

Message Seven

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

Hymns:

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

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

OUTLINE

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:

- Jer. 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.
- Jer. 5:14 Therefore thus says Jehovah / The God of hosts: / Because they have spoken this word, / I am now making My words / A fire in your mouth, / And this people wood; / And it will consume them.
- Jer. 6:9 Thus says Jehovah of hosts, / They will thoroughly glean like a vine / The remnant of Israel; / Pass your hand again over the branches / Like a grape gatherer.
- Jer. 7:21 Thus says Jehovah of hosts, the God of Israel, Add your burnt offerings to your sacrifices and eat the flesh.
- Jer. 9:7 Therefore thus says Jehovah of hosts, / Indeed, I will refine them and test them; / For what else can I do because of the daughter of My people?
- Jer. 9:15 Therefore thus says Jehovah of hosts, the God of Israel, I will feed them, this people, with wormwood and give them poisonous water to drink.
- Jer. 9:17 Thus says Jehovah of hosts, / Consider, and call for the mourning women to come, / And send for the skillful women to come;
- Jer. 11:17 And Jehovah of hosts, who planted you, has pronounced evil against you because of the evil of the house of Israel and of the house of Judah, which they have done for themselves, to provoke Me to anger by burning incense to Baal.

Jer. 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.

A. “Jehovah is the true God; / He is the living God and the eternal King”—10:10a:

Jer. 10:10 But Jehovah is the true God; / He is the living God and the eternal King. / At His wrath the earth quakes, / And the nations cannot endure His indignation.

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:

Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

a. Jehovah is the self-existing and ever-existing God; this One exists eternally, having neither beginning nor ending—Exo. 3:14.

Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

b. I Am denotes the One whose being depends on nothing apart from Himself—John 8:24, 28, 58.

John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.

John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

2. Jehovah is the only One who is, and we must believe that He is—Heb. 11:6.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

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.

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

John 10:14 I am the good Shepherd, and I know My own, and My own know Me,

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

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.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

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

Jer. 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.

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.

Jer. 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.

Jer. 30:8 And on that day, declares Jehovah of hosts, I will break his yoke from your neck and tear off your bonds, and strangers will no longer make him serve them.

Jer. 48:1 Concerning Moab: / Thus says Jehovah of hosts, the God of Israel: / Woe to Nebo, for it is destroyed; / Kiriathaim is put to shame; it is captured; / The lofty retreat is put to shame and dismayed.

Jer. 50:18 Therefore thus says Jehovah of hosts, the God of Israel: I will punish the king of Babylon and his land, as I punished the king of Assyria.

1 Kings 22:19 And Micaiah said, Hear therefore the word of Jehovah, I saw Jehovah sitting upon His throne, and all the host of heaven standing by Him, on His right hand and on His left.

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.

Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psa. 24:10 Who is this King of glory? / Jehovah of hosts—/ He is the King of glory! Selah.

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.

Psa. 46:9 He makes wars cease unto the end of the earth; / He breaks the bow and cuts the spear to pieces; / He burns the war wagons with fire.

Psa. 46:10 Be still and know that I am God. / I will be exalted among the nations; I will be exalted on earth.

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.

Dan. 2:21 And it is He who changes the times and seasons; / He deposes kings and causes kings to ascend. / He gives wisdom to the wise / And knowledge to those who have understanding.

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.

1 Sam. 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

II. “You, O Jehovah, abide forever; / Your throne is from generation to generation”—Lam. 5:19:

Lam. 5:19 You, O Jehovah, abide forever; / Your throne is from generation to generation.

- A. In verse 19 Jeremiah, changing his position and angle from himself to God, refers to God's eternal being and unchanging government.

Lam. 5:19 You, O Jehovah, abide forever; / Your throne is from generation to generation.

- 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:

Lam. 5:19 You, O Jehovah, abide forever; / Your throne is from generation to generation.

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

Psa. 90:2 Before the mountains were brought forth, / And before You gave birth to the earth and the world, / Indeed from eternity to eternity, You are God.

Rom. 16:25 Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages

Rom. 16:26 But has now been manifested, and through the prophetic writings, according to the command of the eternal God, has been made known to all the Gentiles for the obedience of faith;

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:

Gen. 21:33 And Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God.

- 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.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:4 In Him was life, and the life was the light of men.

- 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:

Lam. 5:19 You, O Jehovah, abide forever; / Your throne is from generation to generation.

Psa. 45:6 Your throne, O God, is forever and ever; / The scepter of uprightness is the scepter of Your kingdom.

Psa. 93:2 Your throne is established from of old; / You are from eternity.

Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;

Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

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.

Heb. 12:28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;

Rev. 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;

III. "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:

Lam. 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;

Lam. 3:23 They are new every morning; / Great is Your faithfulness.

A. Jehovah appeared to Jeremiah, saying, "I have drawn you with lovingkindness"—Jer. 31:3:

Jer. 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.

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.

Psa. 36:7 How precious is Your lovingkindness, O God! / Thus the sons of men take refuge in the shadow of Your wings.

Psa. 36:9 For with You is the fountain of life; / In Your light we see light.

