us return / To our own people and to the land of our birth, / Away from the sword of the oppressor.
- Jer 46:17 There they cried, Pharaoh, the king of Egypt, is but a noise; / He has let the appointed time pass by.
- Jer 46:18 As I live, says the King, / Whose name is Jehovah of hosts, / Surely as Tabor is among the mountains, / And Carmel is by the sea, so he will come.
- Jer 46:19 Prepare for yourself baggage for captivity, / O inhabitant, O daughter of Egypt; / For Memphis will become a waste, / And it will be burned, without inhabitant.
- Jer 46:20 Egypt is a beautiful heifer; / A gadfly from the north has come on her.
- Jer 46:21 Also her hired men in her midst / Are like fattened calves. / But they have also turned back; / They have fled together; they did not stand. / For the day of their calamity has come on them, / The time of their punishment.
- Jer 46:22 Her sound is like that of a serpent going away; / For they go forth in force, / And with axes they come against her, / Like those who fell trees.
- Jer 46:23 They will cut down her forest, declares Jehovah, / Although it is impenetrable; / For they are more numerous than locusts / And are without number.
- Jer 46:24 The daughter of Egypt is put to shame; / She is given into the hand of a people from the north.
- Jer 46:25 Jehovah of hosts, the God of Israel, says, I will punish Amon of No and Pharaoh and Egypt and her gods and her kings, even Pharaoh and those who trust in him.
- Jer 46:26 And I will give them into the hand of those who seek their life, even into the hand of Nebuchadrezzar the king of Babylon and into the hand of his servants; and afterward she will be inhabited as in the days of old, declares Jehovah.
- Jer 46:27 But as for you, O Jacob My servant, do not fear; / And do not be dismayed, O Israel. / For indeed I will save you from afar / And your seed from the land of their captivity; / And Jacob will return and be undisturbed / And at ease, and no one will frighten him.

Jer 46:28 As for you, O Jacob My servant, do not fear, declares Jehovah, / For I am with you; / For I will make a full end of all the nations / To which I have driven you; / Yet I will not make a full end of you, / But will correct you in measure / And will by no means leave you unpunished.

Jer 50:1 The word which Jehovah spoke concerning Babylon, concerning the land of the Chaldeans, through Jeremiah the prophet:

Jer 50:8 Flee from the midst of Babylon, / And go out from the land of the Chaldeans, / And be as male goats / Before the flock.

Jer 50:9 For I am about to stir up and bring up against Babylon / An assembly of great nations from the land of the north; / And they will set themselves in array against her, / And she will be taken captive from there. / Their arrows will be like those of an expert mighty man; / None will return empty-handed.

Jer 50:10 And Chaldea will become spoil; / All those who spoil her will be satisfied, declares Jehovah.

Jer 50:11 Because you rejoiced, because you exulted, / O you who plunder My inheritance, / Because you spring about as a threshing heifer, / And you neigh like stallions,

Jer 50:12 Your mother has been greatly ashamed; / She who bore you has become a reproach: / Indeed, she has become the last of the nations, / A wilderness, a dry land and a desert.

Jer 50:13 Because of the wrath of Jehovah she will not be inhabited, / But she will become a complete desolation; / For every one who passes by Babylon will be astonished / And will hiss at all her wounds.

Jer 50:14 Set yourselves in array against Babylon all around, / All those who bend the bow; / Shoot at her; spare no arrow; / Because she has sinned against Jehovah;

Jer 50:15 Raise a shout against her all around. / She has surrendered; her buttresses have fallen, / Her walls have been torn down; / For this is the vengeance of Jehovah: / Take vengeance on her; / As she has done, so do to her.

Jer 50:16 Cut off the sower from Babylon, / And the one who handles a sickle in the time of harvest; Because of the sword of the oppressor / Each one will turn to his people, / And each one flee to his own land.

Jer 51:6 Flee from the midst of Babylon, / And let each man save his life; / Do not be cut off in her iniquity; / For this is a time of vengeance to Jehovah; / He will give full recompense to her.

Jer 51:7 Babylon has been a golden cup in Jehovah's hand / That has made all the earth drunk. / The nations have drunk of her wine; / Therefore the nations have become mad.

Jer 51:8 Suddenly Babylon has fallen and become broken; / Howl over her; / Take balm for her pain, / If perhaps she may be healed.

Jer 51:9 We tried to heal Babylon, but she is not healed; / Forsake her, and let each one of us go to his own land; / For her judgment has reached to heaven / And has been lifted up to the clouds.

Jer 51:24 And I will repay Babylon / And all the inhabitants of Chaldea / With all their evil which they have done / In Zion before your eyes, declares Jehovah.

Jer 51:25 Indeed, I am against you, O mountain of destruction, / Declares Jehovah, / Which destroys the whole earth; / And I will stretch out My hand upon you / And roll you down from the rocks / And make you a burning mountain.

Jer 51:28 Prepare the nations against her, / The kings of the Medes, / Their governors and all their officials, / And all the land of their dominion.

Jer 51:29 And the land trembles and writhes, / For the purposes of Jehovah against Babylon stand, / To make the land of Babylon a waste, / Without inhabitant.

Jer 51:30 The mighty men of Babylon have ceased fighting; / They remain in strongholds; / Their might has failed; they have become like women. / Her dwellings are on fire; her bars are broken.

Jer 51:31 Runner runs to meet runner, / And messenger to meet messenger, / To announce to the king of Babylon / That his city has been captured from end to end.

Jer 51:32 And the crossing places have been seized, / And they burn the marshes with fire, / And the men of war are terrified.

Jer 51:33 For thus says Jehovah of hosts, the God of Israel, / The daughter of Babylon is like a threshing floor / At the time when it is trodden; / Yet a little while and the time of harvest will come to her.

Jer 51:34 Nebuchadrezzar the king of Babylon has devoured me; / He has crushed me; / He has made me an empty vessel; / He has swallowed me up like a dragon; / He has filled his stomach with my delicacies; / He has washed me out.

Jer 51:35 The violence done to me and my flesh be on Babylon! / The inhabitant of Zion will say; / And my blood be upon the inhabitants of Chaldea! / Jerusalem will say.

Jer 51:36 Therefore thus says Jehovah, / I will indeed plead your cause / And execute vengeance for you; / And I will dry up her sea / And make her fountain dry.

Jer 51:37 And Babylon will become a heap of ruins, / A habitation of jackals, / An astonishment and a hissing, / Without inhabitant.

- Jer 51:44 And I will punish Bel in Babylon / And bring what he has swallowed out of his mouth; / And the nations will not stream unto him any longer; / Even the wall of Babylon will fall down.
- Jer 51:45 Come out from the midst of her, My people, / And let each man save his life / From the burning anger of Jehovah.
- Jer 51:58 Thus says Jehovah of hosts, / The broad walls of Babylon will be utterly laid bare; / Her high gates will be burned with fire. / So the peoples will have labored in vain; / And the nations, only for fire; and they will have wearied themselves.
- Jer 51:59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. (Now Seraiah was quartermaster.)
- Jer 51:60 And Jeremiah wrote in a book all the evil that would come on Babylon, even all these words that are written concerning Babylon.
- Jer 51:61 And Jeremiah said to Seraiah, When you come to Babylon, see that you read all these words;
- Jer 51:62 And say, O Jehovah, You have spoken concerning this place, to cut it off, so that nothing should dwell in it, neither man nor animal, for it will be an eternal desolation.
- Jer 51:63 And as soon as you have finished reading this book, you shall bind a stone to it and cast it into the midst of the Euphrates,
- Jer 51:64 And say, Thus Babylon will sink and will not rise up because of the evil which I will bring upon it, and they will weary themselves. Thus far are the words of Jeremiah.

I. The book of Jeremiah presents a picture of God's coming in to punish and judge the nations, which typify aspects of the world—46:2; 47:1; 48:1; 49:1, 7, 23, 28, 34; 50:1:

- Jer 46:2 Concerning Egypt: Concerning the army of Pharaoh Neco, the king of Egypt, which was by the river Euphrates at Carchemish, which Nebuchadrezzar the king of Babylon struck down in the fourth year of Jehoiakim the son of Josiah, the king of Judah:
- Jer 47:1 The word of Jehovah that came to Jeremiah the prophet concerning the Philistines before Pharaoh struck Gaza.
- Jer 48:1 Concerning Moab: / Thus says Jehovah of hosts, the God of Israel: / Woe to Nebo, for it is destroyed; / Kiriathaim is put to shame; it is captured; / The lofty retreat is put to shame and dismayed.
- Jer 49:1 Concerning the children of Ammon: / Thus says Jehovah, / Does Israel have no sons? / Or has he no heir? / Why has Malcam possessed Gad, / And why do his people dwell in his cities?
- Jer 49:7 Concerning Edom: / Thus says Jehovah of hosts, / Is there no more wisdom in Teman? / Has counsel perished from those who understand? / Is their wisdom spent?
- Jer 49:23 Concerning Damascus: / Hamath and Arpad are put to shame / Because they have heard an evil report. / They melt; anxiety is on the sea; / It cannot be quiet.
- Jer 49:28 Concerning Kedar and the kingdoms of Hazor, which Nebuchadrezzar the king of Babylon struck down: Thus says Jehovah: Arise, go up against Kedar, / And destroy the children of the east.
- Jer 49:34 The word of Jehovah which came to Jeremiah the prophet concerning Elam, in the beginning of the reign of Zedekiah the king of Judah, saying,
- Jer 50:1 The word which Jehovah spoke concerning Babylon, concerning the land of the Chaldeans, through Jeremiah the prophet:

A. In speaking concerning the nations, Jeremiah mentions Egypt first (46:2-28) and Babylon last (chs. 50—51):

- Jer 46:2 Concerning Egypt: Concerning the army of Pharaoh Neco, the king of Egypt, which was by the river Euphrates at Carchemish, which Nebuchadrezzar the king of Babylon struck down in the fourth year of Jehoiakim the son of Josiah, the king of Judah:
- Jer 46:3 Prepare the buckler and shield, / And draw near to battle.
- Jer 46:4 Harness the horses, / And mount the steeds; / And take your stand with helmets on; / Polish the spears; / Put on the armor.
- Jer 46:5 Why have I seen it? / They are dismayed; / They are turning backward; / And their mighty men are crushed and flee in hasty flight, / And they do not look back; terror is on every side, / Declares Jehovah.
- Jer 46:6 Let not the swift one flee away / And the mighty man escape; / In the north by the river Euphrates / They have stumbled and fallen.
- Jer 46:7 Who is this who rises up like the Nile, / Like rivers whose waters surge?

Jer 46:8 Egypt rises up like the Nile, / Even like rivers whose waters surge. / And he says, I will rise up and will cover the land; / I will destroy the city and the inhabitants in it.

Jer 46:9 Go up, O horses, / And drive furiously, O chariots; / And let the mighty men go forth: / Cush and Put, who handle the shield, / And the Ludim, who handle and bend the bow.

Jer 46:10 For this day belongs to the Lord Jehovah of hosts, / A day of vengeance to avenge Himself on His adversaries; / And the sword will devour and be satisfied, / And it will drink its fill of their blood; / For there is a sacrifice to the Lord Jehovah of hosts / In the land of the north by the river Euphrates.

Jer 46:11 Go up to Gilead and take balm, / O virgin daughter of Egypt. / In vain you have used many medicines

Jer 46:12 The nations have heard of your disgrace, / And your cry has filled the earth; / For mighty man has stumbled against mighty man; / Both of them have fallen together.

Jer 46:13 The word which Jehovah spoke to Jeremiah the prophet about the coming of Nebuchadrezzar the king of Babylon to strike the land of Egypt:

Jer 46:14 Declare in Egypt, and proclaim in Migdol; / Proclaim also in Memphis and in Tahpanhes. / Say, Take your stand, and prepare yourself; / For the sword has devoured all around you.

Jer 46:15 Why are your mighty men prostrate? / He does not stand, because Jehovah has cast him down.

Jer 46:16 He made many stumble; / A man even fell against his neighbor; / And they said, Arise and let us return / To our own people and to the land of our birth, / Away from the sword of the oppressor.

Jer 46:17 There they cried, Pharaoh, the king of Egypt, is but a noise; / He has let the appointed time pass by.

Jer 46:18 As I live, says the King, / Whose name is Jehovah of hosts, / Surely as Tabor is among the mountains, / And Carmel is by the sea, so he will come.

Jer 46:19 Prepare for yourself baggage for captivity, / O inhabitant, O daughter of Egypt; / For Memphis will become a waste, / And it will be burned, without inhabitant.

Jer 46:20 Egypt is a beautiful heifer; / A gadfly from the north has come on her.

Jer 46:21 Also her hired men in her midst / Are like fattened calves. / But they have also turned back; / They have fled together; they did not stand. / For the day of their calamity has come on them, / The time of their punishment.

Jer 46:22 Her sound is like that of a serpent going away; / For they go forth in force, / And with axes they come against her, / Like those who fell trees.

Jer 46:23 They will cut down her forest, declares Jehovah, / Although it is impenetrable; / For they are more numerous than locusts / And are without number.

Jer 46:24 The daughter of Egypt is put to shame; / She is given into the hand of a people from the north.

Jer 46:25 Jehovah of hosts, the God of Israel, says, I will punish Amon of No and Pharaoh and Egypt and her gods and her kings, even Pharaoh and those who trust in him.

Jer 46:26 And I will give them into the hand of those who seek their life, even into the hand of Nebuchadrezzar the king of Babylon and into the hand of his servants; and afterward she will be inhabited as in the days of old, declares Jehovah.

Jer 46:27 But as for you, O Jacob My servant, do not fear; / And do not be dismayed, O Israel. / For indeed I will save you from afar / And your seed from the land of their captivity; / And Jacob will return and be undisturbed / And at ease, and no one will frighten him.

