

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

The Will of God – Week 1

Ministry Publication Reading

Life-Study of Jeremiah & Lamentations

Scripture Reading

Jeremiah 43-52;
Lamentations 1-4

Announcements

- ❖ **The Holy Word for Morning Revival: The Will of God available for sale on Lord's Day, 6/21, at Two Locations**
 - District 1 at Michael & Helen Rhodes' front door from 9am-5pm.
 - District 2 at Ellen Arnolds' front porch from 9am-5pm.
 - Cost: \$6.00; cash (exact change) or check payable to: The church in Phoenix

- ❖ **June 2020 Semiannual Training will be held by video training only.**
 - Video Training will commence on June 29. Schedule A (6/29 – 7/4) - simulated live training schedule for full-time trainees only
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:

- 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

In this message I am burdened to give a word on three portions from Jeremiah (2:13; 23:5-6; 31:33-34) and one from Lamentations (3:22-25). The totality of the matters covered in these verses is God's economy.

God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment [Jeremiah 2:13]. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression. This is the heart's desire, the good pleasure (Eph. 1:5, 9), of God in His economy. The full development of this thought is in the New Testament, but it is sown as a seed in Jeremiah 2:13.

In Jeremiah 2:13 we see not only something positive---the fountain of living waters---but also something negative---the children of Israel's forsaking this fountain to hew out for themselves broken cisterns, which hold no water. This negative thing indicates that Israel, like Adam in Genesis 3, had become fallen. Adam fell by forsaking the tree of life and turning to another tree---the tree of the knowledge of good and evil. Israel fell by forsaking God as the fountain of living waters and turning to a source other than God. This source is signified by the cisterns, which Israel labored to hew out for themselves.

God was burdened that Israel would drink Him to become His increase as His fullness that they might express Him. Israel should have drunk of God as the fountain of living waters, but instead they committed two evils. The first evil was to forsake God; the second evil was to hew out cisterns as another source. Those cisterns, however, were broken and could hold no water. This indicates that apart from God as the fountain of living waters, nothing can quench our thirst, nothing can satisfy us. Nothing apart from God Himself dispensed into us as living water can make us His increase for His expression.

In the middle of Jeremiah's long and detailed account of Israel's wickedness (chs. 2---45), he tells us that Jehovah will raise up to David a new Shoot [23:5-6]...This righteous Shoot is Christ incarnated to be the descendant of David. In Matthew 1:1 Christ is called "the son of David." He is the new branch, the new sprout, of David. As such a branch He is a righteous Shoot. From the time of His infancy, He has been altogether righteous.

Jeremiah 23:5 tells us that Christ, the righteous Shoot, "will reign as King and act prudently."... The word King in this verse therefore implies Christ's resurrection and ascension. When Christ was a child, He could not be the King. But having passed through resurrection and entering into ascension, He is now the King of kings, the Lord of lords, and the Ruler of all the kings of the earth (Rev. 17:14; 19:16; 1:5).

Jeremiah 23:6 goes on to say that His name will be called "Jehovah our righteousness." This name is repeated in 33:16. "In those days Judah will be saved, and Jerusalem will dwell securely; and this is the name by which she will be called: Jehovah our righteousness." As God's elect, we, like Israel, have no righteousness in ourselves. Our heart is deceitful above all things and is incurable (17:9), and we have a sinful nature that can never be changed (13:23). We are hopeless, but our hope is in Him. Our hopeless situation---our unchangeable condition of evilness, wickedness, and deceitfulness---prepares the way for Christ to come in to be our righteousness. God has not abandoned us or given us up; rather, He has made Christ our righteousness. Because Christ is our righteousness, we are still here enjoying Him.

In speaking of the new covenant that He would make with His elect, God said that He would put His law within them. This is not the law of letters---it is the law of life... The law that God puts into us is the law of His own life. The law is actually the life. This means that God puts Himself into us as life, and this life is the law that He puts into us.

God not only puts His law within us, but He also writes it upon our hearts. To write here means to inscribe. God writes His law upon our hearts by moving from our spirit into our heart to inscribe what He is into our being.

In verse 34 God says, "All of them will know Me, from the little one among them even to the great one among them." To know God does not simply mean that we know that God is triune and that He is holy and righteous. To know God is to live God, and to live God is to know God. For example, we may hate, but God loves. Thus, if we know God, we will live Him by loving others. Also, God is compassionate. To know Him is to live Him as the compassionate One.

We can know God in such a way only because He has put His life into us, and this life is just God Himself. This life is our inner life law with its capacity. As believers in Christ, we all, from the little one to the great one, have this capacity to know God by living Him.

Although Israel forsook God, He did not cast them away. God's elect may fail Him, but His compassions never fail; rather, they are new every morning [Lamentations 3:22-25]. Because of His compassions, lovingkindness, and everlasting love, God would never give up His elect yet distracted people.

We should not think that we are better than Israel, and we should not read the Bible for others but for ourselves. Every book of the Bible has something to do with us. If we apply this principle, we will see that not only did Israel have idols, but we also have idols... Every day we offend God by worshipping idols. To treasure anything other than God is actually to worship an idol. Every day we treasure something other than God. We have idols, but God has compassions. We are evil, but God is compassionate. It is of His lovingkindness that we are not consumed... He has not given us up, for His compassions continue anew every day. His compassions keep us in His hand for His economy. *Life-Study of Jeremiah, Message Three, pp. 17-24*