Psa. 36:10 Continue Your lovingkindness to those who know You, / And Your righteousness to those who are upright in heart.

Psa. 108:4 For Your lovingkindness is higher than the heavens, / And Your faithfulness reaches to the sky.

Psa. 118:1 Give thanks to Jehovah, for He is good, / For His lovingkindness is forever.

Psa. 118:2 Let Israel say, / His lovingkindness is forever.

Psa. 118:3 Let the house of Aaron say, / His lovingkindness is forever.

Psa. 118:4 Let those who fear Jehovah say, / His lovingkindness is forever.

Psa. 118:22 The stone which the builders rejected / Has become the head of the corner.

Psa. 118:23 This is from Jehovah; / It is wonderful in our sight.

Psa. 118:24 This is the day that Jehovah has made; / Let us exult and rejoice in it.

Psa. 118:25 O Jehovah, do save, we pray! / O Jehovah, do send prosperity, we pray!

Psa. 118:26 Blessed is He who comes in the name of Jehovah; / We bless you from the house of Jehovah.

Psa. 118:27 Jehovah is God, / And He has given us light; / Bind the sacrifice of the feast with cords / To the horns of the altar.

Psa. 118:28 You are my God, and I give thanks to You. / You are my God; I will exalt You.

Psa. 118:29 Give thanks to Jehovah, for He is good, / For His lovingkindness is forever.

Psa. 136:1 Give thanks to Jehovah, for He is good; / For His lovingkindness is forever.

Psa. 136:26 Give thanks to the God of heaven, / For His lovingkindness is forever.

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.

Psa. 103 Title Of David

Psa. 103:1 Bless Jehovah, O my soul; / And all that is within me, bless His holy name.

Psa. 103:2 Bless Jehovah, O my soul; / And do not forget all His benefits:

Psa. 103:3 He pardons all your iniquities; / He heals all your diseases;

Psa. 103:4 He redeems your life from the pit; / He crowns you with lovingkindness and compassions;

Psa. 103:5 He satisfies the prime of your life with good, / So that your youth is renewed like the eagle.

Psa. 103:6 Jehovah executes righteous acts, / And judgments for all who are oppressed.

Psa. 103:7 He made His ways known to Moses; / His acts, to the children of Israel.

Psa. 103:8 Jehovah is compassionate and gracious, / Long-suffering and abundant in lovingkindness.

Psa. 103:9 He will not always contend with us, / Nor will He keep His anger forever.

Psa. 103:10 He has not dealt with us according to our sins, / Nor has He recompensed us according to our iniquities.

Psa. 103:11 For as high as the heavens are above the earth, / So great is His lovingkindness upon those who fear Him.

Psa. 103:12 As far as the east is from the west, / So far has He removed our transgressions from us.

Psa. 103:13 As compassionate as a father is toward his children, / So compassionate is Jehovah toward those who fear Him.

Psa. 103:14 For He knows our frame; / He remembers that we are dust.

Psa. 103:15 Man—his days are like grass; / He flourishes like a field flower:

Psa. 103:16 For the wind passes over it, and it is no more; / And its own place knows of it no longer.

Psa. 103:17 But Jehovah's lovingkindness is from eternity / Unto eternity upon those who fear Him, / And His righteousness is to the children's children;

Psa. 103:18 To those who keep His covenant / And remember His precepts so as to do them.

Psa. 103:19 Jehovah has established His throne in the heavens, / And His kingdom rules over all.

Psa. 103:20 Bless Jehovah, you His angels, / Who are mighty in strength to perform His word, / By obeying the voice of His word.

Psa. 103:21 Bless Jehovah, all you His hosts, / You His ministers who execute His will.

Psa. 103:22 Bless Jehovah, all you His works, / In all places of His dominion. / Bless Jehovah, O my soul.

3. The psalmist said to Jehovah, “In the abundance of Your lovingkindness / I will come into Your house”—5:7:

Psa. 5:7 But as for me, in the abundance of Your lovingkindness / I will come into Your house; / I will bow down toward Your holy temple / In fear of You.

a. Anyone who had the privilege of entering into the temple on Mount Zion had to be under God’s lovingkindness.

b. Actually, to enter into the temple in itself was an enjoyment of the abundance of God’s lovingkindness.

c. Considering Jehovah’s lovingkindness in the midst of His temple indicates that we touch His lovingkindness in the church.

4. Psalm 101 unveils how Christ will reign over the earth with lovingkindness and justice.

Psa. 101 Title Of David. A Psalm

Psa. 101:1 I will sing of lovingkindness and justice; / To You, O Jehovah, I will sing psalms.

- Psa. 101:2 I will give careful heed to the perfect way. / When will You come to me? / I will walk in the perfectness of my heart / Within my house.
- Psa. 101:3 I will not set anything base / Before my eyes; / I hate what those who turn aside do; / It will not cling to me.
- Psa. 101:4 A perverse heart will depart from me; / No evil will I know.
- Psa. 101:5 He who secretly slanders his neighbor, / Him I will destroy; / He who is of a haughty look and a proud heart, / Him I will not tolerate.
- Psa. 101:6 My eyes are on the faithful of the land, / That they may abide with me; / He who walks in the perfect way, / He will minister to me.
- Psa. 101:7 He who practices deceit / Will not dwell within my house; / He who speaks lies will not be maintained / In my sight.
- Psa. 101:8 Morning by morning I will destroy / All the wicked of the land, / In order to cut off from the city of Jehovah / All the workers of iniquity.