Jer 46:28 As for you, O Jacob My servant, do not fear, declares Jehovah, / For I am with you; / For I will make a full end of all the nations / To which I have driven you; / Yet I will not make a full end of you, / But will correct you in measure / And will by no means leave you unpunished.

Jer 50, 51 be omitted.

1. This indicates that, in God's view, the world is first Egyptian and then Babylonian.
2. According to the picture in the book of Jeremiah, the last nation to be judged is Babylon; when God judges Babylon, His judgment of the nations will be complete.

B. For the accomplishment of God's economy, the church, God's New Testament elect, must be separated from the world in all its aspects—John 17:14, 16; Rom. 12:2; 1 John 2:15-17.

John 17:14 I have given them Your word, and the world has hated them, because they are not of the world even as I am not of the world.

John 17:16 They are not of the world, even as I am not of the world.

- 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.
- 1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;
- 1 John 2:16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.
- 1 John 2:17 And the world is passing away, and its lust, but he who does the will of God abides forever.

II. Jeremiah 46:2-28 speaks concerning God's judgment on Egypt:

Jer 46:2-28 be omitted.

- A. Egypt typifies the world of making a living and of enjoyment, with which Satan, the ruler of the world, typified by Pharaoh, the ruler of Egypt, occupies and usurps the people chosen by God for His economy—Gen. 12:10; 41:57—42:3; Num. 11:4-6; Heb. 11:25; John 12:31:
- Gen 12:10 And there was a famine in the land; and Abram went down to Egypt to sojourn there, for the famine was severe in the land.
- Gen 41:57 And all the earth came to Joseph in Egypt to buy grain, because the famine was severe in all the earth.
- Gen 42:1 Now when Jacob saw that there was grain in Egypt, Jacob said to his sons, Why do you keep looking at one another?
- Gen 42:2 And he said, I have now heard that there is grain in Egypt; go down there, and buy grain for us from there, that we may live and not die.
- Gen 42:3 So Joseph's ten brothers went down to buy grain from Egypt.
- Num 11:4 And the mixed multitude that was among them lusted exceedingly; and the children of Israel also wept again and said, Who shall give us meat to eat?
- Num 11:5 We remember the fish which we used to eat in Egypt for nothing, the cucumbers and the melons and the leeks and the onions and the garlic;
- Num 11:6 But now our appetite has gone; there is nothing at all but this manna to look at.
- Heb 11:25 Choosing rather to be ill-treated with the people of God than to have the temporary enjoyment of sin,
- John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.
1. The nation of Egypt signifies the kingdom of darkness, the authority of darkness—Col. 1:13; Matt. 12:26.

Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

Matt 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?
 2. The world is not a source of enjoyment; it is a place of tyranny, and every aspect of the world is a form of tyranny—Gal. 4:8.

Gal 4:8 However at that time, not knowing God, you were slaves to the gods which by nature are not gods;
 3. In the world Satan is keeping God's chosen people, those destined for the fulfillment of God's purpose, under his usurping hand—Eph. 2:2; Luke 13:11-12:

Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

Luke 13:11 And behold, there was a woman who had a spirit of infirmity eighteen years, and she was bent double and could not stand erect at all.

Luke 13:12 And Jesus, seeing her, called her to Him and said to her, Woman, you are released from your infirmity.

 - a. To exist is one thing, but to exist for the divine purpose is another thing—Rom. 8:28; Eph. 1:11; 3:11; 2 Tim. 1:9.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

- Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,
 2 Tim 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages
- b. Satan has usurped people so that they care only for their existence, not for God's purpose in their existence—Matt. 6:25, 31-33.
- Matt 6:25 Because of this, I say to you, Do not be anxious for your life, what you should eat or what you should drink; nor for your body, what you should put on. Is not the life more than food, and the body than clothing?
- Matt 6:31 Therefore do not be anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed?
- Matt 6:32 For all these things the Gentiles are anxiously seeking. For your heavenly Father knows that you need all these things.
- Matt 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.
4. One aspect of God's purpose in calling us is to use us to bring others out of the usurpation and tyranny of Satan and the world—Acts 26:18; Eph. 3:9.
- Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- B. The world is an evil system arranged systematically by Satan—1 John 2:15-17; James 4:4:
- 1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;
- 1 John 2:16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.
- 1 John 2:17 And the world is passing away, and its lust, but he who does the will of God abides forever.
- James 4:4 Adulteresses, do you not know that the friendship of the world is enmity with God? Therefore whoever determines to be a friend of the world is constituted an enemy of God.
1. God created man to live on the earth for the fulfillment of His purpose, but His enemy, Satan, in order to usurp the God-created man, formed an anti-God world system on this earth by systematizing people with culture, education, industry, commerce, entertainment, and religion—Eph. 3:11; Gen. 1:26-28; 2:8-9; 4:16-24.
- Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,
 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 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
- Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
- 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 4:16 And Cain went forth from the presence of Jehovah and dwelt in the land of Nod, east of Eden.
- Gen 4:17 And Cain knew his wife, and she conceived and gave birth to Enoch; and he built a city and called the name of the city after the name of his son Enoch.
- Gen 4:18 And Irad was born to Enoch, and Irad begot Mehujael, and Mehujael begot Methushael, and Methushael begot Lamech.
- Gen 4:19 And Lamech took two wives for himself: The name of the first was Adah, and the name of the second Zillah.

- Gen 4:20 And Adah gave birth to Jabal; he was the father of those who dwell in tents and raise cattle.
- Gen 4:21 And his brother's name was Jubal; he was the father of all those who play the lyre and pipe.
- Gen 4:22 And Zillah also gave birth to Tubal-cain, the forger of every cutting instrument of bronze and iron; and the sister of Tubal-cain was Naamah.
- Gen 4:23 And Lamech said to his wives, Adah and Zillah, listen to my voice; / O wives of Lamech, hearken to my speech; / For I have slain a man for wounding me, / Even a young man for striking me.
- Gen 4:24 If Cain is avenged sevenfold, / Then Lamech seventy-sevenfold.
2. All the things on the earth, especially those related to mankind, and all the things in the air have been systematized by Satan into his kingdom of darkness to occupy people and frustrate them from accomplishing the purpose of God and to distract them from the enjoyment of God—1 John 2:15-17.
- 1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;
- 1 John 2:16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.
- 1 John 2:17 And the world is passing away, and its lust, but he who does the will of God abides forever.
3. The world is against God the Father, the things in the world are against the will of God, and those who love the world are enemies of God—vv. 15-17; James 4:4.
- 1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;
- 1 John 2:16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.
- 1 John 2:17 And the world is passing away, and its lust, but he who does the will of God abides forever.
- James 4:4 Adulteresses, do you not know that the friendship of the world is enmity with God? Therefore whoever determines to be a friend of the world is constituted an enemy of God.
4. “The whole world,” the satanic system, “lies in the evil one”—1 John 5:19:
- 1 John 5:19 We know that we are of God, and the whole world lies in the evil one.
- a. *The whole world* comprises the satanic world system and the people of the world, the fallen human race.
- b. *Lies* means remaining passively in the sphere of the evil one’s usurpation and manipulation; the whole world and the people of the world are lying passively under the usurping and manipulating hand of Satan, the evil one.
- c. The Greek word rendered “evil” in 1 John 5:19 refers to one who is pernicious, harmfully evil, one who affects others, influencing them to be evil and vicious; such an evil one is Satan, the devil, in whom the whole world lies.
- 1 John 5:19 We know that we are of God, and the whole world lies in the evil one.
5. Satan is utilizing the material world and the things that are in the world to eventually head everything up in the kingdom of Antichrist; at that hour the world system will have reached its zenith, and every unit of it will be revealed to be anti-Christian—2 Thes. 2:3-12.
- 2 Thes 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,
- 2 Thes 2:4 Who opposes and exalts himself above all that is called God or an object of worship, so that he sits in the temple of God, setting himself forth, saying that he is God.
- 2 Thes 2:5 Do you not remember that while I was still with you, I said these things to you?
- 2 Thes 2:6 And now you know that which restrains, so that he might be revealed in his own time.

- 2 Thes 2:7 For it is the mystery of lawlessness that is now operating, but only until the one now restraining goes out of the way.
- 2 Thes 2:8 And then the lawless one will be revealed (whom the Lord Jesus will slay by the breath of His mouth and bring to nothing by the manifestation of His coming),
- 2 Thes 2:9 The coming of whom is according to Satan's operation in all power and signs and wonders of a lie
- 2 Thes 2:10 And in all deceit of unrighteousness among those who are perishing, because they did not receive the love of the truth that they might be saved.
- 2 Thes 2:11 And because of this God sends to them an operation of error that they might believe the lie,
- 2 Thes 2:12 So that all who have not believed the truth but have taken pleasure in unrighteousness might be judged.
6. Satan's evil world system, the kingdom of darkness, was judged through Christ's work on the cross—John 12:31-32; 16:11:
- John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.
- John 12:32 And I, if I be lifted up from the earth, will draw all men to Myself.
- John 16:11 And concerning judgment, because the ruler of this world has been judged.
- a. Through His death on the cross in the likeness of the flesh of sin, the Lord destroyed Satan, who is in man's flesh—Rom. 8:3; Heb. 2:14.
- 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,
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- b. By judging Satan in this way, the Lord also judged the world, which is hanging on Satan—John 16:11.
- John 16:11 And concerning judgment, because the ruler of this world has been judged.
- c. The Lord's being lifted up on the cross caused the world to be judged and its ruler, Satan, to be cast out—12:31-32.
- John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.
- John 12:32 And I, if I be lifted up from the earth, will draw all men to Myself.

III. Jeremiah 50 and 51 speak concerning God's judgment on Babylon:

Jer 50, 51 be omitted.

A. Babylon began from Babel—Gen. 10:8-10:

Gen 10:8 And Cush begot Nimrod: He began to be a mighty one on the earth.

Gen 10:9 He was a mighty hunter before Jehovah; therefore it is said, Like Nimrod, a mighty hunter before Jehovah.

Gen 10:10 And the beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.

1. At Babel Satan caused the human race to rebel against God, to worship idols, and to exalt man's self; thus, Babel was the origin, the source, of man's rebellion against God, man's worship of idols, and human self-exaltation—11:1-9.

Gen 11:1 And the whole earth had one language and the same speech.

Gen 11:2 And as they journeyed east, they found a plain in the land of Shinar; and they dwelt there.

Gen 11:3 And they said to one another, Come, let us make bricks and burn them thoroughly. And they had brick for stone, and they had tar for mortar.

Gen 11:4 And they said, Come, let us build ourselves a city and a tower whose top is in the heavens; and let us make a name for ourselves, lest we be scattered over the surface of the whole earth.

Gen 11:5 And Jehovah came down to see the city and the tower which the children of men had built.

- Gen 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.
- Gen 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.
- Gen 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.
- Gen 11:9 Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.
2. Babel had its continuation in Babylon, which, in the sight of God, is the consummation of human government—Jer. 50:1; Dan. 2:32-34:
- Jer 50:1 The word which Jehovah spoke concerning Babylon, concerning the land of the Chaldeans, through Jeremiah the prophet:
- Dan 2:32 Concerning this image, its head was of fine gold, its breast and its arms of silver, its abdomen and its thighs of bronze,
- Dan 2:33 Its legs of iron, its feet partly of iron and partly of clay.
- Dan 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.
- a. Nebuchadnezzar, the king of Babylon, was even identified with Satan as Satan's embodiment—Isa. 14:4, 11-15.
- Isa 14:4 You will lift up this discourse concerning the king of Babylon and you will say: How the oppressor has ceased! / How the raging has ceased!
- Isa 14:11 Your majesty has been brought down to Sheol, / Even the sound of your harps. / Beneath you maggots are spread; / Worms are your covering.
- Isa 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!
- Isa 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.
- Isa 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.
- Isa 14:15 But you will be brought down to Sheol, / To the uttermost parts of the pit.
- b. Babylon destroyed God's holy city and His holy temple and carried God's holy people and the vessels of God's temple into captivity—2 Chron. 36:17-20.
- 2 Chron 36:17 Therefore He brought up against them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary and had no compassion on young man or virgin, on old man or feeble; He delivered them all into his hand.
- 2 Chron 36:18 And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah and the treasures of the king and of his princes, all these he brought to Babylon.
- 2 Chron 36:19 And they burned down the house of God; and they broke down the wall of Jerusalem and burned down all its palaces with fire, and all its precious vessels were given up to destruction.
- 2 Chron 36:20 And those who escaped from the sword he carried away to Babylon, and they became servants to him and to his sons until the reign of the kingdom of Persia,
- B. In Revelation 17 and 18 the restored Roman Empire is called Babylon the Great, which has two aspects—religious and material:
- Rev 17, 18 be omitted.
1. Revelation 17 is an unveiling of religious Babylon—the apostate Roman Catholic Church:
- a. In the eyes of God the Roman Catholic Church, which perpetuates much of Judaism and has assimilated much of paganism, is Babylon.
- b. The harlot in 17:1 is the apostate Roman Catholic Church.
- Rev 17:1 And one of the seven angels who had the seven bowls came and spoke with me, saying, Come here; I will show you the judgment of the great

