

CRYSTALLIZATION-STUDY OF JEREMIAH AND LAMENTATIONS , Week 10

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

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

Jeremiah 25:11	And this whole land will become a desolation and a waste, and these nations will serve the king of Babylon seventy years .
Jeremiah 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 .
Jeremiah 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.
Jeremiah 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 .
Jeremiah 30:1	The word which came to Jeremiah from Jehovah, saying,
Jeremiah 30:2	Thus speaks Jehovah the God of Israel, saying, Write in a book all the words which I have spoken to you.
Jeremiah 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.
Jeremiah 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.
Jeremiah 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.
Jeremiah 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.
Jeremiah 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.
Jeremiah 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.
Jeremiah 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.
Jeremiah 31:1	At that time, declares Jehovah, I will be the God of all the families of Israel, and they will be My people.
Jeremiah 31:2	Thus says Jehovah, The people who survived the sword / Found favor in the wilderness
Jeremiah 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 .
Jeremiah 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.
Jeremiah 31:5	Again you will plant vineyards / On the mountains of Samaria; / The planters will plant / And will partake of the fruit.
Jeremiah 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.
Jeremiah 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.
Jeremiah 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.
Jeremiah 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.
Jeremiah 31:11	For Jehovah has ransomed Jacob / And redeemed him from the hand of one stronger than he.
Jeremiah 31:12	And they will come and sing in the height of Zion, / And they will flow forth to the goodness of Jehovah
Jeremiah 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.
Jeremiah 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.

The title of this message contains four words— **promise, prophecy, remnant, and recovery**. These four words are interrelated and concern the return of the children of Israel from captivity, particularly their captivity in Babylon. The children of Israel ended up as captives in Babylon because of their **failure**, their **apostasy**, in **turning away** from God as their source, **forsaking** Him as the fountain of living waters and **hewing out** cisterns for themselves. They sought other gods and therefore caused the wrath of Jehovah to come upon them.

One of the aspects of the curse here was the implication that the children of Israel would eventually be taken captive by another nation and exiled. The result would be that they would **lose possession of the good land**, the **temple**, and the **house of God** that they built and that the city of Jerusalem, the city of God, would be **destroyed**. This actually occurred when the Babylonian king, Nebuchadnezzar, besieged Jerusalem, burned down the city walls, destroyed the temple and the king's palaces, and pillaged the city, especially the temple of God with all its precious vessels. These vessels were then brought back to Babylon and placed in the temple of Nebuchadnezzar's idols. What a terrible defeat and failure! This was a complete loss of God's testimony on the earth. As a result of this defeat, the children of Israel were scattered to the four corners of the earth. Others had been captured earlier, with some being taken to Assyria and some to Egypt, but the majority of them became captives in Babylon. In this message we will see that the captivity and the return of the children of Israel in the Old Testament have great implications for us who are living in the New Testament age of the church, especially in these present days and times. (*Excerpt from The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 208-209*)

Day 1

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:

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

God **chose** the children of Israel and made them His people as a type of the church. The children of Israel, as the chosen people of God, are the greatest, collective type of the church. 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. The history of the church throughout the past two thousand years has been a history of the church being degraded and held in captivity. For this reason, when we speak of the genuine church today, we are speaking of the **recovered church**, the **remnant that has returned**, the small group of believers who have been recovered from degradation and who await Christ's return. (Excerpt from *The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 211*)

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:

- 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.

Jeremiah 29:14 says, "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." Jehovah punished His people in a time of wrath and anger, as required by His righteousness. Nevertheless, in verse 14 He said that He would turn their captivity and bring them back to the place from where He sent them into exile. Jehovah banished His people, but at the same time, **He was eager to bring them back to Himself and to the land that He had promised to their fathers**. (Excerpt from *The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 212-213*)

Day 2

- 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.

Day 3

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

- 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.
- 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.
- 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:
 - 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.

Just as God gave the people up to captivity, He would bring them back, not as captives but as triumphant warriors. According to 2 Chronicles 36, God's people returned to Jerusalem triumphantly. Cyrus, the king of Persia, proclaimed that they should return to Jerusalem and build a house for Jehovah in Jerusalem, which is in Judah. He decreed, "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 1:3). There are five "ups" involved in our **returning from captivity**. First, we must be **stirred up** in our spirit; second, we must **rise up** with our body; third, we must **go up** to Jerusalem; fourth, we must **bring up** our experiences of Christ; and fifth, we must **build up** the church as the Body of Christ. (Excerpt from *The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 215*)

Day 4

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:

- 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:
 - 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.
 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.
- 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:
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.
 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.
- 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:
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.
 - 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.
 - 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.
 - 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.
 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:
 - 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.
 - 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.

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. God's intention is not to revive and reform today's Christendom, which is degraded to such a level of corruption and evil that it is impossible to change and is beyond hope. Instead, He wants a **remnant to come out of her**, to pay the price to follow Him, to fulfill His original purpose for the church, and to be built up as the Body of Christ. This remnant is not the whole Body, but as long as the Lord can gain a small testimony of His Body through a remnant, He can come back.

In principle, **we who are in the Lord's recovery are this remnant**. This is not because we are better or greater than other Christians but simply because by His mercy we have seen the revelation and received the vision of His recovery and have returned to the **proper ground of oneness**. May we give ourselves to follow the Lord absolutely. May we consecrate ourselves to do nothing but build up His Body so that He can come again. May the Lord have mercy on all of us in His recovery. In these days many of us are praying intercessory prayers. My prayer is that more of us in the local churches across the earth would consecrate ourselves to be the remnant to build up His Body. Not even all the saints in the Lord's recovery will do this, but I pray that more saints in the Lord's recovery would be recovered to be the overcomers, those who have made a Nazarite vow, those who would turn this age to welcome the Lord back the second time. (*Excerpt from The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No. 6, page 218-219*)

Day 5 & Day 6

V. Jehovah said that He would bring **recovery** to the children of Israel—Jer. 30:17; 33:6:

- A. Jehovah promised to bring the city of Jerusalem **recovery and healing**—v. 6.
- 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.
- 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.

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:

- 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.
- 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.
- 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.
- 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:
 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.
 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.

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.
- 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:
 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:
 - 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.
 - 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.
 - 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.
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:
 - 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.
 - 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.

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. This is the reason that the Lord, at the end time, is working to have a recovery of the church. **This recovery will be a preparation and a base for Christ's coming again.**

If there were no recovery on the earth today, there would be no return from Babylon the Great, today's Christendom, to the proper church life, and consequently, there would be no way for Christ to carry out His second coming. **This thought should humble us and cause us to receive grace at the throne of God.** This thought should cause us to pray, "Lord, You have brought us back and returned us according to Your promise. You have included us as part of Your remnant. Today You are doing Your work of recovery in us. Lord, I give myself and consecrate myself to You so that You can work out such a recovery today, a recovery that prepares us to be a basis for Your coming again." May we **consecrate** ourselves to Him for the **recovery of Christ and the church**, the **recovery of the house and the city**, and the **recovery of His expression and kingdom** on the earth today. (Excerpt from *The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 222*)