

Crystallization-Study of Jeremiah and Lamentations

#7 Knowing Jehovah, the Eternal God, in His Lovingkindness, Compassions, and Faithfulness

(10/19-25)

OL Summary:

I. Jeremiah often addressed God as Jehovah of hosts: **A.** “Jehovah is the true God; / He is the living God and the eternal King” (Jer. 10:10a): 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: I Am denotes the One whose being depends on nothing apart from Himself. /Jehovah is the only One who is, and we must believe that He is. /As the I Am, Jehovah is the all-inclusive One, the reality of every positive thing and of whatever His people need. /Apart from Jehovah, all else is nothing; He is the only One who is, the only One who has the reality of being. **B.** “O Jehovah of hosts, who judges righteously, / Who tests the inward parts and the heart” (Jer. 11:20): 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. /As the incarnated, crucified, and resurrected Christ, the King of glory is coming to possess the earth and take it as His kingdom. /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. /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. /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.

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. **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: 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. /Abraham “called on the name of Jehovah, the Eternal God”. /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.” /The divine title El Olam implies eternal life. /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: God’s throne has no beginning or end; His throne exists from generation to generation. /Jeremiah’s word about God’s eternal being and His throne is a strong

sign that in writing Lamentations Jeremiah touched God’s economy. /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.

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): Psalm 103 speaks of God’s history in His lovingkindness and compassions in His forgiving of sins, healing, redeeming, and caring for His people. /The psalmist said to Jehovah, “In the abundance of Your lovingkindness / I will come into Your house” (Psa. 5:7). /Considering Jehovah’s lovingkindness in the midst of His temple indicates that we touch His lovingkindness in the church. **B.** The people of Israel had failed, but God’s compassions preserved the remnant of Israel for the carrying out of His economy. /Compassion refers to God’s inward affection originating in His loving essence. /Christ came to the earth because of the merciful compassions of God. /Verse 23a indicates that Jeremiah contacted the Lord as the compassionate One every morning. **C.** Jeremiah said to Jehovah, “Great is Your faithfulness”: God’s compassions do not fail, because He is the faithful One. /God is faithful to His own word; He cannot deny Himself; He cannot deny His nature and His being. /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. /The faithful God who has called us will also sanctify us wholly and preserve our entire being complete.

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: On the one hand, Jeremiah realized that God is a God of lovingkindness, that He is compassionate, and that His word is faithful. /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. /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. **B.** “Jehovah is good to those who wait on Him, / To the soul that seeks Him” (Lam. 3:25): Although God is true, living, compassionate, and faithful, in order to test His people, He often delays in fulfilling His word. /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. /We need to learn the lesson of waiting on the Lord. /Today is not the time of the ultimate consummation; therefore, we need to wait on the Lord. /“You will seek Me and find Me if you search for Me with all your heart” (Jer. 29:13). /“Call unto Me, and I will answer you and tell you great and hidden things, which you do not know” (Jer. 33:3).

CPI: The title "I Am" denotes the One whose being depends on nothing apart from Himself.

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. **OL1:** "Jehovah is the true God; / He is the living God and the eternal King" (Jer. 10:10a).

OL2: "O Jehovah of hosts, who judges righteously, / Who tests the inward parts and the heart" (Jer. 11:20).

The words I Am are not a complete sentence, but function in Exodus 3:14 as a name, even a unique name,...[which] is actually the verb to be. Only God qualifies to have this verb applied to His being, for only He is self-existent. You and I must realize that we are not self-existent.

As I Am, God is everything we need. To the words I Am we can add whatever we may need. Are you tired? The I Am is your rest. Are you hungry? He is your food. Are you dying? He is life. In the New Testament the Lord uses many things to describe Himself: "I am the true vine" (John 15:1), "I am the bread of life" (John 6:35), "I am the light" (John 8:12). As I Am, God is everything—heaven, earth, air, water, trees, birds, cattle. This is not pantheism, the religious belief that identifies God with the material universe. I do not say that everything is God, but I do declare that God is the reality of every positive thing. This implies that God must be you, even the reality of your very being. We can say to Him, "Lord, You are me." If the Lord is not us, then we are nothing, and we have no reality.