- harlot who sits upon the many waters,
- c. Because God hates the apostate church, at the beginning of the great tribulation God will cause Antichrist and his ten kings to destroy the Roman Catholic Church—vv. 16-17.
- Rev 17:16 And the ten horns which you saw and the beast, these will hate the harlot and will make her desolate and naked and will eat her flesh and burn her utterly with fire.
- Rev 17:17 For God has put it into their hearts to perform His mind and to perform one mind and to give their kingdom to the beast until the words of God are accomplished.
2. Revelation 18 is an unveiling of material Babylon—the city of Rome:
- a. In Revelation 17 and 18 two aspects of Babylon—the religious aspect and the material aspect—are mixed together:
- 1) The harlot in 17:16 denotes religious Babylon, signifying the Roman Catholic Church, whereas the woman in verse 18 denotes material Babylon, signifying the city of Rome.
- Rev 17:16 And the ten horns which you saw and the beast, these will hate the harlot and will make her desolate and naked and will eat her flesh and burn her utterly with fire.
- Rev 17:18 And the woman whom you saw is the great city, which has a kingdom over the kings of the earth.
- 2) Since Babylon the Great is twofold, to come out of her means to come out of both religious Babylon and material Babylon—18:4.
- Rev 18:4 And I heard another voice out of heaven, saying, Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues;
- b. Material Babylon, the city of Rome, will become hateful in the eyes of God because it has been the source of both devilish politics and devilish religion—vv. 6-8, 20-24.
- Rev 18:6 Pay her back even as she has paid, and double to her double according to her works; in the cup which she has mixed, mix to her double.
- Rev 18:7 As much as she has glorified herself and lived luxuriously, as much torment and sorrow give to her; for she says in her heart, I sit a queen, and I am not a widow, and I shall by no means see sorrow.
- Rev 18:8 Therefore in one day her plagues will come, death and sorrow and famine, and she will be utterly burned with fire; for the Lord God who judges her is strong.
- Rev 18:20 Be glad over her, O heaven and saints and apostles and prophets, because God has judged judgment for you upon her.
- Rev 18:21 And a strong angel took up a stone like a great millstone and threw it into the sea, saying, Thus will Babylon, the great city, be thrown down with violence and shall be found no more at all.
- Rev 18:22 And the sound of harp-singers and musicians and flutists and trumpeters shall be heard no more at all in you, and no craftsman of any craft shall be found anymore at all in you, and the sound of a millstone shall be heard no more at all in you,
- Rev 18:23 And the light of a lamp shall shine no more at all in you, and the voice of bridegroom and bride shall be heard no more at all in you; for your merchants were the great ones of the earth, for by your sorcery all the nations were deceived.
- Rev 18:24 And in her was found the blood of prophets and of saints and of all who have been slain on the earth.
- c. Christ as another Angel will shine over the earth to destroy Babylon the Great, the city of Rome, with His great authority—vv. 1-2.
- Rev 18:1 After these things I saw another Angel coming down out of heaven, having great authority; and the earth was illumined with His glory.

Rev 18:2 And He cried with a strong voice, saying, Fallen, fallen is Babylon the Great! And she has become a dwelling place of demons and a hold of every unclean spirit and a hold of every unclean and hateful bird;

C. The principle of Babylon is mixing the things of man with the Word of God, and the things of the flesh with the things of the Spirit—17:1-5:

Rev 17:1 And one of the seven angels who had the seven bowls came and spoke with me, saying, Come here; I will show you the judgment of the great harlot who sits upon the many waters,

Rev 17:2 With whom the kings of the earth have committed fornication, and those who dwell on the earth have been made drunk with the wine of her fornication.

Rev 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

Rev 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

Rev 17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

1. Babylon is the mixture of the things of God with the things of idols:

a. King Nebuchadnezzar of Babylon burned the house of God in Jerusalem, and he carried away all the vessels in God's house for God's worship and put them in the temple of his idols in Babylon—2 Chron. 36:6-7; Ezra 1:11.

2 Chron 36:6 Against him Nebuchadnezzar the king of Babylon came up and bound him in bronze fetters to carry him to Babylon.

2 Chron 36:7 Nebuchadnezzar also carried away some of the vessels of the house of Jehovah to Babylon and put them in his temple in Babylon.

Ezra 1:11 There were five thousand four hundred vessels of gold and silver in all. Sheshbazzar brought up all of them with those of the captivity who were brought up from Babylon to Jerusalem.

b. In the New Testament this mixture is enlarged with the great Babylon—Rev. 17:3-5.

Rev 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

Rev 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

Rev 17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

2. We must come out of every situation where man's power is mixed with God's power, where man's ability is mixed with God's work, and where man's opinion is mixed with God's word—18:4, footnote 1.

Rev 18:4 And I heard another voice out of heaven, saying, ¹Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues;

note 1 Since Babylon the Great has two aspects, to come out of her is to come out of both the religious Babylon and the material Babylon. God's people should come out of these two aspects of Babylon.

D. Babylon the Great will have two falls—the fall of religious Babylon and the fall of material Babylon—14:8; 18:2:

Rev 14:8 And another angel, a second one, followed, saying, Fallen, fallen is Babylon the Great, who has made all the nations drink of the wine of the fury of her fornication!

Rev 18:2 And He cried with a strong voice, saying, Fallen, fallen is Babylon the Great! And she has become a dwelling place of demons and a hold of every unclean spirit and a hold of every unclean and hateful bird;

1. The fall of religious Babylon will take place at the beginning of the great tribulation—17:16-17.

Rev 17:16 And the ten horns which you saw and the beast, these will hate the harlot and

- will make her desolate and naked and will eat her flesh and burn her utterly with fire.
- Rev 17:17 For God has put it into their hearts to perform His mind and to perform one mind and to give their kingdom to the beast until the words of God are accomplished.
2. The fall of material Babylon will take place at the end of the great tribulation—18:2, 21.

Rev 18:2 And He cried with a strong voice, saying, Fallen, fallen is Babylon the Great! And she has become a dwelling place of demons and a hold of every unclean spirit and a hold of every unclean and hateful bird;

Rev 18:21 And a strong angel took up a stone like a great millstone and threw it into the sea, saying, Thus will Babylon, the great city, be thrown down with violence and shall be found no more at all.
 3. The praise in 19:1-4 is related not mainly to the fall of material Babylon but to the fall of religious Babylon, because in the eyes of God religious Babylon is more hateful than material Babylon.

Rev 19:1 After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah! The salvation and the glory and the power are of our God.

Rev 19:2 For true and righteous are His judgments; for He has judged the great harlot who corrupted the earth with her fornication, and He avenged the blood of His slaves at her hand.

Rev 19:3 And a second time they said, Hallelujah! And her smoke goes up forever and ever.

Rev 19:4 And the twenty-four elders and the four living creatures fell down and worshipped God, who sits upon the throne, saying, Amen, Hallelujah!
- E. God will judge Babylon to such an extent that nothing of Babylon will remain in the universe:
1. Both Isaiah and Jeremiah prophesied that once Babylon has been destroyed, it will not be restored—Isa. 14:22-23; Jer. 50:39; 51:62.

Isa 14:22 And I will rise up against them, / Declares Jehovah of hosts. / And I will cut off from Babylon name and remnant, / And posterity and progeny, declares Jehovah.

Isa 14:23 And I will make it a possession for porcupines / And muddied pools of water, / And I will sweep it with the broom of destruction, / Declares Jehovah of hosts.

Jer 50:39 Therefore desert animals will dwell there with hyenas, / And ostriches will dwell in her. / It will not be inhabited forever; / It will not be dwelt in from generation to generation.

Jer 51:62 And say, O Jehovah, You have spoken concerning this place, to cut it off, so that nothing should dwell in it, neither man nor animal, for it will be an eternal desolation.
 2. When God destroys both the religious and the political Babylon at the end of the age, that will be the end of the judgment on Babylon prophesied in chapters 50 and 51.

Jer. 50, 51 be omitted.
 3. Babylon the Great will be destroyed, removed from the earth, and cast into the lake of fire, and the New Jerusalem will be brought in to be the prominent center of God's eternal kingdom in the new heaven and new earth—Rev. 11:15; 21:2, 10-11.

Rev 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

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 21:10 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.

Message Ten

The Promise, the Prophecy, the Remnant, and the Recovery

MC Hymns: 1252

Scripture Reading: Jer. 25:11; 29:10-11, 14;
30:1-3, 10-11, 16-19; 31:1-9, 11-13; 33:6

- Jer 25:11 And this whole land will become a desolation and a waste, and these nations will serve the king of Babylon seventy years.
- Jer 29:10 For thus says Jehovah, When seventy years are fulfilled for Babylon, I will visit you and establish My good word to you, to bring you back to this place.
- Jer 29:11 For I know the thoughts that I think about you, declares Jehovah, thoughts of peace and not for evil, to give you a latter end and a hope.
- Jer 29:14 And I will be found by you, declares Jehovah. And I will turn your captivity and gather you from all the nations and from all the places where I have driven you, declares Jehovah, and bring you back to the place from where I sent you into exile.
- Jer 30:1 The word which came to Jeremiah from Jehovah, saying,
Jer 30:2 Thus speaks Jehovah the God of Israel, saying, Write in a book all the words which I have spoken to you.
- Jer 30:3 Yes indeed, days are coming, declares Jehovah, when I will turn the captivity of My people Israel and Judah, says Jehovah, and I will bring them back to the land which I gave to their fathers, and they will possess it.
- Jer 30:10 Therefore do not fear, O Jacob My servant, declares Jehovah, / And do not be dismayed, O Israel; / For indeed, I will save you from afar, / And your seed from the land of their captivity; / And Jacob will return and be undisturbed and at ease, / And no one will frighten him.
- Jer 30:11 For I am with you, declares Jehovah, to save you; / For I will make a full end of all the nations to which I have scattered you; / But I will not make a full end of you, / But will correct you in measure / And will by no means leave you unpunished.
- Jer 30:16 Therefore all those who consume you will be consumed, / And all those who distress you, every one of them, will go into captivity; / And those who plunder you will become plunder, / And all those who prey on you I will make a prey.
- Jer 30:17 For I will bring you recovery / And will heal you of your wounds, declares Jehovah; / Because they have called you an outcast, saying, / She is Zion, whom no one searches after.
- Jer 30:18 Thus says Jehovah, / I will turn the captivity of the tents of Jacob / And have compassion on his dwelling places; / And the city will be rebuilt on its mound, / And the palace will be inhabited after its own manner.
- Jer 30:19 And out from them will come thanksgiving / And the voice of those who make merry. / And I will multiply them, so that they will not be few; / And I will cause them to be honored, so that they will not be small.
- Jer 31:1 At that time, declares Jehovah, I will be the God of all the families of Israel, and they will be My people.
- Jer 31:2 Thus says Jehovah, The people who survived the sword / Found favor in the wilderness
Jer 31:3 Jehovah appeared to me from afar, saying, / Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness.
- Jer 31:4 I will build you again, and you will be built, / O virgin of Israel. / Again you will adorn yourself with your tambourines / And will go forth in the dance of those who make merry.
- Jer 31:5 Again you will plant vineyards / On the mountains of Samaria; / The planters will plant / And will partake of the fruit.
- Jer 31:6 For there will be a day when watchmen call out / In the hill country of Ephraim, / Saying, Arise and let us go up to Zion, / To Jehovah our God.
- Jer 31:7 For thus says Jehovah, / Give a ringing shout with joy for Jacob, / And cry out at the head of the nations; / Announce, praise, and say, / O Jehovah, save Your people, / The remnant of Israel.
- Jer 31:8 I will bring them / From the land of the north, / And I will gather them from the uttermost parts of the earth, / The blind and the lame among them, / The pregnant woman and she who is travailing together, / A great assembly; they will return here.
- Jer 31:9 They will come with weeping, / And with supplications I will lead them. / I will cause them to walk by the waterbrooks / In a straight way, in which they will not stumble; / For I am a Father to Israel, / And Ephraim is My firstborn.

- Jer 31:11 For Jehovah has ransomed Jacob / And redeemed him from the hand of one stronger than he.
 Jer 31:12 And they will come and sing in the height of Zion, / And they will flow forth to the goodness of Jehovah
 Jer 31:13 Then the virgin will rejoice in the dance, / And the young men and the old men together, / And I will turn their mourning to gladness / And comfort them and cause them to rejoice after their sorrow.
 Jer 33:6 I am about to bring it recovery and healing and will heal them; and I will reveal to them an abundance of peace and truth.

I. God chose the children of Israel and made them His people as a type of the church—Rom. 9:11-13; Acts 7:38:

- Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),
 Rom 9:12 It was said to her, "The greater shall serve the less";
 Rom 9:13 As it is written, "Jacob have I loved, but Esau have I hated."
 Acts 7:38 This is the one who was in the assembly in the wilderness with the Angel who spoke to him in Mount Sinai and with our fathers, and who received living oracles to give to us.

A. The children of Israel, as the chosen people of God, are the greatest, collective type of the church—1 Cor. 10:1-11.

- 1 Cor 10:1 For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea;
 1 Cor 10:2 And all were baptized unto Moses in the cloud and in the sea;
 1 Cor 10:3 And all ate the same spiritual food,
 1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
 1 Cor 10:5 But with most of them God was not well pleased, for they were strewn along in the wilderness.
 1 Cor 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.
 1 Cor 10:7 Neither become idolaters, as some of them did; as it is written, "The people sat down to eat and drink, and stood up to play."
 1 Cor 10:8 Neither let us commit fornication, as some of them committed fornication, and there fell in one day twenty-three thousand.
 1 Cor 10:9 Neither let us test Christ, as some of them tested Him and were destroyed by the serpents.
 1 Cor 10:10 Neither murmur, just as some of them murmured and perished by the destroyer.
 1 Cor 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

B. In this type we can see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming.

II. Jehovah promised to turn the captivity of Israel and bring them back to their land—Jer. 16:15; 30:1-3, 10-11, 16-19; 31:1-9, 11-13:

- Jer 16:15 But, As Jehovah lives, who brought up the children of Israel out of the land of the north and out of all the lands where He had driven them; for I will bring them back to their own land, which I gave to their fathers.
 Jer 30:1 The word which came to Jeremiah from Jehovah, saying,
 Jer 30:2 Thus speaks Jehovah the God of Israel, saying, Write in a book all the words which I have spoken to you.
 Jer 30:3 Yes indeed, days are coming, declares Jehovah, when I will turn the captivity of My people Israel and Judah, says Jehovah, and I will bring them back to the land which I gave to their fathers, and they will possess it.
 Jer 30:10 Therefore do not fear, O Jacob My servant, declares Jehovah, / And do not be dismayed, O Israel; / For indeed, I will save you from afar, / And your seed from the land of their captivity; / And Jacob will return and be undisturbed and at ease, / And no one will frighten him.

