

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 6

Ministry Publication Reading

Life-Study of Jeremiah & Lamentations

Scripture Reading

Jeremiah 29-42

Announcements

❖ 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.
- Registration form at <https://tinyurl.com/cip2020S-training> 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 either corporately via Zoom session or individually in the homes of the registered trainees at the times designated on the schedules. Each registered trainee will receive individual login to access the messages. As to which way to conduct the video training, the decision will be made through the fellowship of the leading/responsible brothers.
- 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

❖ Intercessory Prayer in North America:

- On June 15, saints can sign up at <http://www.beseeking.org> to receive daily emails containing a prayer burden, along with crucial verses.

❖ Church Prayer Burdens: <http://www.churchinphoenix.org>

Riches from the Ministry

I am burdened that we would see God's economy in this book [Jeremiah]. We should not understand the Bible in a natural way but according to the divine revelation regarding God's economy.

The book of Jeremiah reveals that Christ is made the righteousness of Jehovah to God's elect (23:6; 33:16). Why is it necessary for Christ to be made God's righteousness to God's people?...Christ must be made the righteousness of Jehovah to God's elect people because...[it is] according to the revelation in the New Testament concerning God's economy.

God's economy is to make Christ everything, to make Christ the centrality and the universality, for the producing of God's increase, God's enlargement, which is the church. The increase, the enlargement, of God is the fullness of God for His expression. The consummation of this fullness will be the New Jerusalem. If we consider the New Jerusalem as it is described in Revelation 21 and 22, we will see that the New Jerusalem is God's eternal increase with Christ as the center and the circumference.

If we see this, we will know why it is necessary for Christ to be made the righteousness of Jehovah to God's people. According to the book of Jeremiah, Israel was wicked and provoked God's wrath, and because of this God came in to punish and chastise them. Actually, Israel's evil and wickedness prepared the way for Christ to come in to be their righteousness. If Israel had been righteous, how could Christ have become their righteousness? It would have been impossible. But according to Paul's thought, their unrighteousness and sinfulness provided the opportunity for Christ to come in and be made the righteousness of Jehovah to them. Therefore, the subject of Jeremiah is Christ being made the righteousness of Jehovah to God's elect as their center and circumference. Eventually, Israel will manifest Christ, who is their righteousness, as their centrality and universality. This manifestation will consummate in the New Jerusalem.

We have seen that the subject 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 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). Concerning this, I would like to ask the following question: In what way does God make Christ everything, the center and the circumference, to the people of Israel?

God's way to make Christ everything to His people involves righteousness, redemption, and the divine life. We have seen that Christ is made God's righteousness to us. Now we need to see that this requires redemption. Without redemption Christ cannot be made righteousness to us. Apart from redemption God cannot give us anything. The basis on which the divine life is given to us is the redemption of Christ.

Redemption is implied in Jeremiah's prophecy concerning the new covenant in 31:33 and 34. The last part of verse 34 says, "I will forgive their iniquity, and their sin I will remember no more." According to Ephesians 1:7, forgiveness is equal to redemption. This verse says, "In whom [Christ] we have redemption through His blood, the forgiveness of offenses."...God, in the new covenant, will forgive our iniquity. This is a matter of redemption.

God's way to make Christ everything to His elect is by the way of righteousness and by the way of redemption. It is also by the way of the divine life. The divine life is given on the basis of Christ's redemption through God's justification, which is based on His righteousness. Life implies the law of life with its ability and capacity. These three matters--righteousness, redemption, and life---are fully developed in the New Testament. Although the way in which God makes Christ everything to us is developed in the New Testament, it is already revealed intrinsically in the book of Jeremiah. This means that in Jeremiah we see something of the New Testament.

Apparently Jeremiah is a book concerned with Israel's sin and wickedness and with God's chastisement of Israel. Actually this is not the case. The book of Jeremiah, like the Bible as a whole, was not written for this purpose. The Bible, including the book of Jeremiah, was written for God's economy. It was written to show us that God wants to be increased, to be enlarged, in order to have a fullness for the expression of Himself... The basic element of the divine word in Jeremiah is not Israel's sin and God's chastisement; the basic element is God's economy. This is a crucial matter that we all need to see.

Finally, I would like to ask a third question: What is the ultimate consummation, the ultimate issue, of the revelation in the book of Jeremiah? The ultimate consummation of the divine revelation in this book is the New Jerusalem. We know this by the fact that the entire Bible consummates in the New Jerusalem.

The New Jerusalem is the consummation of God's new creation. In the book of Jeremiah, the new creation is indicated by the new covenant in chapter thirty-one. The new covenant produces something new, and this new thing is the new creation. God's new creation is His increase, His enlargement, becoming His fullness.

Eventually, according to the new covenant, Israel will be redeemed, saved, and renewed so that God will be their God and they will be God's people to participate in the enjoyment of the riches of the Triune God. This participation 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.