

CRYSTALLIZATION-STUDY OF JEREMIAH AND LAMENTATIONS, Week 7

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

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

Jeremiah 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 .
Jeremiah 10:10a	But Jehovah is the true God ; / He is the living God and the eternal King
Jeremiah 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.
Jeremiah 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.
Lamentations 3:22	It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;
Lamentations 3:23	They are new every morning ; / Great is Your faithfulness .
Lamentations 3:24	Jehovah is my portion , says my soul; / Therefore I hope in Him .
Lamentations 3:25	Jehovah is good to those who wait on Him , / To the soul that seeks Him .
Lamentations 5:19	You, O Jehovah, abide forever ; / Your throne is from generation to generation .

In order to know God, we need **truth and life**, and we need them in that order. **Truth** is the **shining**, the **expression**, of the divine light. If we want truth, we need to do more than simply read verses. We need light to shine on the verses. The **shining of light** will cause the objective words to become truth, reality, to us. Therefore, **truth is the shining of light**. The content of truth is **life**. Life and truth are distinct but not separate. According to John 14:6, the Lord Jesus Christ, the Son of God, is both life and truth, reality.

A unique characteristic of the ministry of the age, under which we are being supplied, is that **truth and life go together**. If we merely read the Scriptures, the footnotes in the Recovery Version, the message outlines, and the ministry publications without the shining of light, **we are receiving only knowledge**. We may define truth as mere facts and thereby claim that we know the truth. However, truth according to the Bible is the Triune God in His word as a divine reality. Thus, whenever we are reading the Word or studying the ministry, we need to be **inwardly seeking, praying, and opening** the more what we read becomes truth to us. The function of truth is to **impart life**, which is the content of truth. Having God as life is an indicator that we know God according to truth. (*Excerpt from The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 140-141*)

Day 1

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:

- 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:
 - a. Jehovah is the **self-existing and ever-existing God**; this One exists eternally, having neither beginning nor ending—Exo. 3:14.
 - b. I Am denotes the One whose being depends on nothing apart from Himself—John 8:24, 28, 58.
 2. Jehovah is the only **One who is**, and we must believe that **He is**—Heb. 11:6.
 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.
 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.

Jeremiah knew God as Jehovah of hosts, the **Lord of all the armies**. We are blessed to be under the New Testament revelation. According to Luke 2, we know that when the Savior was born, Christ the Lord, the King, the One who would be the Victor, came through incarnation. The Lord of hosts was incarnated, lived on this earth, died, resurrected, and ascended. We hope that in our lifetime, His parousia will begin, and He will descend in a secret way until the end of the great tribulation, the last three and a half years of this age. Then at the consummation of the age, the Lord will descend with His bridal army. The **Lord of hosts will be manifested**, and He will deal with the enemy's army and abolish human government. His kingdom will be manifested. The **King of glory is the Lord of hosts**. Surely, we want to be trained by Him as an aspect of the preparation of the bride to be part of His army. **We need to reach the minimum spiritual age and be trained, equipped, and led** in battle by more experienced warriors under the Commander in Chief. This will be one aspect of our readiness. (*Excerpt from The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 144*)

Day 2

- B. "O Jehovah of hosts, who judges righteously, / Who tests the inward parts and the heart"—Jer. 11:20:
 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.
 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.

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.
 - 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.
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.

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. **Jehovah is the self-existing and ever-existing God**; this One exists eternally, having neither beginning nor ending. This is a most challenging statement for the natural human mind. Our mind in its structure is very much limited by space and time and by causality, the notion that everything must have a cause. For instance, we did not exist ninety years ago, yet some process caused us to be here. The whole universe has a cause. However, God Himself has no cause; **He is self-existing and ever-existing**. He exists eternally, having neither beginning nor ending. Sooner or later, depending on our psychological makeup and the way our mind works in seeking to know God, we will ponder how God can exist without being caused. Then an answer comes: “I am who I am. I will not try to explain to you. You could not understand it anyway. I Am.” The unique requirement of everyone on the earth is to know God as the I Am. According to Hebrews 11:6, **we must believe that God is**. (Excerpt from *The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 141*)

Day 3

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—v. 19:
 1. God remains **immutable**, not subject to any change due to any kind of environments and circumstances—Psa. 90:2; Rom. 16:25-26.
 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:
 - 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.
 - 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:
 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.