- Jer 30:11 For I am with you, declares Jehovah, to save you; / For I will make a full end of all the nations to which I have scattered you; / But I will not make a full end of you, / But will correct you in measure / And will by no means leave you unpunished.
- Jer 30:16 Therefore all those who consume you will be consumed, / And all those who distress you, every one of them, will go into captivity; / And those who plunder you will become plunder, / And all those who prey on you I will make a prey.
- Jer 30:17 For I will bring you recovery / And will heal you of your wounds, declares Jehovah; / Because they have called you an outcast, saying, / She is Zion, whom no one searches after.
- Jer 30:18 Thus says Jehovah, / I will turn the captivity of the tents of Jacob / And have compassion on his dwelling places; / And the city will be rebuilt on its mound, / And the palace will be inhabited after its own manner.
- Jer 30:19 And out from them will come thanksgiving / And the voice of those who make merry. / And I will multiply them, so that they will not be few; / And I will cause them to be honored, so that they will not be small.
- Jer 31:1 At that time, declares Jehovah, I will be the God of all the families of Israel, and they will be My people.
- Jer 31:2 Thus says Jehovah, The people who survived the sword / Found favor in the wilderness
- Jer 31:3 Jehovah appeared to me from afar, saying, / Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness.
- Jer 31:4 I will build you again, and you will be built, / O virgin of Israel. / Again you will adorn yourself with your tambourines / And will go forth in the dance of those who make merry.
- Jer 31:5 Again you will plant vineyards / On the mountains of Samaria; / The planters will plant / And will partake of the fruit.
- Jer 31:6 For there will be a day when watchmen call out / In the hill country of Ephraim, / Saying, Arise and let us go up to Zion, / To Jehovah our God.
- Jer 31:7 For thus says Jehovah, / Give a ringing shout with joy for Jacob, / And cry out at the head of the nations; / Announce, praise, and say, / O Jehovah, save Your people, / The remnant of Israel.
- Jer 31:8 I will bring them / From the land of the north, / And I will gather them from the uttermost parts of the earth, / The blind and the lame among them, / The pregnant woman and she who is travailing together, / A great assembly; they will return here.
- Jer 31:9 They will come with weeping, / And with supplications I will lead them. / I will cause them to walk by the waterbrooks / In a straight way, in which they will not stumble; / For I am a Father to Israel, / And Ephraim is My firstborn.
- Jer 31:11 For Jehovah has ransomed Jacob / And redeemed him from the hand of one stronger than he.
- Jer 31:12 And they will come and sing in the height of Zion, / And they will flow forth to the goodness of Jehovah
- Jer 31:13 Then the virgin will rejoice in the dance, / And the young men and the old men together, / And I will turn their mourning to gladness / And comfort them and cause them to rejoice after their sorrow.
- A. “I know the thoughts that I think about you, declares Jehovah, thoughts of peace and not for evil, to give you a latter end and a hope”—29:11.
- B. “I have loved you with an eternal love; / Therefore I have drawn you with lovingkindness”—31:3.
- C. “I will turn your captivity and gather you from all the nations and from all the places where I have driven you, declares Jehovah, and bring you back to the place from where I sent you into exile”—29:14.
- D. “I will build you again, and you will be built, / O virgin of Israel. / Again you will adorn yourself with your tambourines / And will go forth in the dance of those who make merry”—31:4.
- E. “They will come and sing in the height of Zion, / And they will flow forth to the goodness of Jehovah... / And their soul will be like a watered garden, / And they will not languish anymore”—v. 12.
- F. “I will turn their mourning to gladness / And comfort them and cause them to rejoice after their sorrow”—v. 13.

III. Jeremiah prophesied that the captivity of Israel in Babylon would be for seventy years—25:11:

Jer 25:11 And this whole land will become a desolation and a waste, and these nations will serve the king of Babylon seventy years.

- A. The word about seventy years was a comfort to Jeremiah, assuring him that the miserable situation of his country and his people, of the temple and the city, would last only seventy years—29:10; Zech. 7:5.

Jer 29:10 For thus says Jehovah, When seventy years are fulfilled for Babylon, I will visit you and establish My good word to you, to bring you back to this place.

Zech 7:5 Speak to all the people of the land and to the priests, saying, When you fasted and mourned in the fifth and seventh months, even for these seventy years, was it at all for Me that you fasted?

- B. Just as God gave the people up to captivity, He would bring them back, not as captives but as triumphant warriors—2 Chron. 36:21-23.

2 Chron 36:21 So as to fulfill the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths: As long as it lay desolate it kept sabbath, until seventy years were fulfilled.

2 Chron 36:22 And in the first year of Cyrus the king of Persia, so that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus the king of Persia; and he made a proclamation throughout all his kingdom and put it also in writing, saying,

2 Chron 36:23 Thus says Cyrus the king of Persia: All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may Jehovah his God be with him, and let him go up!

- C. Because Daniel understood the prophecies in Jeremiah 25:11-12 and 29:10-14 concerning the seventy years of Israel's captivity, he set his face "toward the Lord God to seek Him in prayer"—Dan. 9:2-3:

Jer 25:11 And this whole land will become a desolation and a waste, and these nations will serve the king of Babylon seventy years.

Jer 25:12 Then after the seventy years have been fulfilled, I will punish the king of Babylon and that nation for their iniquity, declares Jehovah, as well as the land of the Chaldeans, and I will make it an eternal desolation.

Jer 29:10 For thus says Jehovah, When seventy years are fulfilled for Babylon, I will visit you and establish My good word to you, to bring you back to this place.

Jer 29:11 For I know the thoughts that I think about you, declares Jehovah, thoughts of peace and not for evil, to give you a latter end and a hope.

Jer 29:12 Then you will call upon Me and come and pray to Me, and I will listen to you;

Jer 29:13 And you will seek Me and find Me if you search for Me with all your heart;

Jer 29:14 And I will be found by you, declares Jehovah. And I will turn your captivity and gather you from all the nations and from all the places where I have driven you, declares Jehovah, and bring you back to the place from where I sent you into exile.

Dan 9:2 In the first year of his reign I, Daniel, understood by means of the Scriptures the number of the years, which came as the word of Jehovah to Jeremiah the prophet, for the completion of the desolations of Jerusalem, that is, seventy years.

Dan 9:3 So I set my face toward the Lord God to seek Him in prayer and supplications with fasting and sackcloth and ashes.

1. As God's co-worker on earth, Daniel understood God's will from the Scriptures and prayed for God's will according to the Scriptures.
2. Daniel knew that God's intention was to bring the children of Israel back to the land of Israel for the rebuilding of Jerusalem, and thus, he prayed for it; the return of the children of Israel to Jerusalem was God's fulfilling of Daniel's prayer.

IV. Jehovah said that He would gather the remnant of His flock out of the lands where He had driven them and that He would bring them back to their

pasture, and they would be fruitful and multiply—Jer. 23:3:

Jer 23:3 Then I will gather the remnant of My flock out of all the lands where I have driven them, and I will bring them back to their pasture; and they will be fruitful and multiply.

A. After the seventy-year captivity, God came in to call the children of Israel to return from Babylon to the Holy Land—25:11:

Jer 25:11 And this whole land will become a desolation and a waste, and these nations will serve the king of Babylon seventy years.

1. When God called His people to come back to His chosen land, very few responded; the majority remained in their captivity.
2. Only a small number came back to the chosen land; those who returned to Jerusalem to rebuild the temple were the remnant of God's people—Ezra 1:3; 2:1-67.

Ezra 1:3 Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel-He is God-who is in Jerusalem.

Ezra 2:1 Now these were the children of the province who went up out of the captivity of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and who returned to Jerusalem and Judah, each man to his city.

Ezra 2:2 These came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

Ezra 2:3 The children of Parosh, two thousand one hundred seventy-two.

Ezra 2:4 The children of Shephatiah, three hundred seventy-two.

Ezra 2:5 The children of Arah, seven hundred seventy-five.

Ezra 2:6 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred twelve.

Ezra 2:7 The children of Elam, one thousand two hundred fifty-four.

Ezra 2:8 The children of Zattu, nine hundred forty-five.

Ezra 2:9 The children of Zaccai, seven hundred sixty.

Ezra 2:10 The children of Bani, six hundred forty-two.

Ezra 2:11 The children of Bebai, six hundred twenty-three.

Ezra 2:12 The children of Azgad, one thousand two hundred twenty-two.

Ezra 2:13 The children of Adonikam, six hundred sixty-six.

Ezra 2:14 The children of Bigvai, two thousand fifty-six.

Ezra 2:15 The children of Adin, four hundred fifty-four.

Ezra 2:16 The children of Ater, of Hezekiah, ninety-eight.

Ezra 2:17 The children of Bezai, three hundred twenty-three.

Ezra 2:18 The children of Jorah, one hundred twelve.

Ezra 2:19 The children of Hashum, two hundred twenty-three.

Ezra 2:20 The children of Gibbar, ninety-five.

Ezra 2:21 The children of Bethlehem, one hundred twenty-three.

Ezra 2:22 The men of Netophah, fifty-six.

Ezra 2:23 The men of Anathoth, one hundred twenty-eight.

Ezra 2:24 The children of Azmaveth, forty-two.

Ezra 2:25 The children of Kiriath-arim, Chephirah, and Beeroth, seven hundred forty-three.

Ezra 2:26 The children of Ramah and Geba, six hundred twenty-one.

Ezra 2:27 The men of Michmas, one hundred twenty-two.

Ezra 2:28 The men of Bethel and Ai, two hundred twenty-three.

Ezra 2:29 The children of Nebo, fifty-two.

Ezra 2:30 The children of Magbish, one hundred fifty-six.

Ezra 2:31 The children of the other Elam, one thousand two hundred fifty-four.

Ezra 2:32 The children of Harim, three hundred twenty.

Ezra 2:33 The children of Lod, Hadid, and Ono, seven hundred twenty-five.

Ezra 2:34 The children of Jericho, three hundred forty-five.

Ezra 2:35 The children of Senaah, three thousand six hundred thirty.

Ezra 2:36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy-three.

Ezra 2:37 The children of Immer, one thousand fifty-two.
 Ezra 2:38 The children of Pashhur, one thousand two hundred forty-seven.
 Ezra 2:39 The children of Harim, one thousand seventeen.
 Ezra 2:40 The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy-four.
 Ezra 2:41 The singers: the children of Asaph, one hundred twenty-eight.
 Ezra 2:42 The children of the gatekeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all one hundred thirty-nine.
 Ezra 2:43 The temple servants: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
 Ezra 2:44 The children of Keros, the children of Siaha, the children of Padon,
 Ezra 2:45 The children of Lebanah, the children of Hagabah, the children of Akkub,
 Ezra 2:46 The children of Hagab, the children of Shamlai, the children of Hanan,
 Ezra 2:47 The children of Giddel, the children of Gahar, the children of Reaiah,
 Ezra 2:48 The children of Rezin, the children of Nekoda, the children of Gazzam,
 Ezra 2:49 The children of Uzza, the children of Paseah, the children of Besai,
 Ezra 2:50 The children of Asnah, the children of Meunim, the children of Nephisim,
 Ezra 2:51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
 Ezra 2:52 The children of Bazluth, the children of Mehida, the children of Harsha,
 Ezra 2:53 The children of Barkos, the children of Sisera, the children of Temah,
 Ezra 2:54 The children of Neziah, the children of Hatipha.
 Ezra 2:55 The children of Solomon's servants: the children of Sotai, the children of Hassophereth, the children of Peruda,
 Ezra 2:56 The children of Jaalah, the children of Darkon, the children of Giddel,
 Ezra 2:57 The children of Shephatiah, the children of Hattil, the children of Pochereth-hazzebaim, the children of Ami.
 Ezra 2:58 All the temple servants and the children of Solomon's servants were three hundred ninety-two.
 Ezra 2:59 And these were those who went up from Tel-melah, Tel-harsha, Cherub, Addon, and Immer; but they could not give evidence of their fathers' houses nor their descendants, whether they were of Israel:
 Ezra 2:60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty-two.
 Ezra 2:61 And of the children of the priests: the children of Hobaiah, the children of Hakkoz, the children of Barzillai, who took a wife from among the daughters of Barzillai the Gileadite and was called by their name.
 Ezra 2:62 These sought their registry among those who were enrolled by genealogy, but they were not found; therefore they were considered defiled and were excluded from the priesthood.
 Ezra 2:63 And the governor told them that they should not eat of the most holy things until a priest stood up with Urim and Thummim.
 Ezra 2:64 The whole assembly together was forty-two thousand three hundred sixty,
 Ezra 2:65 Besides their male servants and their female servants, of whom there were seven thousand three hundred thirty-seven; and they had two hundred male singers and female singers.
 Ezra 2:66 Their horses were seven hundred thirty-six; their mules, two hundred forty-five;
 Ezra 2:67 Their camels, four hundred thirty-five; their donkeys, six thousand seven hundred-twenty.

3. God promised that His people would return to Jerusalem after seventy years of captivity in Babylon (Jer. 25:11; 29:10); in the books of Ezra and Nehemiah a remnant returned according to this promise.

Jer 25:11 And this whole land will become a desolation and a waste, and these nations will serve the king of Babylon seventy years.

Jer 29:10 For thus says Jehovah, When seventy years are fulfilled for Babylon, I will visit you and establish My good word to you, to bring you back to this place.