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:

Lam. 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;

Lam. 3:23 They are new every morning; / Great is Your faithfulness.

1. Compassion is deeper, finer, and richer than mercy—Rom. 9:15; Psa. 103:8.

Rom. 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."

Psa. 103:8 Jehovah is compassionate and gracious, / Long-suffering and abundant in lovingkindness.

2. Compassion refers to God’s inward affection originating in His loving essence—2 Cor. 1:3; James 5:11; Luke 6:36.

2 Cor. 1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and God of all comfort,

James 5:11 Behold, we call those who endured blessed. You have heard of the endurance of Job, and you have seen his end from the Lord, that the Lord is very tenderhearted and compassionate.

Luke 6:36 Be full of compassion, even as your Father also is full of compassion.

3. Christ came to the earth because of the merciful compassions of God—1:78.

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

4. Jehovah’s compassions “are new every morning”—Lam. 3:23:

Lam. 3:23 They are new every morning; / Great is Your faithfulness.

a. Verse 23a indicates that Jeremiah contacted the Lord as the compassionate One every morning.

Lam. 3:23 They are new every morning; / Great is Your faithfulness.

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:

Lam. 3:23 They are new every morning; / Great is Your faithfulness.

1. God’s compassions do not fail, because He is the faithful One—Psa. 57:10.

Psa. 57:10 For Your lovingkindness is as great as the heavens; / And Your faithfulness reaches unto the skies.

2. God is faithful to His own word; He cannot deny Himself; He cannot deny His nature and His being—2 Tim. 2:13.

2 Tim. 2:13 If we are faithless, He remains faithful, for He cannot deny Himself.

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.

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

4. The faithful God who has called us will also sanctify us wholly and preserve our entire being complete—1 Thes. 5:23-24.

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

1 Thes. 5:24 Faithful is He who calls you, who also will do it.

IV. “Jehovah is my portion, says my soul; / Therefore I hope in Him”—Lam. 3:24:

Lam. 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.

A. Jeremiah’s word concerning Jehovah being our portion and our hoping in Him bears a New Testament flavor—Col. 1:12, 27:

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

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:

Lam. 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.

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.

Lam. 3:23 They are new every morning; / Great is Your faithfulness.

Lam. 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.

Lam. 3:25 Jehovah is good to those who wait on Him, / To the soul that seeks Him.

Lam. 3:55 I called upon Your name, O Jehovah, / From the lowest pit.

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:

Psa. 73:17 Until I went into the sanctuary of God; / Then I perceived their end.

Psa. 73:26 My flesh and my heart fail, / But God is the rock of my heart and my portion forever.

a. In God’s sanctuary the psalmist was instructed to take only God Himself as his portion, not anything other than God—v. 26.

Psa. 73:26 My flesh and my heart fail, / But God is the rock of my heart and my portion forever.

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.

B. “Jehovah is good to those who wait on Him, / To the soul that seeks Him”—Lam. 3:25:

Lam. 3:25 Jehovah is good to those who wait on Him, / To the soul that seeks Him.

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.

Psa. 27:14 Wait for Jehovah; / Be strong, and let your heart be encouraged. / Yes, wait for Jehovah.

Psa. 130:6 My soul waits for the Lord / More than watchmen for the morning, / Yes, watchmen for the morning.

Isa. 8:17 And I will wait on Jehovah, who hides His face from the house of Jacob, and I will look eagerly for Him.

Isa. 30:18 And therefore Jehovah waits to be gracious to you, / And therefore He remains on high to have compassion on you; / For Jehovah is a God of justice; / Blessed are all those who wait for Him.

Isa. 64:4 For from of old, men have not heard, / Nor perceived with the ear, / Neither has eye seen a God besides You, / Who acts for him who waits for Him.

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:

Isa. 40:28 Do you not know, / Or have you not heard, / That the eternal God, Jehovah, / The Creator of the ends of the earth, / Does not faint and does not become weary? / There is no searching out of His understanding.

Isa. 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not faint; / They will walk and will not become weary.

a. We need to learn the lesson of waiting on the Lord—30:18.

Isa. 30:18 And therefore Jehovah waits to be gracious to you, / And therefore He remains on high to have compassion on you; / For Jehovah is a God of justice; / Blessed are all those who wait for Him.

b. Today is not the time of the ultimate consummation; therefore, we need to wait on the Lord—64:4.

Isa. 64:4 For from of old, men have not heard, / Nor perceived with the ear, / Neither has eye seen a God besides You, / Who acts for him who waits for Him.

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.

Jer. 29:13 And you will seek Me and find Me if you search for Me with all your heart;

b. “Call unto Me, and I will answer you and tell you great and hidden things, which you do not know”—33:3.

Jer. 33:3 Call unto Me, and I will answer you and tell you great and hidden things, which you do not know.