

Meeting Schedule

Lord's Day

10:00 am – Lord's Table Meeting

11:00 am – Prophesying Meeting

Tuesday

7:30 pm – English-speaking prayer meetings at Districts 1 & 2

7:30 pm – Chinese-speaking prayer meeting at District 2

7:00 pm - Spanish-speaking prayer meeting in the homes

Friday

6:30 pm – English-speaking College Meetings

7:00 pm – Chinese-speaking Student Meetings

7:30 pm – Small Group Meetings

Saturday

8:00 pm – Young People's Meeting

7:30 pm – Small Group Meetings

Continue in the Ministry
and the Word

Holy Word for Morning Revival

Knowing and
Experiencing the All-
Inclusive, Extensive Christ
– Week 5

Ministry Publication Reading

Life-Study of Jeremiah &
Lamentations

Scripture Reading

Jeremiah 15-28

Announcements

❖ Fellowship Concerning the Church Meetings

- All meetings: the church will continue to meet remotely by videoconferencing or by phone.

❖ Monthly Brothers' Meeting

- Saturday, June 20
- 8:30 am via Zoom

❖ June 2020 Semiannual Training will be held by video training only.

- Registration Due Date: June 14, 2020
- Registration Fee of \$100 per trainee (non-refundable) can be sent through Zelle or Popmoney (security verification code: 602-370-5813) to the church's bank account using the following email address: register@churchinphoenix.org. Please indicate on the memo line "2020 Summer Training". Shared seating is not an option for this video training.
- Please register by clicking on the link provided in the email sent to the saints. Registration form contains two schedules: Schedule A (6/29 – 7/4) - simulated live training schedule for full-time only trainees. Schedule B (6/29 – 7/18) - simulated video training schedule for both full-time and part-time trainees.
- All training messages will be viewed individually by the registered trainees in their homes at the times designated on the schedules. Each registered trainee will receive individual login credentials to access the messages.
- Training outlines will be available in all languages to the registered trainees when they log in to view the messages at: <http://training.lsmwebcast.com>
- Group study sessions (to be assigned by the leading/responsible brothers) and testing will be a mandatory requirement for registered trainees and will be conducted online by videoconferencing.

❖ Offerings

- All offerings are to be carried out electronically.
- Monies can be sent through Zelle or Popmoney (security verification code: 602-370-5813) to the church's bank account using the following email address: offerings@churchinphoenix.org.

Persevere in Prayer

❖ Please refer to the church website for full detailed items of the prayer burdens: <http://www.churchinphoenix.org>

Riches from the Ministry

The book of Jeremiah has as its particular nature and standing God's tenderheartedness plus God's righteousness. Our God is a tenderhearted God, and He is absolutely righteous. He is full of compassion, sympathy, and tender care, yet He is righteous. As the righteous God, He cannot spare those who have sinned against Him; He has to judge them. He is such a God.

The subject of the book of Jeremiah is Christ being made the righteousness of Jehovah to God's elect as their center and circumference in God's dealings with Israel and the nations. No matter how stubborn, wicked, and corrupt Israel, God's elect, may be, God will eventually make Christ the righteousness of Jehovah to them. Today Israel does not have any righteousness, but when Christ becomes the righteousness of Jehovah to them, no one, including Satan, will be able to accuse them.

Furthermore, when Christ becomes righteousness to God's elect, He also becomes their center and circumference in God's dealing with them and with the nations. Jeremiah is a book concerning God's dealing first with Israel and then with the nations. The center and circumference of God's dealing is Christ. As God deals with Israel and the nations today, Christ is the center and circumference. For example, the recent changes in Europe and Russia are God's doing for Christ to be the centrality and universality. The book of Jeremiah is not concerned merely with God's tenderheartedness and righteousness and with His chastisement of stubborn, stiff-necked Israel. The intrinsic reality of this book is God's dealing with Israel and with the nations for Christ to be the center and circumference in everything.

The content of Jeremiah is God's carrying out of His economy through the chastisement of Israel, His elect, in love with His tender care, compassion, and sympathy, and His judgment upon the nations in righteousness to match His love, that Israel may manifest Christ, who is their divine righteousness (23:6; 33:16) as their centrality and universality, by their being made a new creation with the inner law of the divine life and the capacity of this life to know God (31:33-34).

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. Regarding this, God can be compared to a father who weeps as he disciplines his child because he loves the child. In this book Jeremiah wept on God's behalf; his weeping expressed God's feeling. We may say that God wept within Jeremiah's weeping, for in his weeping Jeremiah was one with God.

God carries out His economy not only by chastising Israel in love but also by judging the nations in righteousness. His righteousness matches His love. Actually, God's judgment upon the nations comes out of His love for them and results in His salvation of them in His love.

God chastises Israel in love and judges the nations in righteousness so that Israel may manifest Christ. Today the nation of Israel does not manifest Christ but remains in unbelief. But the day will come when every one of Israel, great and small, will manifest Christ, having Christ as their centrality (their being) and their universality (their expression). When Antichrist is about to destroy the entire people of Israel, Christ will come down from the heavens to deliver them from Antichrist. The Spirit of grace and supplications will be poured out upon them, they will look upon the One whom they have pierced, and they will wail over Him (Zech. 12:10-14). From that time onward the people of Israel will manifest Christ.

God will not only deliver Israel from Antichrist but will make them a new creation with the inner law of the divine life and the capacity of this life to know God (Jer. 31:33-34). This means that God will put Himself into them as the divine life. Within this life there are the inner law and the capacity to know God.

Jeremiah 23:6 and 33:16 both reveal that Christ, the Shoot, the descendant of David, will be made the righteousness of Jehovah to Israel. Then Israel will have Christ as the center and also as the expression. God will fulfill in them the promise of the new covenant to enter into them to be their life. By the capacity of this life, they will know God, serve God, and worship God. Today we, the believers in Christ, are partaking of this new covenant. At the time of Christ's second coming, Israel also will begin to partake of the new covenant.

The central thought of the book of Jeremiah is that the God of love, in His everlasting love, earnestly yearns that Israel, His beloved yet distracted elect, would turn to Him from the other gods, all of their idols (2:28; 11:13), that they may gain His incarnated Christ as the righteousness of Jehovah to them as their central being and universal expression. Thus, in spite of the fact that His degraded elect, according to their nature by birth, are wicked (12:1; 30:23), have a heart which is deceitful above all things (17:9), and cannot possibly be changed in any way, as the Cushite cannot change his skin or the leopard his spots (13:23), they may be redeemed from their fall by the redemption of Christ and be saved from their sinful nature, not only from their sin and wickedness, by the divine life of Christ with its divine capacity of the inner life, not with the outward law of dead letters, to be renewed (as indicated by the new covenant they have received of God) that God could be their God and that they could be God's people (31:31-33) to participate in the enjoyment of the riches of the Triune God. This participation of theirs in the riches of God will be in the millennium in the coming age of restoration and will ultimately consummate in the New Jerusalem in the new heaven and new earth for eternity.

Life-Study of Jeremiah, Message One, pp. 1-10