B. In the Lord's recovery today we are a remnant of God's people who have come back to His original intention while so many genuine believers are scattered and remain in captivity—

Psa. 126:1-4:

Psa 126:1 When Jehovah turned again the captivity of Zion, / We were like those who dream.

Psa 126:2 At that time our mouth was filled with laughter / And our tongue with a ringing shout. / At that time they said among the nations, / Jehovah has done great things for them.

Psa 126:3 Jehovah has done great things for us; / We are joyful.

Psa 126:4 Turn again, O Jehovah, our captivity / Like the streams in the south.

1. We are members of the Body of Christ who have come back to the original ground of oneness and are standing here as God's remnant—Deut. 12:5.

Deut 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

2. The majority of Christians remain in captivity; only a small remnant have returned to the proper ground for God's building—v. 11; 16:2; Psa. 132:13-14.

Deut 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.

Deut 16:2 And you shall sacrifice the passover to Jehovah your God, from the flock and from the herd, in the place where Jehovah will choose to cause His name to dwell.

Psa 132:13 For Jehovah has chosen Zion; / He has desired it for His habitation.

Psa 132:14 This is My resting place forever; / Here will I dwell, for I have desired it.

C. The return of the children of Israel from Babylon to Jerusalem prepared the way for the coming of Christ—Micah 5:2; Matt. 2:4-6; Luke 2:4-7:

Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)

Matt 2:4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born.

Matt 2:5 And they said to him, In Bethlehem of Judea, for so it is written through the prophet:

Matt 2:6 "And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel."

Luke 2:4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to David's city, which is called Bethlehem, because he was of the house and family of David,

Luke 2:5 To be registered with Mary, who was engaged to him and was pregnant.

Luke 2:6 And while they were there, the days were fulfilled for her to bear,

Luke 2:7 And she bore her firstborn son; and she wrapped Him in swaddling clothes and laid Him in a manger because there was no place for them in the inn.

1. The Lord's first coming depended on the return of God's people from their captivity in Babylon to the Holy Land:

a. According to the prophecy in Micah 5:2, Christ was to be born in Bethlehem.

Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)

b. In order for this prophecy to be fulfilled, God's people had to be in the Holy Land—Matt. 2:4-6; Luke 2:4-7.

Matt 2:4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born.

Matt 2:5 And they said to him, In Bethlehem of Judea, for so it is written through the prophet:

Matt 2:6 "And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel."

Luke 2:4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to David's city, which is called Bethlehem, because he was of the house and family of David,

- Luke 2:5 To be registered with Mary, who was engaged to him and was pregnant.
 Luke 2:6 And while they were there, the days were fulfilled for her to bear,
 Luke 2:7 And she bore her firstborn son; and she wrapped Him in swaddling clothes and laid Him in a manger because there was no place for them in the inn.
- c. The remnant of returned captives was the instrument used by God to rebuild the temple and usher in the first coming of Christ—Micah 5:2.
 Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)
- d. Without the return of the remnant to the Holy Land, there would have been no way for Christ to come to the earth through incarnation—Luke 1:35; 2:4-7.
 Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
 Luke 2:4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to David's city, which is called Bethlehem, because he was of the house and family of David,
 Luke 2:5 To be registered with Mary, who was engaged to him and was pregnant.
 Luke 2:6 And while they were there, the days were fulfilled for her to bear,
 Luke 2:7 And she bore her firstborn son; and she wrapped Him in swaddling clothes and laid Him in a manger because there was no place for them in the inn.
2. Likewise, Christ's second coming depends on the return of a remnant of His New Testament believers from their captivity in Babylon, degraded Christianity, to the unique ground of oneness for the building of the church, God's spiritual house—Eph. 2:21-22; Rev. 2:1; 1 Tim. 3:15; 1 Pet. 2:5:
 Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
 Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
 Rev 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:
 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
 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.
- a. The Lord is calling a remnant of His people to meet His need by coming out of Babylonian captivity and returning to the proper ground of the church—Rev. 18:4; Isa. 52:11; Jer. 50:8; 51:6, 9, 45.
 Rev 18:4 And I heard another voice out of heaven, saying, Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues;
 Isa 52:11 Depart! Depart! Go out from there! / Do not touch any unclean thing! / Go out from the midst of her! Cleanse yourselves, / You who bear the vessels of Jehovah!
 Jer 50:8 Flee from the midst of Babylon, / And go out from the land of the Chaldeans, / And be as male goats / Before the flock.
 Jer 51:6 Flee from the midst of Babylon, / And let each man save his life; / Do not be cut off in her iniquity; / For this is a time of vengeance to Jehovah; / He will give full recompense to her.
 Jer 51:9 We tried to heal Babylon, but she is not healed; / Forsake her, and let each one of us go to his own land; / For her judgment has reached to heaven / And has been lifted up to the clouds.

Jer 51:45 Come out from the midst of her, My people, / And let each man save his life / From the burning anger of Jehovah.

- b. The Lord's intention is not to revive Christianity as a whole but to call a remnant of His people who are willing to pay the price to follow Him for the fulfillment of His purpose and to be built up as a part of the Body—Matt. 16:18; 18:17; Eph. 1:22-23; 2:21-22; 4:16; Rev. 1:11; 22:16.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt 18:17 And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Rev 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

V. Jehovah said that He would bring recovery to the children of Israel—Jer. 30:17; 33:6:

Jer 30:17 For I will bring you recovery / And will heal you of your wounds, declares Jehovah; / Because they have called you an outcast, saying, / She is Zion, whom no one searches after.

Jer 33:6 I am about to bring it recovery and healing and will heal them; and I will reveal to them an abundance of peace and truth.

- A. Jehovah promised to bring the city of Jerusalem recovery and healing—v. 6.

Jer 33:6 I am about to bring it recovery and healing and will heal them; and I will reveal to them an abundance of peace and truth.

- B. He said that He would reveal to them an abundance of peace and truth and that He would cleanse them from all their iniquity and forgive all their iniquities, by which they had sinned against Him and transgressed against Him—vv. 6-8.

Jer 33:6 I am about to bring it recovery and healing and will heal them; and I will reveal to them an abundance of peace and truth.

Jer 33:7 And I will turn the captivity of Judah and the captivity of Israel and build them up as in the former time.

Jer 33:8 And I will cleanse them from all their iniquity, by which they have sinned against Me, and forgive all their iniquities, by which they have sinned against Me and by which they have transgressed against Me.

- C. Jehovah made the further promise that Jerusalem would be a name of gladness and a praise and a glory to Him before all the nations—v. 9.

Jer 33:9 And it will be a name of gladness and a praise and a glory to Me before all the nations of the earth, who will hear of all the good that I am about to do for them; and they will fear and tremble because of all the good and because of all the peace that I am about to provide for it.

VI. The return of the children of Israel from their captivity typifies the recovery

of the church—Ezra 1:3-11; Neh. 2:11, 17:

- Ezra 1:3 Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel—He is God—who is in Jerusalem.
- Ezra 1:4 And everyone who is left, in whatever place he sojourns, let the men of his place support him with silver and with gold and with goods and with cattle, besides the freewill offering for the house of God, which is in Jerusalem.
- Ezra 1:5 Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah, which is in Jerusalem.
- Ezra 1:6 And all those around them strengthened their hands with vessels of silver, with gold, with goods, and with cattle and with precious things, besides all that was offered willingly.
- Ezra 1:7 Also King Cyrus brought out the vessels of the house of Jehovah, which Nebuchadnezzar had brought out from Jerusalem and had put in the house of his gods;
- Ezra 1:8 And Cyrus the king of Persia had them brought out by the hand of Mithredath the treasurer and had them enumerated to Sheshbazzar the prince of Judah.
- Ezra 1:9 And this was their number: thirty gold dishes, one thousand silver dishes, twenty-nine knives,
- Ezra 1:10 Thirty gold bowls, four hundred ten silver bowls of a different kind, and one thousand other vessels.
- Ezra 1:11 There were five thousand four hundred vessels of gold and silver in all. Sheshbazzar brought up all of them with those of the captivity who were brought up from Babylon to Jerusalem.
- Neh 2:11 Thus I came to Jerusalem and was there three days.
- Neh 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.

A. When we speak of the recovery of the church, we mean that something was there originally, that it became lost or damaged, and that now there is the need to bring that thing back to its original state—Matt. 16:18; 18:17.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt 18:17 And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.

B. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention—1 Cor. 1:2; 12:27; Rom. 12:4-5; 16:1, 4-5; Rev. 1:11; 22:16.

1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

1 Cor 12:27 Now you are the body of Christ, and members individually.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

Rom 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

Rom 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;

Rom 16:5 And greet the church, which is in their house. Greet Epänetus, my beloved, who is the firstfruits of Asia unto Christ.

Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

Rev 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

C. For the children of Israel to be recovered meant for them to be brought back to Jerusalem

from Babylon; the recovery of the church involves a return from the capturing and divisive ground signified by Babylon—Psa. 126:1-4; 133:1.

Psa 126:1 When Jehovah turned again the captivity of Zion, / We were like those who dream.

Psa 126:2 At that time our mouth was filled with laughter / And our tongue with a ringing shout. / At that time they said among the nations, / Jehovah has done great things for them.

Psa 126:3 Jehovah has done great things for us; / We are joyful.

Psa 126:4 Turn again, O Jehovah, our captivity / Like the streams in the south.

Psa 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!

- D. The children of Israel went back to Jerusalem, the God-ordained unique ground, with all the vessels of the temple of God, which had been brought to Babylon—2 Chron. 36:18; Ezra 5:14; 6:5:

2 Chron 36:18 And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah and the treasures of the king and of his princes, all these he brought to Babylon.

Ezra 5:14 And also the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem and brought into the temple of Babylon, these King Cyrus took out of the temple of Babylon, and they were given to one whose name was Sheshbazzar, whom he had made governor;

Ezra 6:5 And also let the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple which is in Jerusalem and brought to Babylon, be returned and brought again to the temple which is in Jerusalem, to its place; and you shall put them in the house of God.

1. Jerusalem was the center for God's people to worship Him, and this unique center preserved the oneness of the people of God; for this reason it was necessary for God's people in the Old Testament to be brought back to Jerusalem, the unique ground ordained by God—Deut. 12:11; 16:2; 26:2.

Deut 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.

Deut 16:2 And you shall sacrifice the passover to Jehovah your God, from the flock and from the herd, in the place where Jehovah will choose to cause His name to dwell.

Deut 26:2 You shall take some of the first of all the fruit of the ground which you shall bring from your land, which Jehovah your God is giving you, and you shall put it in a basket and go to the place where Jehovah your God will choose to cause His name to dwell.

2. These vessels, which were of silver and gold, signify the riches of Christ and the various aspects of the experience of Christ—Eph. 3:8.

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

3. Today's Babylon has not only captured God's people but also robbed all the riches from God's temple; now the Lord wants not only to call His faithful people out of Babylon and bring them back to the proper church life but also to recover all the different aspects of Christ, which have been lost—vv. 17-19; Col. 1:15-20; 2:16-17; 3:4.

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,

Col 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

Col 1:17 And He is before all things, and all things cohere in Him;
 Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
 Col 1:19 For in Him all the fullness was pleased to dwell
 Col 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether the things on the earth or the things in the heavens.
 Col 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,
 Col 2:17 Which are a shadow of the things to come, but the body is of Christ.
 Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

E. The recovery of the church is also typified by the rebuilding of the temple of God, the house of God in Jerusalem, and the rebuilding of the city of Jerusalem—Ezra 1:3; Neh. 2:11, 17; Psa. 26:8; 36:8-9; 46:1, 5; 47:2, 6-8:

Ezra 1:3 Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel—He is God—who is in Jerusalem.
 Neh 2:11 Thus I came to Jerusalem and was there three days.
 Neh 2:17 Then I said to them, You see the bad state we are in, that Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.
 Psa 26:8 O Jehovah, I love the habitation of Your house, / And the place where Your glory abides.
 Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
 Psa 36:9 For with You is the fountain of life; / In Your light we see light.
 Psa 46:1 God is our refuge and strength; / A help in distress, He is most readily found.
 Psa 46:5 God is in the midst of her; she will not be moved; / God helps her at the dawn of the morning.
 Psa 47:2 For Jehovah Most High is awesome: / A great King over all the earth.
 Psa 47:6 Sing psalms to God, sing psalms; / Sing psalms to our King, sing psalms.
 Psa 47:7 For God is the King of all the earth; / Sing psalms with understanding.
 Psa 47:8 God reigns over the nations; / God sits upon His holy throne.

1. The temple, the place of God's presence, needed protection; the wall of the city was the defense of the temple.
2. In order to understand the relationship between the house and the city in the New Testament, we need to realize that the church is the enlargement of Christ and the increase of Christ—John 3:29-30; Eph. 4:13; Col. 2:19:

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.
 John 3:30 He must increase, but I must decrease.
 Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
 Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

- a. The first step of the enlargement of Christ is the church as the house, composed of all the believers put together to be the increase of Christ—Eph. 2:21-22.
 Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
 Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- b. The second step of the enlargement of Christ is the church as the city; the church as the house must be enlarged to be the church as the city—Matt. 5:14; Rev. 3:7,

- 12; 21:9-10.
- Matt 5:14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.
- Rev 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:
- Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.
- 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,
- c. The building of the church as the house and the city is the center of God's eternal purpose—Eph. 2:21-22; 1 Tim. 3:15; Rev. 21:2-3.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 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.
3. If there is no recovery of God's people from Babylon the Great to the church life, there will be no way for Christ to carry out His second coming—1:7:
- Rev 1:7 Behold, He comes with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the land will mourn over Him. Yes, amen.
- a. This is the reason that the Lord, at the end time, is working to have a recovery of the church—v. 11; 3:7-10; 22:16; 1 Cor. 12:27; 1:2.
- Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
- Rev 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:
- Rev 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.
- Rev 3:9 Behold, I will make those of the synagogue of Satan, those who call themselves Jews and are not, but lie-behold, I will cause them to come and fall prostrate before your feet and to know that I have loved you.
- Rev 3:10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.
- Rev 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.
- 1 Cor 12:27 Now you are the body of Christ, and members individually.
- 1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

- b. This recovery will be a preparation and a base for Christ's coming again—Rev. 1:7; 3:11; 19:7-9; 22:7, 12, 20.
- Rev 1:7 Behold, He comes with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the land will mourn over Him. Yes, amen.
- Rev 3:11 I come quickly; hold fast what you have that no one take your crown.
- Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
- Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
- Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
- Rev 22:7 And behold, I come quickly. Blessed is he who keeps the words of the prophecy of this scroll.
- Rev 22:12 Behold, I come quickly, and My reward is with Me to render to each one as his work is.
- Rev 22:20 He who testifies these things says, Yes, I come quickly. Amen. Come, Lord Jesus!