Because we must wait for His coming with long endurance, we have a tendency to drop our heads in discouragement. This is why the psalmist says, "Lift up your heads" [Psa. 24:9]. If we expected someone dear to us to come and he does not come, we would drop our heads. But if we received a phone call from him, telling us that he is coming, we would lift up our heads; that is, we would be encouraged to expect his coming.

24:9 says, "Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in." Verse 7 says, "Be lifted up," but verse 9 says, "Lift up." To be lifted up means that we are still weak, needing someone to move us. But to lift up means we have become stronger. We can act to lift up ourselves. The King of glory, whom we welcome, is Jehovah of hosts. Hosts means armies. He is Jehovah of the armies. Jehovah is the incarnated, crucified, and resurrected Triune God. He is the One in His resurrection coming back to possess the entire earth, to take it as His kingdom.

Application to Business person/Graduate students

When God was asked by Moses what His name was, He replied, "I am". The divine title "I AM" means God is the self-existing and ever-existing God; the One whose being depends on nothing apart from Himself. This also indicates that Apart from God, all else is nothing. God is your **1** Encouragement, **2** Compassion, **3** Joy, **4** Peace, **5** Rest, **6** Kindness, **7** Goodness, **8** Faithfulness,

9 Endurance, **10** Self-control, **11** Wisdom, **12** Purity, **13** Truth, **14** Righteousness, **15** Bravery, **16** Boldness, **17** Building, **18** Faith, **19** Hope, **20** Love etc. actual virtues of human nature and your **1** Open-mind, **2** Bird's eye-view, **3** Crucial points, **4** The ultimate goal, **5** Proactive thinking, **6** Strategic thinking, **7** Collaboration, **8** Sense of urgency, **9** The ability to respond to sudden changes, **10** Synergistic effect, **11** Leverage (Actual ability to harness the power of leverage) **12** Breakthrough ability, **13** Insight ability, **14** Alignment, **15** Mental Strength, **16** Communication skills, **17** The ability to engage others, **18** Alignment, **19** executive power, **20** Grit etc. the reality of abilities. You and I are not the reality of them, but God Himself is the reality and 'to be' of all the abilities and virtues that you need. These abilities mentioned above are the abilities required for a business person to be successful that psychology and other sciences have presented.

The name Jesus is a shortened form of Jehovah Savior. Jesus Christ is that God became a man and died in the place of sinners on the cross to save sinners, and after three days He rose again and became the Life-giving Spirit, and then He ascended into heaven, was exalted far above all names, and was made the Head over all things. The head, Christ, was given to the church. The word is a faithful, and it is totally worthy of acceptance. You, the believer, take Paul as your example and preach Jesus Christ as the gospel. The secret to experiencing the One "I AM" as the actuality of all the faculties and all the virtues you need to be is to believe in the Lord Jesus and to proclaim Him as the gospel.

1 Tim.1:15 a Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost. **16** But because of this I was shown a 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. FN[came]: Christ came into the world by incarnation to be our Savior. He was God incarnated to be a man that He might save us through His death and resurrection in His human body. In a local church this should be constantly announced as the glad tidings.

FN[eterna]: The uncreated life of God, the ultimate gift and topmost blessing given by God to those who believe on Christ.

Prayer: "Oh Lord Jesus, the name of the Lord is 'I am'. I call upon the name of the Lord to experience You as the reality of all the virtues and abilities I need. Jesus, Jehovah Savior, supplies me with the actuality of all the abilities I need for my business life. I will wait on the Lord, lift up my face, and experience Christ, express Christ and proclaim Christ in my business life and my church life. Please strengthen my life of waiting on the Lord. Amen!

CP2: Being strengthened by seeing God's eternal being and unchanging government, walk faithfully the God ordained way of gospel and shepherding

OL1: "You, O Jehovah, abide forever; / Your throne is from generation to generation"—Lam. 5:19. In verse 19 Jeremiah, changing his position and angle from himself to God, refers to God's eternal being and unchanging government. 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. The phrase 'You, O Jehovah, abide forever' indicates that God is eternal and that there is no change in Him. God remains immutable, not subject to any change due to any kind of environments and circumstances. *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 (Psa. 90:2).* 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.