In verse 19 Jeremiah, changing his position and angle from himself to God, refers to **God’s eternal being and unchanging government**. I appreciate this because we all will have experiences like this. When we are not in an exceedingly sorrowful or heartbreaking situation that is full of pain and loss, it is easy to say, “The heavens rule. The eternal God is on His throne.” However, when we, as human beings full of feelings, are **immersed in deep sorrow, pain, and grief, we may be unable to understand what is going on**. Then at a certain point, we may experience a little breakthrough. We realize that God is still God, that He is the eternal and unchanging God, and that His throne is from eternity to eternity. Although we still do not understand what is happening, we realize that **God is unchanging**, and we are able to vindicate God and His righteousness, perhaps with tears. We may not understand our own situation or the situation of the church, but we are nevertheless assured that **He is the eternal God, that His throne is everlasting, and that His throne rules over everything despite what we see outwardly**. (Excerpt from *The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 146*)

Day 4 & Day 5

II. “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:
 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.
 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.

3. The psalmist said to Jehovah, "In the abundance of Your lovingkindness / I will come into Your house"—5:7:
 4. Psalm 101 unveils how Christ will reign over the earth with [lovingkindness and justice](#).
- 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:
1. **Compassion** is [deeper, finer, and richer than mercy](#)—Rom. 9:15; Psa. 103:8.
 2. Compassion refers to God's inward affection originating in His [loving essence](#)—2 Cor. 1:3; James 5:11; Luke 6:36.
 3. Christ came to the earth because of the merciful compassions of God—1:78.
 4. Jehovah's compassions "are new every morning"—Lam. 3:23:
 - a. Verse 23a indicates that Jeremiah contacted the [Lord as the compassionate One every morning](#).
 - 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.
 2. [God is faithful to His own word](#); He cannot deny Himself; He cannot deny His nature and His being—2 Tim. 2:13.
 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.
 4. The faithful God who has called us will also [sanctify](#) us wholly and [preserve](#) our entire being complete—1 Thes. 5:23-24.

Lamentations 3:22-23 says, "*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.*" The Hebrew word for lovingkindness is *chesed*, which is difficult to translate because it is very rich in meaning. In the Life-study of Isaiah Brother Lee presents the basic meaning: "**Lovingkindness** means [tender affection](#)" (p. 284). God's lovingkindness, His tender affection, includes His [mercy, love, care, and kindness](#). Romans 2:4 says, "*Do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?*" We may have had the experience of knowing that we deserved a severe dealing for what we had done, but instead, we received His kindness, which melted our heart. (Excerpt from *The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 150*)

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:
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:
 - 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.
 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:
 - a. In God's sanctuary the psalmist was instructed to take [only God Himself as his portion](#), not anything other than God—v. 26.
 - 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.

Day 6

- 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.
 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:
 - a. We need to learn the lesson of waiting on the Lord—30:18.
 - b. Today is not the time of the ultimate consummation; therefore, [we need to wait on the Lord](#)—64:4.
 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.

Jeremiah 33:3 says, "*Call unto Me, and I will answer you and tell you great and hidden things, which you do not know.*" Let us all receive grace to [wait on Him](#). As we are waiting, let us [seek Him](#), [search for Him](#), and [call upon Him](#). In so doing, we will find Him, and He will answer our calling and show us things we do not know. We have much ahead of us. We can experience His new compassions every morning. Our God is eternal, and His throne is eternal. He comes to us with lovingkindness, faithfulness, and compassions. [He gives us the grace as He arranges our whole life to wait on Him, to seek Him, to call on Him, and to gain Him](#). What a wonderful God He is! We praise Him, thank Him, worship Him, serve Him, and enjoy Him. (Excerpt from *The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 150*)