Message Eleven

Shepherds according to God's Heart

RK Hymns: 1170

Scripture Reading: Jer. 2:8; 3:15; 10:21; 23:1-4;
Isa. 40:11; Ezek. 34:11-31; John 10:11; Heb. 13:20-21;
1 Pet. 2:25; 5:2, 4; Rev. 7:16-17

- Jer 2:8 The priests did not say, / Where is Jehovah? / And those who handle the law did not know Me, / And the shepherds transgressed against Me, / And the prophets prophesied by Baal / And followed after things that did not benefit them.
- Jer 3:15 And I will give you shepherds according to My own heart, who will feed you knowledge and understanding.
- Jer 10:21 For the shepherds are stupid / And have not sought Jehovah; / Therefore they have not prospered, / And all their flock is scattered.
- Jer 23:1 Woe to the shepherds who destroy and scatter the sheep of My pasture, declares Jehovah.
- Jer 23:2 Therefore thus says Jehovah the God of Israel concerning the shepherds who shepherd My people, You have scattered My flock and driven them away and have not visited them; I will visit upon you the evil of your deeds, declares Jehovah.
- Jer 23:3 Then I will gather the remnant of My flock out of all the lands where I have driven them, and I will bring them back to their pasture; and they will be fruitful and multiply.
- Jer 23:4 And I will raise up shepherds over them who will shepherd them, and they will no longer fear or be dismayed, nor will any be missing, declares Jehovah.
- Isa 40:11 He will feed His flock as a Shepherd; / In His arm He will gather the lambs; / In His bosom He will carry them. / He will lead those who are nursing the young.
- Ezek 34:11 For thus says the Lord Jehovah, I Myself, even I, will search for My sheep and seek them out.
- Ezek 34:12 As a shepherd seeks out his flock on the day when he is among his sheep which are scattered, so I will seek out My sheep; and I will deliver them from all the places where they have been scattered on a day of clouds and thick darkness.
- Ezek 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.
- Ezek 34:14 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.
- Ezek 34:15 I Myself will shepherd My flock, and I will cause them to lie down, declares the Lord Jehovah.
- Ezek 34:16 I will seek the lost one and bring back the one that was driven away and bind up the broken one and strengthen the sick one; but the fat one and the strong one I will destroy-I will feed them with judgment.
- Ezek 34:17 And as for you, O My flock, Thus says the Lord Jehovah, I will judge between one sheep and another, between the rams and the male goats.
- Ezek 34:18 Is it not enough for you to feed on the good pasture and trample down the rest of your pasture with your feet and drink the clear water and foul the rest with your feet?
- Ezek 34:19 Meanwhile My flock must feed on what is trampled by your feet and drink what is fouled by your feet.
- Ezek 34:20 Therefore thus says the Lord Jehovah to them, It is I who am about to judge between the fat sheep and the thin sheep.
- Ezek 34:21 Because you pushed with flank and shoulder, and butted all the weak with your horns until you scattered them abroad,
- Ezek 34:22 I will rescue My flock, and they will no longer be prey; and I will judge between one sheep and another.
- Ezek 34:23 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.
- Ezek 34:24 And I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.
- Ezek 34:25 And I will make with them a covenant of peace and banish evil beasts from the land, so that they will dwell securely in the wilderness and sleep in the woods.
- Ezek 34:26 And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

- Ezek 34:27 And the trees of the field will yield their fruit, and the earth will yield its increase, and they will be secure in their land; then they will know that I am Jehovah, when I break the bars of their yoke and deliver them from the hand of those who enslaved them.
- Ezek 34:28 And they will no longer be prey to the nations, nor will the beasts of the earth devour them; but they will dwell securely, and no one will make them afraid.
- Ezek 34:29 And I will raise up for them a planting place of renown, and they will no longer be consumed with famine in the land and no longer bear the disgrace of the nations.
- Ezek 34:30 Thus they will know that I, Jehovah their God, am with them, and that they, the house of Israel, are My people, declares the Lord Jehovah.
- Ezek 34:31 And you are My flock, the flock of My pasture; you are men, and I am your God, declares the Lord Jehovah.
- John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.
- Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,
- Heb 13:21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.
- 1 Pet 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.
- 1 Pet 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;
- 1 Pet 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.
- Rev 7:16 They will not hunger anymore, neither will they thirst anymore, neither will the sun beat upon them, nor any heat;
- Rev 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

I. Jehovah spoke through the prophet Jeremiah concerning the shepherds, the rulers—Jer. 2:8; 10:21:

- Jer 2:8 The priests did not say, / Where is Jehovah? / And those who handle the law did not know Me, / And the shepherds transgressed against Me, / And the prophets prophesied by Baal / And followed after things that did not benefit them.
- Jer 10:21 For the shepherds are stupid / And have not sought Jehovah; / Therefore they have not prospered, / And all their flock is scattered.
- A. The shepherds, the rulers, transgressed against Jehovah; they did not seek Jehovah, and their flock was scattered—2:8; 10:21.
- Jer 2:8 The priests did not say, / Where is Jehovah? / And those who handle the law did not know Me, / And the shepherds transgressed against Me, / And the prophets prophesied by Baal / And followed after things that did not benefit them.
- Jer 10:21 For the shepherds are stupid / And have not sought Jehovah; / Therefore they have not prospered, / And all their flock is scattered.
- B. The shepherds destroyed and scattered the sheep of Jehovah's pasture—23:1-2.
- Jer 23:1 Woe to the shepherds who destroy and scatter the sheep of My pasture, declares Jehovah.
- Jer 23:2 Therefore thus says Jehovah the God of Israel concerning the shepherds who shepherd My people, You have scattered My flock and driven them away and have not visited them; I will visit upon you the evil of your deeds, declares Jehovah.
- C. Jehovah promised that He would gather the remnant of His flock and bring them back to their pasture and that He would raise up shepherds over them who would shepherd them, and they would be fruitful and multiply—vv. 3-4.
- Jer 23:3 Then I will gather the remnant of My flock out of all the lands where I have driven them, and I will bring them back to their pasture; and they will be fruitful and multiply.
- Jer 23:4 And I will raise up shepherds over them who will shepherd them, and they will no longer fear or be dismayed, nor will any be missing, declares Jehovah.
- D. Jehovah promised to give Israel shepherds according to His own heart; such shepherds would give the people of God proper knowledge and understanding of God—3:15.
- Jer 3:15 And I will give you shepherds according to My own heart, who will feed you knowledge and understanding.

II. Both the Old Testament and the New Testament reveal Christ as the Shepherd according to God's heart—Isa. 40:11; Ezek. 34:11-31; John 10:11; Heb. 13:20-21; 1 Pet. 2:25; 5:4; Rev. 7:16-17:

- Isa 40:11 He will feed His flock as a Shepherd; / In His arm He will gather the lambs; / In His bosom He will carry them. / He will lead those who are nursing the young.
- Ezek 34:11-31 be omitted.
- John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.
- Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,
- Heb 13:21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.
- 1 Pet 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.
- 1 Pet 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.
- Rev 7:16 They will not hunger anymore, neither will they thirst anymore, neither will the sun beat upon them, nor any heat;
- Rev 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.
- A. As the mighty One, the ruling and judging One, Christ comes to be a Shepherd; He cares for His flock by ruling and correcting His sheep and by feeding His flock, gathering the lambs in His arm, carrying them in His bosom, and leading those who are nursing the young—Isa. 40:10-11; Matt. 2:6; 9:36.
- Isa 40:10 Behold, the Lord Jehovah will come as a mighty One, / And His arm will rule for Him. / Behold, His reward is with Him, / And His recompense before Him.
- Isa 40:11 He will feed His flock as a Shepherd; / In His arm He will gather the lambs; / In His bosom He will carry them. / He will lead those who are nursing the young.
- Matt 2:6 "And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel."
- Matt 9:36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd.
- B. Ezekiel 34:11-31 prophesies that the Lord Himself will come as the Shepherd to search for His sheep and seek them out:
- Ezek 34:11-31 be omitted.
1. As the Shepherd, the Lord will gather His people, His sheep, out of the nations and bring them back to the land of Canaan, which typifies the all-inclusive Christ as the allotted portion of God's people, to dwell on the high mountains, signifying the resurrected and ascended Christ—vv. 11, 14.
- Ezek 34:11 For thus says the Lord Jehovah, I Myself, even I, will search for My sheep and seek them out.
- Ezek 34:14 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.
2. When the Lord Jesus comes as the Shepherd to care for us, He comes also as the King to govern us; the issue of the Lord's caring for us as our Shepherd is that we obey Him as our King and come under His kingship and His throne within us—vv. 23-24.
- Ezek 34:23 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.
- Ezek 34:24 And I, Jehovah, will be their God, and My Servant David will be a Prince among them. I, Jehovah, have spoken.
- C. Christ is the good Shepherd, the great Shepherd, the Chief Shepherd, and the Shepherd of our souls—John 10:9-17; Heb. 13:20-21; 1 Pet. 5:4; 2:25:
- John 10:9 I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture.

- John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.
- John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.
- John 10:12 He who is a hireling and not the shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees; and the wolf snatches them and scatters them.
- John 10:13 He flees because he is a hireling and it does not matter to him concerning the sheep.
- John 10:14 I am the good Shepherd, and I know My own, and My own know Me,
- John 10:15 Even as the Father knows Me and I know the Father; and I lay down My life for the sheep.
- John 10:16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.
- John 10:17 For this reason the Father loves Me, because I lay down My life that I may take it again.
- Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,
- Heb 13:21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.
- 1 Pet 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.
- 1 Pet 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.
1. As the good Shepherd, the Lord Jesus came that we may have life and may have it abundantly—John 10:10-11:

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

 - a. He laid down His soul-life, His human life, to accomplish redemption for His sheep that they may share His zoe life, His divine life—vv. 11, 15, 17.

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

John 10:15 Even as the Father knows Me and I know the Father; and I lay down My life for the sheep.

John 10:17 For this reason the Father loves Me, because I lay down My life that I may take it again.
 - b. He leads His sheep out of the fold into Himself as the pasture, the feeding place, where they may eat freely of Him and be nourished by Him—v. 9.

John 10:9 I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture.
 - c. The Lord has formed the Jewish and Gentile believers into one flock (the church, the Body of Christ) under His shepherding—v. 16.

John 10:16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.
2. God raised up from the dead “our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant”—Heb. 13:20:
 - a. The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body of Christ and consummating in the New Jerusalem.
 - b. As the great Shepherd, the Lord is making real to us the contents of the new covenant and is leading us into the experience and enjoyment of all the positive matters revealed in the book of Hebrews—8:8-13; 1:1-3; 2:9-18; 5:6-10, 14; 7:16, 22, 24-26; 13:1, 8, 12-15.

Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

Heb 8:13 In saying, A new covenant, He has made the first old. But that which is becoming old and growing decrepit is near to disappearing.

Heb 1:1 God, having spoken of old in many portions and in many ways to the fathers in the prophets,

Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Heb 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

Heb 2:12 Saying, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You."

Heb 2:13 And again, "I will trust in Him." And again, "Behold, I and the children whom God has given to Me."

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Heb 2:15 And might release those who because of the fear of death through all their life were held in slavery.

Heb 2:16 For assuredly it is not to angels that He gives help, but He gives help to the seed of Abraham.

Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

Heb 2:18 For being tempted in that which He Himself has suffered, He is able to help those who are being tempted.

Heb 5:6 Even as also in another place He says, "You are a Priest forever according to the order of Melchizedec."

Heb 5:7 This One, in the days of His flesh, having offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death and having been heard because of His piety,

Heb 5:8 Even though He was a Son, learned obedience from the things which He suffered.

Heb 5:9 And having been perfected, He became to all those who obey Him the source of eternal salvation,

Heb 5:10 Being addressed by God as a High Priest according to the order of Melchizedec;

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.

- Heb 7:16 Who has been appointed not according to the law of a fleshly commandment but according to the power of an indestructible life.
- Heb 7:22 By so much Jesus has also become the surety of a better covenant.
- Heb 7:24 But He, because He abides forever, has His priesthood unalterable.
- Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
- Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
- Heb 13:1 Let brotherly love continue.
- Heb 13:8 Jesus Christ is the same yesterday and today, yes, even forever.
- Heb 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.
- Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.
- Heb 13:14 For we do not have here a remaining city, but we seek after the one to come.
- Heb 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.
3. As the Chief Shepherd, Christ shepherds His flock through the elders of the churches—1 Pet. 5:4:
- 1 Pet 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.
- a. Without the elders' shepherding, the church cannot be built up—v. 2.
- 1 Pet 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;
- b. The elders' shepherding should be Christ's shepherding through them.
4. As the Shepherd of our souls, the pneumatic Christ oversees our inward condition, caring for the situation of our inner being—2:25:
- 1 Pet 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.
- a. He shepherds us by caring for the welfare of our soul and by exercising His oversight over the condition of our inner being.
- b. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul, to take care of our mind, emotion, and will and of our problems, needs, and wounds.
- c. As the Shepherd of our souls, the Lord restores our soul and gives rest to our soul—Psa. 23:3a; Matt. 11:28-30.
- Psa 23:3a He restores my soul; ...
- Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
- Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
- Matt 11:30 For My yoke is easy and My burden is light.
5. In eternity future Christ will be our eternal Shepherd guiding us to springs of waters of life—Rev. 7:16-17:
- Rev 7:16 They will not hunger anymore, neither will they thirst anymore, neither will the sun beat upon them, nor any heat;
- Rev 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.
- a. As our eternal Shepherd, Christ will lead us into Himself as the springs of waters of life so that we may enjoy the eternal dispensing of the Triune God—v. 17a.
- Rev 7:17a For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; ...