The phrase *Your throne is from generation to generation* refers to God's eternal and unchanging government. Jeremiah's word about God's eternal being and His throne is a strong sign that in writing Lamentations Jeremiah touched God's economy. He came out of his human feelings, touched God's person and God's throne, and entered into God's divinity. 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.

OL2: "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. Jehovah appeared to Jeremiah, saying, "I have drawn you with lovingkindness". Jehovah's lovingkindness is precious, everlasting, and higher than the heavens and leads to Christ as the cornerstone for God's building. The psalmist said to Jehovah, "In the abundance of Your lovingkindness / I will come into Your house". Anyone who had the privilege of entering into the temple on Mount Zion had to be under God's lovingkindness. Actually, to enter into the temple in itself was an enjoyment of the abundance of God's lovingkindness. Considering Jehovah's lovingkindness in the midst of His temple indicates that we touch His lovingkindness in the church. The people of Israel had failed, but God's compassions preserved the remnant of Israel for the carrying out of His economy. Compassion is deeper, finer, and richer than mercy. Verse 23a indicates that Jeremiah contacted the Lord as the compassionate One every morning. It was through his contact with the Lord that he received the word regarding God's lovingkindness, compassions, and faithfulness. Jeremiah said to Jehovah, "Great is Your faithfulness". God is faithful to His own word; He cannot deny Himself; He cannot deny His nature and His being. 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.

Application to the serving one

Jeremiah, changing his position and angle from himself to God, considered God's eternal being and unchanging government.

Jeremiah is our pattern. Your environment may change, but God's being and government are unchanging. When you consider this thing, your church life and service will be strengthened.

For example, because it is not easy to preach the gospel in Japan, you may be discouraged and try to take an easy way because it is difficult to walk God ordained way, the way of preaching the gospel and shepherding. *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, FN "ancient paths":* The ancient paths were the right paths, which their forefathers had taken. To take the bypaths is to go downward; to take the ancient paths, a way that is cast up, is to go upward.

Please remember that God's eternal economy is related to eternal God and the government of the eternal God. The situation of your environment changes but God's eternal economy will not change. If you do not take the way of gospel and shepherding, still God's economy is unchanging. He has determined His eternal economy among divine Trinity in the eternal past without consulting anyone. *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, 10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,*

The church age now is the age of grace. Many times God will not force people. God is waiting for people willingly take God's mercy and grace and renew their consecrations and walk the way of God's eternal economy. This way of preaching the gospel and shepherding is not the downward way but the upward way, so it looks hard. But because you have God's sufficient grace, you can enjoy grace and walk the way of overcomers with joy. Do not be weak to take a bypaths.

Please practice God's ordained way every week by coordinating with the saints according to the schedule of gospel and shepherding of each district in the church. Let us preach the gospel of the kingdom to the whole inhabited earth at the end of this age. Even in Japan as the dead end of the far east, we need to preach the gospel to all the inhabitants. Overcomers are not those who do not fail, but they apply the blood of Jesus His Son as soon as they notice their failure, and get back to the fellowship of life, keep the Lord's word with brothers and sisters and do not deny the name of the Lord. *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. _ Prayer:* "Lord Jesus, as Jeremiah, I turn from myself to God and consider God's eternal being and unchanging government. Let me not become weak and take the bypaths because it's not easy to preach the gospel in Japan. Let me take Your fresh mercy every morning and take the God ordained way of gospel and shepherding. The overcomers are not those who do not fail but the ones who apply the blood of the Son as soon as they notice failure and keep Lord's word and do not deny the Lord's name".

CP3: Put hope in the Lord, wait on Him, call upon His name, and live under God's dispensation

OL1: "Jehovah is my portion, says my soul; / Therefore I hope in Him" (Lam. 3:24). **OL2:** "Jehovah is good to those who wait on Him, / To the soul that seeks Him" (v. 25).

In Jeremiah's time, the situation of the people of Israel was not good. It did not seem that God was so loving, kind, compassionate, and faithful....Like Jeremiah, we need to realize that God is still our portion and that we should hope in Him, wait on Him, and call upon His name. However, even though we do these things, we should not expect the situation to change immediately.