- b. The waters of life will be supplied, and the water of tears will be wiped away—
v. 17b.
Rev 7:17b ... and God will wipe away every tear from their eyes.
- c. Under Christ's shepherding in eternity, there will be no tears, no hunger, and no
thirst—only enjoyment—vv. 16-17.
Rev 7:16 They will not hunger anymore, neither will they thirst anymore, neither
will the sun beat upon them, nor any heat;
Rev 7:17 For the Lamb who is in the midst of the throne will shepherd them and
guide them to springs of waters of life; and God will wipe away every tear
from their eyes.

III. In His heavenly ministry the Lord Jesus continues the shepherding that He began in His earthly ministry—Heb. 13:20-21:

Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

Heb 13:21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.

- A. In John 21:15-17 the Lord commissioned Peter to feed His lambs and shepherd His sheep in His absence, while He is in the heavens; this was to incorporate the apostolic ministry with Christ's heavenly ministry to shepherd God's flock:

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

- 1. What He was doing in the heavens, the apostles did on earth to carry out His heavenly ministry—Heb. 13:20-21; John 21:15-17.

Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

Heb 13:21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

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John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

- 2. Regarding shepherding, the apostolic ministry cooperates with Christ's heavenly ministry—vv. 15-17.

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

- B. The apostle Paul is a pattern of shepherding the saints in cooperation with Christ's shepherding in His heavenly ministry—Heb. 13:20-21; 7:25-26; 1 Tim. 1:16; 2 Cor. 1:3-4; Acts 20:20:

Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

Heb 13:21 Perfect you in every good work for the doing of His will, doing in us that which is well pleasing in His sight through Jesus Christ; to Him be the glory forever and ever. Amen.

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,

1 Tim 1:16 But because of this I was shown mercy, that in me, the foremost, Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.

2 Cor 1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and God of all comfort,

2 Cor 1:4 Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God.

Acts 20:20 How I did not withhold any of those things that are profitable by not declaring them to you and by not teaching you publicly and from house to house,

1. Paul shepherded the saints as a nursing mother and an exhorting father—1 Thes. 2:7-8, 11-12.

1 Thes 2:7 But we were gentle in your midst, as a nursing mother would cherish her own children.

1 Thes 2:8 Yearning in this way over you, we were well pleased to impart to you not only the gospel of God but also our own souls, because you became beloved to us.

1 Thes 2:11 Just as you know how we were to each one of you, as a father to his own children, exhorting you and consoling you and testifying,

1 Thes 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

2. Paul shepherded the saints in Ephesus by teaching them “publicly and from house to house” (Acts 20:20) and by admonishing each one of the saints with tears even for as long as three years (vv. 31, 19), declaring to them all the counsel of God (v. 27).

Acts 20:20 How I did not withhold any of those things that are profitable by not declaring them to you and by not teaching you publicly and from house to house,

Acts 20:31 Therefore watch, remembering that for three years, night and day, I did not cease admonishing each one with tears.

Acts 20:19 Serving the Lord as a slave with all humility and tears and trials which came upon me by the plots of the Jews;

Acts 20:27 For I did not shrink from declaring to you all the counsel of God.

3. Paul had been enlarged in his heart to have the intimate concern of the ministering life—2 Cor. 7:2-3; 1 Thes. 2:8; Phil. 2:19-20.

2 Cor 7:2 Make room for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one.

2 Cor 7:3 I do not say this to condemn you, for I have said before that you are in our hearts for our dying together and our living together.

1 Thes 2:8 Yearning in this way over you, we were well pleased to impart to you not only the gospel of God but also our own souls, because you became beloved to us.

Phil 2:19 But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged by knowing the things concerning you.

Phil 2:20 For I have no one like-souled who will genuinely care for what concerns you;

4. Paul came down to the weak ones' level so that he could gain them—2 Cor. 11:28-29; 1 Cor. 9:22; cf. Matt. 12:20.

2 Cor 11:28 Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches.

2 Cor 11:29 Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?

- 1 Cor 9:22 To the weak I became weak that I might gain the weak. To all men I have become all things that I might by all means save some.
- Matt 12:20 A bruised reed He will not break, and smoking flax He will not quench until He brings forth justice unto victory.
5. As a lover of the church in oneness with the church-loving Christ, Paul was willing to spend what he had, referring to his possessions, and to spend what he was, referring to his being, for the sake of the saints in order to build up the Body of Christ—Eph. 5:25; 2 Cor. 12:15; 11:28-29.
- Eph 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her
- 2 Cor 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?
- 2 Cor 11:28 Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches.
- 2 Cor 11:29 Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?

IV. Those who shepherd the flock of God should shepherd according to God—1

Pet. 5:2:

- 1 Pet 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;
- A. To shepherd according to God is to shepherd according to what God is in His attributes—Rom. 9:15-16; 11:22, 33; Eph. 2:7; 1 Cor. 1:9; 2 Cor. 1:12.
- Rom 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."
- Rom 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.
- Rom 11:22 Behold then the kindness and severity of God: on those who fell, severity; but on you, the kindness of God, if you continue in His kindness; otherwise you also will be cut off.
- Rom 11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!
- Eph 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.
- 1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
- 2 Cor 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- B. To shepherd according to God is to shepherd according to God's nature, desire, way, and glory, not according to our preference, interest, purpose, and disposition.
- C. In order to shepherd according to God, we need to become God in life, nature, expression, and function—John 1:12-13; 3:15; 2 Pet. 1:4:
- John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
- John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- John 3:15 That everyone who believes into Him may have eternal life.
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
1. We need to be the reproduction of Christ, the expression of God, so that in our shepherding we express God, not the self with its disposition and peculiarities—John 1:18; Heb. 1:3; 2:10; Rom. 8:29; Gal. 4:19.
- John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.
- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

- Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.
- 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;
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
2. We need to become God in His function of shepherding the flock of God according to what He is and according to His goal in His economy—Eph. 4:16; Rev. 21:2.
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- 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.
3. When we are one with God, we become God in life and nature and are God in our shepherding of others—1 John 5:11-12; 2 Pet. 1:4; 1 Pet. 5:2.
- 1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
- 1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- 1 Pet 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

V. The shepherding that builds up the Body of Christ is a mutual shepherding—1 Cor. 12:23-26:

- 1 Cor 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,
- 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
- 1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.
- 1 Cor 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.
- A. To shepherd is to take all-inclusive, tender care of the flock—John 21:15-17; Acts 20:28.
- John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.
- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.
- John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.
- Acts 20:28 Take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers to shepherd the church of God, which He obtained through His own blood.
- B. All believers, regardless of their stage of spiritual growth, need shepherding.
- C. All of us need to be under the organic shepherding of Christ and be one with Him to shepherd others—1 Pet. 2:25; John 21:16.
- 1 Pet 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.
- John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

D. We need to shepherd the flock of God according to the Father's loving and forgiving heart and according to the Son's seeking, finding, and shepherding spirit—Luke 15:4-24, 32.

Luke 15:4 Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it?

Luke 15:5 And when he finds it, he lays it on his shoulders, rejoicing.

Luke 15:6 And when he comes into his house, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost.

Luke 15:7 I tell you that in the same way there will be more joy in heaven over one sinner repenting than over ninety-nine righteous persons who have no need of repentance.

Luke 15:8 Or what woman having ten silver coins, if she loses one silver coin, does not light a lamp and sweep the house and seek carefully until she finds it?

Luke 15:9 And when she finds it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I lost.

Luke 15:10 In the same way, I tell you, there is joy in the presence of the angels of God over one sinner repenting.

Luke 15:11 And He said, A certain man had two sons.

Luke 15:12 And the younger of them said to the father, Father, give me the share of the estate that falls to me. And he distributed to them his living.

Luke 15:13 And not many days after, the younger son, having gathered everything together, went abroad to a distant country and there squandered his estate by living dissolutely.

Luke 15:14 And when he had spent all, a severe famine occurred throughout that country, and he began to be in want.

Luke 15:15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs.

Luke 15:16 And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything.

Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,

Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

Luke 15:32 But we had to be merry and rejoice, because this brother of yours was dead and has come to life, and he was lost and has been found.

E. We are both sheep and shepherds, shepherding and being shepherded in mutuality; through this mutual shepherding, the Body builds itself up in love—Eph. 4:16.

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Message Twelve
**Experiencing and Enjoying
the Contents of the New Covenant
according to Our Spiritual Experience
for the Accomplishment of God's Economy**

EM Hymns: 1187

Scripture Reading: Jer. 31:31-34; Heb. 8:8-12;
Rom. 8:2, 28-29; 12:1-2

- 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.
- Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,
- Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.
- Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
- Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.
- Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- 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;
- Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- 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.

I. Based on the fact that Jeremiah prophesies concerning the new covenant, the book of Jeremiah may be considered an Old Testament book that is also a New Testament book; we need to see and appropriate the contents of the new covenant as God's bequests to us—Jer. 31:31-34; Heb. 8:8-12:

- 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.
- Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,
- Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.
- Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
- Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.
- Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

A. In the new covenant four blessings are promised:

1. Propitiation for our unrighteousnesses and the forgetting (forgiveness) of our sins—v. 12.
Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."
2. The imparting of the law of life by the imparting of the divine life into us—v. 10a.
Heb 8:10a For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; ...
3. The privilege of having God as our God and of being His people—v. 10b.
Heb 8:10b ... and I will be God to them, and they will be a people to Me.
4. The function of life that enables us to know Him in the inward way of life—v. 11.
Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

B. Since forgiveness of sins is only a procedure by which to achieve God's purpose, this Scripture puts forgiveness of sins at the very end; however, according to our spiritual experience, we first obtain the cleansing that comes from forgiveness; then we enjoy God as the law of life, become God's people in the law of life, and possess a deeper knowledge of God in an inward way—cf. v. 12.

- Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

II. "I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore"—v. 12; Jer. 31:34b:

Jer 31:34b ... 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.

A. Christ made propitiation for our sins to appease God's righteousness, to reconcile us by satisfying the demands of God's righteousness—Heb. 2:17.

Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

B. The precious and all-efficacious blood of Christ resolves all our problems so that we can remain constantly in fellowship with God to continually enjoy His organic salvation—1

John 1:7-9; 2:1-2:

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1 John 1:8 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

- 1 John 2:1 My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous;
- 1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.
1. Before God, the redeeming blood of the Lord has cleansed us once for all eternally (Heb. 9:12, 14), and the efficacy of that cleansing need not be repeated.

Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
 2. However, in our conscience we need the instant application of the constant cleansing of the Lord's precious blood again and again whenever our conscience is enlightened by the divine light in our fellowship with God.
 3. Once God forgives us, He erases our sins from His memory and remembers them no longer; forgiveness of sins means the removal of the charges of sin against us before God that we may be delivered from the penalty of God's righteousness—John 5:24:

John 5:24 Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.

 - a. When God forgives us of our sins, He causes the sins that we have committed to depart from us—Psa. 103:12; Lev. 16:7-10, 15-22.

Psa 103:12 As far as the east is from the west, / So far has He removed our transgressions from us.

Lev 16:7 And he shall take the two goats and set them before Jehovah at the entrance of the Tent of Meeting.

Lev 16:8 And Aaron shall cast lots on the two goats: one lot for Jehovah and the other lot for Azazel.

Lev 16:9 And Aaron shall present the goat on which the lot for Jehovah fell, and offer it as a sin offering.

Lev 16:10 But the goat on which the lot for Azazel fell shall be made to stand alive before Jehovah to make expiation over it, that it may be sent away for Azazel into the wilderness.

Lev 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.

Lev 16:16 And he shall make expiation for the Holy of Holies because of the uncleannesses of the children of Israel and because of their transgressions, for all their sins. And so he shall do for the Tent of Meeting, which dwells with them in the midst of their uncleannesses.

Lev 16:17 And no one shall be in the Tent of Meeting when he goes in to make expiation in the Holy of Holies until he comes out and has made expiation for himself and for his household and for all the congregation of Israel.

Lev 16:18 Then he shall go out to the altar that is before Jehovah and make expiation for it, and he shall take some of the blood of the bull and some of the blood of the goat, and put it on and around the horns of the altar.

Lev 16:19 And he shall sprinkle some of the blood on it with his finger seven times; thus he will cleanse it and sanctify it from the uncleannesses of the children of Israel.

Lev 16:20 And when he has finished making expiation for the Holy of Holies and the Tent of Meeting and the altar, he shall present the live goat.

Lev 16:21 And Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the children of Israel and all their transgressions, even all their sins; and he shall put them on the head of the goat, and shall send it away into the wilderness by means of the man who has been appointed.

Lev 16:22 Thus the goat shall bear away all their iniquities on itself to a solitary land, and he shall let the goat go in the wilderness.

- b. God's forgiveness of our sins results in our fearing Him and loving Him in our restored fellowship with Him—Psa. 130:4; Luke 7:47.

Psa 130:4 But with You there is forgiveness, / That You would be feared.

Luke 7:47 For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little.

- C. The precious blood of Christ satisfies God, it is the believers' access to God, and it overcomes all the accusations of the enemy (Exo. 12:13; Eph. 2:13; 1 Pet. 1:18-19; Heb. 10:19-20, 22; 9:14; 1 John 1:7, 9; Rev. 12:10-11); the Lord's precious blood is also the blood of the eternal covenant (Matt. 26:28; Heb. 13:20), typified by the blood through which the high priest entered into the Holy of Holies in Leviticus 16:

Exo 12:13 And the blood shall be a sign for you upon the houses where you are; and when I see the blood, I will pass over you, and there will be no plague upon you to destroy you when I strike the land of Egypt.

Eph 2:13 But now in Christ Jesus you who were once far off have become near in the blood of Christ.

1 Pet 1:18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,

1 Pet 1:19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

Heb 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

Heb 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Rev 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Rev 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

Matt 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.

Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,

Lev 16 be omitted.

1. The blood of the covenant enables us to enter into the practical Holy of Holies (Heb. 10:19-20), our spirit (Eph. 2:22; 2 Tim. 4:22), to enjoy God and to be infused by Him.

Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

Heb 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

2 Tim 4:22 The Lord be with your spirit. Grace be with you.

2. According to the revelation in the New Testament, we are not only brought into God's presence by the blood of the covenant—we are also brought into God Himself; the redeeming and cleansing blood brings us into God!

3. The blood of the covenant is primarily for God to be our portion for our enjoyment—
cf. Psa. 27:4; 73:16-17, 25; 1 Cor. 2:9; Heb. 10:19-20.
- Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.
- Psa 73:16 When I considered this in order to understand it, / It was a troublesome task in my sight,
- Psa 73:17 Until I went into the sanctuary of God; / Then I perceived their end.
- Psa 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.
- 1 Cor 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."
- Heb 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,
- Heb 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,
4. Eventually, the blood of Christ as the blood of the new covenant (Matt. 26:28; Luke 22:20) ushers God's people into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, the inner law of life (denoting God Himself with His nature, life, attributes, and virtues), and the ability of life to know God (Jer. 31:33-34; Ezek. 36:26-27; Heb. 8:10-12).
- Matt 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.
- Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.
- 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.
- Ezek 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.
- Ezek 36:27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.
- Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
- Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.
- Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."
5. Ultimately, the blood of the new covenant, the eternal covenant (13:20), enables God's people to serve Him (9:14) and leads God's people into the full enjoyment of God as their portion (the tree of life and the water of life) both now and for eternity (Rev. 7:14, 17; 22:1-2, 14, 17).
- Heb 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,
- Heb 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
- Rev 7:14 And I said to him, My lord, you know. And he said to me, These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.

- Rev 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
- Rev 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.
- Rev 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

III. “I will impart My laws into their mind, and on their hearts I will inscribe them”—Heb. 8:10; Jer. 31:33a:

- Jer 31:33a 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; ...
- A. The center, the centrality, of the new covenant is the inner law of life; the law of the divine life, the law of the Spirit of life (Rom. 8:2), is the automatic principle and the spontaneous power of the divine life.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- B. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a “scientific” law, an automatic principle—vv. 2-3, 11, 34, 16.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- 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,
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- C. God’s relationship with us today is based fully on the law of life; every life has a law and even is a law; God’s life is the highest life, and the law of this life is the highest law—cf. Prov. 30:19a; Isa. 40:30-31.
- Prov 30:19a The way of an eagle in the sky, / The way of a serpent upon a rock, ...
- Isa 40:30 Although youths will faint and become weary, / And young men will collapse exhausted;
- Isa 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not faint; / They will walk and will not become weary.
- D. Romans 8, the subject of which is the law of the Spirit of life (v. 2), may be considered the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, we are in the center of the universe:
- Rom 8 be omitted.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
1. God is in us now as a law that operates automatically, spontaneously, and unconsciously to free us from the law of sin and of death; this is one of the biggest discoveries, even recoveries, in God’s economy—7:18-23; 8:2.
- Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

- Rom 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
Rom 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.
Rom 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.
Rom 7:22 For I delight in the law of God according to the inner man,
Rom 7:23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.
Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
2. We enjoy the dispensing of life into our being for the accomplishment of God's economy by the working of the law of the Spirit of life—Jer. 31:33; Heb. 8:10; Rom. 8:2-3, 10, 6, 11.
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.
Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
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,
Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
3. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.
Rom 8, 12 be omitted.
Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
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;
Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
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.
Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- E. By imparting His divine life into us, God puts the highest law (singular—Jer. 31:33) of this highest life into our spirit, whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws (plural—Heb. 8:10):
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.

- Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.
1. The spreading of this law in us is the imparting (Rom. 8:10, 6), and the imparting is the inscribing (2 Cor. 3:3); while the Lord is spreading, imparting, and inscribing, He reduces the old element of Adam from us and adds into us the new element of Christ, accomplishing metabolically the transformation of life for us—v. 18.
 - Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
 - Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
 - 2 Cor 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
 - 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.
 2. By the working, the spreading, of the law of life within us, God makes us the same as He is in life, nature, and expression; we are conformed to the image of the firstborn Son of God by the working of the law of life—Rom. 8:2, 29.
 - Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
 - 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;
- F. While we remain in touch with the Lord, staying in contact with Him, the law of life, the law of the Spirit of life, works automatically, spontaneously, and effortlessly—Phil. 2:12-13; Rom. 8:2, 4, 6, 13-16, 23; 1 Thes. 5:16-18:
- Phil 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;
 - Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
 - Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
 - 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.
 - Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
 - Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
 - Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
 - Rom 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
 - Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
 - Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
 - 1 Thes 5:16 Always rejoice,
 - 1 Thes 5:17 Unceasingly pray,
 - 1 Thes 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.
1. We must cease from our own struggling and striving—Gal. 2:20a; cf. Rom. 7:15-20:
 - Gal 2:20a I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; ...
 - Rom 7:15 For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.
 - Rom 7:16 But if what I do not will, this I do, I agree with the law that it is good.
 - Rom 7:17 Now then it is no longer I that work it out, but sin that dwells in me.
 - Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

- Rom 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
 Rom 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.
- a. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive at Romans 8.
 Rom 7, 8 be omitted.
 - b. Paul willed again and again, but the result was only repeated failure; the best that a man can do is to make resolutions—7:18.
 Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.
 - c. When sin is dormant within us, it is merely sin, but when it is aroused in us by our willing to do the good, it becomes “the evil”—v. 21.
 Rom 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.
 - d. Instead of willing, we should set our mind on the spirit and walk according to the spirit—8:6, 4; Phil. 2:13.
 Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
 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.
 Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
2. We must cooperate with the indwelling, installed, automatic, and inner operating God as the law of the Spirit of life by prayer and by having a spirit of dependence, calling upon the Lord and pray-reading His Word in order to maintain our fellowship with Him—Rom. 10:12-13; 1 Thes. 5:17; Eph. 6:17-18:
 Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
 Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."
 1 Thes 5:17 Unceasingly pray,
 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,
- a. The secret of experiencing Christ as the law of life is to be in Him, the One who empowers us to do all things, and the secret of being in Him is to be in our spirit—Phil. 4:13, 23.
 Phil 4:13 I am able to do all things in Him who empowers me.
 Phil 4:23 The grace of the Lord Jesus Christ be with your spirit.
 - b. In order to live in our spirit, we must take time to behold the Lord, praying to fellowship with Jesus to bathe in His countenance, to be saturated with His beauty, and to radiate His excellence—2 Cor. 3:16, 18; cf. Matt. 14:23.
 2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.
 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.
 Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.
- G. The function of the law of life requires the growth in life, for the law of life functions only as it grows—Mark 4:3, 14, 26-29:
 Mark 4:3 Listen! Behold, the sower went out to sow.
 Mark 4:14 The sower sows the word.
 Mark 4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth,
 Mark 4:27 And sleeps and rises night and day, and the seed sprouts and lengthens-how, he does not know.

Mark 4:28 The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear.
Mark 4:29 But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

1. Christ's intercession on the throne motivates the life seed that He sowed into us at the time of resurrection—Heb. 7:25; Rom. 8:34.
 - Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
 - Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
2. The firstborn Son is interceding for us so that the life He has sown into our spirit may be motivated to grow, develop, and saturate all our inward parts, until we are completely permeated with His glorified and uplifted being.
3. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God so that we may become His corporate expression; the law of life does not regulate us from doing wrong; it regulates the shape of life—vv. 2, 29:
 - Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
 - 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;
 - a. The indwelling prototype, the firstborn Son of God, automatically works in us as the law of life to conform us to His image, to “sonize” us; the Lord is working desperately to make every one of us the same as the firstborn Son.
 - b. God's way to mass reproduce this prototype is to work His living prototype, the firstborn Son, into our entire being; if we cooperate with and open up to this wonderful prototype, He will spread outward from our spirit into our soul.
 - c. The firstborn Son is the prototype, the standard model, for the mass reproduction of the many sons of God, who are His many brothers to constitute His Body as the new man for the corporate reproduction and expression of the standard model, the firstborn Son of God—v. 29.
 - 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;
4. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of life functions in the positive sense of shaping us, that is, conforming us to the image of Christ; through the function of the law of life, we all will become the mature sons of God, and God will have His universal, corporate expression.

IV. “I will be God to them, and they will be a people to Me”—Heb. 8:10; Jer. 31:33b:

Jer 31:33b ... and I will be their God, and they will be My people.

A. For God to be our God means that He is our inheritance—Eph. 1:14:

Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

1. God created man as a vessel to contain Him (Gen. 1:26-27; Rom. 9:23-24); therefore, God is man's possession, just as the content of a vessel is its possession.
 - 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 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.

- Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,
- Rom 9:24 Even us, whom He has also called, not only from among the Jews but also from among the Gentiles?
2. God is not only our inheritance but also the portion of our cup (Psa. 16:5) for our enjoyment; to be saved is to come back to God and enjoy Him anew as our possession, as signified by a man's returning to his possession in the jubilee (Lev. 25:10; Luke 4:18-19; 15:17-24; Acts 26:18; Col. 1:12).
- Psa 16:5 Jehovah is the portion of my inheritance and of my cup; / You maintain my lot.
- Lev 25:10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.
- Luke 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,
- Luke 4:19 To proclaim the acceptable year of the Lord, the year of jubilee."
- Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!
- Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.
- Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.
- Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.
- Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.
- Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.
- Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,
- Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.
- Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
3. God gives us the Spirit not only as a guarantee of our inheritance but also as a foretaste of what we will inherit of God (2 Cor. 1:22); the Spirit's pledging adds more of God into us little by little until we enter into eternity and have God as our full enjoyment.
- 2 Cor 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.
- B. For us to be God's people means that we are His inheritance—Eph. 1:11, 14, 18; 3:21:
- Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.
- Eph 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,
- Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
1. We not only inherit God as our inheritance (1:14) for our enjoyment but also become God's inheritance (v. 11) for His enjoyment.
- Eph 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

- Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
2. It is by having God wrought into us that we are being constituted into God's inheritance; this is transformation, and it is also subjective sanctification.
 3. God put His Holy Spirit into us as a seal (v. 13) to mark us out, indicating that we belong to God; this seal is living, and it works within us to permeate and transform us with God's divine element until the redemption of our body.
- Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,
4. Consummately, the mutual inheritance of God and man becomes God's inheritance in the saints for eternity (v. 18); this will be His eternal expression to the uttermost universally and eternally (Rev. 21:11).
- Eph 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

V. "They shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them"—Heb. 8:11; Jer. 31:34a:

- Jer 31:34a 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, ...
- A. The function of life enables us to know God in the inward way of life; we can know God subjectively from within by the sense of life, which is the feeling, the consciousness, of the divine life within us—Rom. 8:6; Eph. 4:18-19; Phil. 3:10a:

Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

Eph 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

Phil 3:10a To know Him and the power of His resurrection and the fellowship of His sufferings, ...

 1. The sense of life comes from the divine life (Eph. 4:18), the law of life (Rom. 8:2; Heb. 8:10), and the anointing of the Spirit (1 John 2:27).

Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.
 2. The sense of life on the negative side is the feeling of death, and on the positive side it is the feeling of life and peace—Rom. 8:6; Isa. 26:3.

Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Isa 26:3 You will keep the steadfast of mind / In perfect peace / Because he trusts in You.

3. We should live according to the sense of life in the principle of life, not according to the principle of right and wrong, the principle of death.
 4. This is to live according to the principle of the tree of life, not according to the principle of the tree of the knowledge of good and evil—Gen. 2:9.
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.
 5. The sense of life makes us know whether we are living in the natural life or in the divine life and whether we are living in the flesh or in the spirit.
- B. “In order to serve God and work for Him, a Christian must learn to stay away from the tree of the knowledge of good and evil... Only those who touch the tree of life will see their life and work remaining in the New Jerusalem” (*Messages Given during the Resumption of Watchman Nee’s Ministry*, vol. 1, pp. 94-95).

VI. Ultimately, our enjoyment of the indwelling Spirit as the automatic law of the divine life, the law of the Spirit of life, is in the Body of Christ and for the Body of Christ with the goal of making us God in life, nature, and expression but not in the Godhead to accomplish the goal of His eternal economy—the New Jerusalem—Rom. 8:2, 28-29; 12:1-2; 11:36; 16:27; Phil. 1:19; cf. Gal. 4:26-28, 31.

- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
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;
Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
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.
Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.
Rom 16:27 To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen.
Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
Gal 4:26 But the Jerusalem above is free, which is our mother;
Gal 4:27 For it is written, "Rejoice, barren one who does not bear; break forth and shout, you who are not travailing, because many are the children of her who is desolate rather than of her who has her husband."
Gal 4:28 But you, brothers, in the way Isaac was, are children of promise.
Gal 4:31 So then, brothers, we are not children of the maidservant but of the free woman.