In Jeremiah's case, the waiting on the Lord has been quite long. The fulfillment of his prophecies concerning the age of restoration has still not come. On the contrary, the situation of Israel today does not seem to be a confirmation of these prophecies. This indicates that we need to learn the lesson of waiting on the Lord. Today is not the time of the ultimate consummation; therefore, we must wait on the Lord.

To wait on the Lord is very crucial. God is our portion; He is full of lovingkindness and compassion; and He is absolutely faithful. Now we need to hope in Him, wait on Him, and call upon Him....A certain Bible teacher pointed out that God acted quickly in saving us, but in many other things He does not act quickly. For example, we know that the Lord answers prayer. We may pray to Him about a particular matter, but He may wait for several months before He answers our prayer. This helps us to realize that our God is true, living, compassionate, and faithful, yet He often does not do things as quickly as we expect. The reason God delays is that He intends to test us. He will test us to such an extent that we will lose our hope and feel that we are utterly finished. When we feel that the situation is hopeless, that is often the time when God will come in. This is our experience under God's dispensing.

In Lamentations 3, Jeremiah said, "I called upon Your name, O Jehovah" (v. 55a). In the Lord's recovery we have learned to call upon the name of the Lord Jesus. However, many New Testament believers do not know about calling upon the name of the Lord and do not practice it.

I appreciate the three matters we have emphasized in this message: (1) to have our hope in the Lord, (2) to wait on Him, and (3) to call upon His name. If we practice these things, we will be under God's dispensing in a practical way. When the situation around us seems to be hopeless, we need to realize that our God can never be defeated. ...We should believe all that the Bible says. In addition, we need to realize that God is the portion of His people, and we need to put our hope and our trust in Him.

Application: Newcomers and Youth/College students

Newcomers and young people should do the following three things to enjoy "Jehovah is my portion."

1 Have hope in the Lord: You can easily get discouraged in an undesirable environment. In Jeremiah's age, the situation was so bad that at first

glance there was no hope at all. Jeremiah remembered God's mercy and lovingkindness and have hope in 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, 2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart; Eph. 2:12 That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.

Christ, who dwells in you, is the hope of glory. Because you have Christ, the hope, you can have hope in the Lord.

For example, you are discouraged because you do not improve your school grades. And you are disappointed with your inability. But remember, "There is no hope without Christ, but there is true hope because we have the indwelling Christ." Fellowship and pray with the Lord and brothers and sisters. The more we look up at the inner Lord and fellowship with Him, the more we touch the Lord, who is the hope, and we gradually will be filled with the hope. Work on your studies with hope in the Lord.

2 Waiting on the Lord: Improving your grades in the Lord has something to do with the growth of your inner life. Therefore, it does not happen immediately, but little by little, so you have to wait patiently. Waiting on the Lord reduces the outside feeling of unbelief and increases the feeling of faith of the inner man. When you are waiting on the Lord, you should search for Him and call Him.

Jer. 29:13 And you will seek Me and find Me if you search for Me with all your heart; 33:3 Call unto Me, and I will answer you and tell you great and hidden things, which you do not know.

3 Calling upon the Lord's name: Anyone who puts hope in the Lord and waits on Him always calls upon His name.

Rom. 10:9 That if you confess with your mouth Jesus as Lord and believe in your heart that God has raised Him from the dead, you will be saved; 10 For with the heart there is believing unto righteousness, and with the mouth there is confession unto salvation. 11 For the Scripture says, "Everyone who believes on Him shall not be put to shame." 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; 13 For "whoever calls upon the name of the Lord shall be saved."

Prayer: "Oh Lord Jesus, the Lord is our portion. To enjoy God as our portion, I need to (1) put hope in You, (2) wait on You, (3) call upon Your name. If I put hope in God, I will not be disappointed, even if my current situation seems hopeless. Since the indwelling Christ is the hope of glory, I will fellowship and pray with the Lord and brothers and sisters, wait on with patience and study. Oh Lord Jesus, bless my studies in the Lord."