

The Book of Jeremiah (1)

Listed Scriptures

Jer 1-2, 16-17

Lesson Aim

- 1) To enable students to realize the importance of knowing the truth in order to discern between right and wrong beliefs.
- 2) Students will recognize that false christs and heresies will arise in the end time.

Memory Verse

“Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, though I was their husband, says the Lord.” (Jer 31:31-32)

Bible Reading For This Week (for students and teachers)

Jer 1-2, 16-17

B I B L E B A C K G R O U N D



Jeremiah was a prophet who ministered during the reigns of Judah’s last five kings – Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. Jeremiah was called to be a prophet during the 13th year of King Josiah’s reign. King Josiah began as a God-fearing man and in the first 18 years of his reign, he repaired the holy temple, destroyed all the idols and restored the nation back to God [2 Kgs 22-23]. However, in the 31st year of his reign, when King Neco of Egypt was marching through Judah to Assyria to battle against Babylon, King Josiah, dismissing the prophet’s warnings, tried to stop the Egypt’s army from marching through his land. Josiah was killed in battle, his army was defeated, and the nation of Judah became a vessel to Egypt. Neco took Josiah’s son Jehoahaz to

Egypt and appointed Jehoiakim, another of Josiah's sons, king of Judah instead. In 605 B.C. Egypt was defeated by Babylon and Judah became a vessel of Babylon (2 Kgs 24:1).

While Josiah followed God, Jehoiakim his son, was evil. The winds of idolatry revived and he persecuted the prophet Jeremiah and killed the prophet Uriah (Jer 26:20-23). He was dishonest, greedy and unjust. He even destroyed the scroll on which the law of God was written (Jer 36:23). Jehoiakim rebelled against Babylon, switching his alliance to Egypt, but this proved to be a crucial mistake. Nebuchadnezzar crushed Jehoiakim's rebellion and carried him to Babylon (2 Chron 36:6). This was the first of three Babylonian invasions of Judah that occurred over the next 20 years; the other two invasions occurred in 597 and 586 B.C.. During the first invasion, captives such as Daniel and his three friends were taken to Babylon. After Jehoiakim, his son Jehoiachin became king of Judah but he reigned for only 3 months, before the Babylonians came and invaded the land a second time. During the second invasion, the Babylonians looted the temple and took most of the leaders, including the king, as a captive. Nebuchadnezzar placed Zedekiah, another of Josiah's sons, on the throne. When Zedekiah was king, the prophet Jeremiah urged him to submit to Babylon because Babylon was God's tool to punish his people (Jer 21:27, 29, 34, 38), but Zedekiah refused to listen and had Jeremiah shut up in the court of the guards as a deserter. Zedekiah rebelled against Babylon and in the final invasion, Nebuchadnezzar completely destroyed the temple, carried away all its treasures, tore down the city's massive walls, removed the land of its people and stripped the nation of its very foundation.



Part 1

Background Information



A. Author

The author of this book was Jeremiah (1:1), who dictated all his prophecies to his secretary Baruch. Only chapter 52, a supplement which is almost identical to 2 Kings 24:18-25:30, was evidently not written by Jeremiah. Jeremiah was the son of Hilkiah, the priest and lived about two miles north of Jerusalem in the town of Anathoth. Although it is not specifically known how old Jeremiah was when he was called to be a prophet, we know that he was young in years. His ministry stretched from c.627 to c.580 BC and he served for 40 years. Jeremiah worked as a prophet during the time of King Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. His ministry can be divided into three main periods: From 727 to 605 B.C. he prophesied while Judah was threatened by Assyria and Egypt. From 605 to 586 B.C. he proclaimed God's judgment while Judah was threatened and besieged by Babylon. From 586 to about 580 B.C., he ministered in Jerusalem and Egypt after Judah's downfall. Jeremiah's contemporaries were Nahum, Habakkuk, Obadiah, Daniel, and Ezekiel during the time of exile.



B. Date

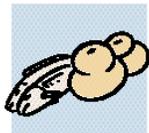
According to Jeremiah 36:1-3, the writing of portions of Jeremiah may be dated with precision to the fourth year of Jehoiakim (605 BC) when Jeremiah was commanded by God to write down the prophetic messages he had delivered to the people over the previous twenty years. This material apparently corresponds to chapters 1-20. The remaining chapters contain prophecies and historical accounts in topical rather than chronological order, covering the latter twenty to twenty-five years of Jeremiah's ministry.



C. Themes

When Jeremiah became a prophet, the northern kingdom of Israel had already been destroyed. Judah meanwhile was immersed in sin and moving head-on towards destruction. Jeremiah's passionate pleas to the rebellious nation were only

met with hatred and persecution. He cried and wept for the plight of his nation and thus became known as the “weeping prophet.” Although Jeremiah warns the people of impending doom, the message of the future that Jeremiah gives to the people is one filled with hope. Jeremiah lived to see many of his prophecies come true – most notably the fall of Jerusalem. Yet, Jeremiah did not despair. Jeremiah had predicted that after the destruction of the nation, the nation of Israel would be restored and the kingdom of God would be re-established. All the people who had been scattered to foreign lands will return to Israel and God will establish a new covenant. God would send a new Shepherd, the Messiah who would lead the people into a new future and new covenant. He would accomplish this by changing their sinful hearts into hearts of love for God.



Part 2

Teachings from the Book of Jeremiah



A. The Sins of the People

In order to prove how corrupt the people had become, God asked them to run through the streets of Jerusalem to see if they could find a man who did justice and sought the truth. If so, God would pardon the city. No matter where they searched, in any level of society; rich or poor, none could be found. All had turned against God (Jer 5:1-5; Rom 3:23). What sins were the people guilty of?

a. They worshiped idols

The greatest sin that Judah and Israel were guilty of was idolatry (Jer 1:16; 2:11-13, 27-28; 3:9, 24-25; 7:18; 10:8-10, 14-15; 11:13; 18:13-15; 19:13). In Jeremiah 2:13, God rebuked the people for forsaking the fountains of living water and hewing out cisterns for themselves. Who would set aside a sparkling fresh spring of water for a cistern, a pit that collected rain water? God told the Israelites that was what they were doing when they turned from Him, the fountain of life-giving water, to idols. Not only that, they had made for themselves cisterns which were broken and empty. These cisterns were idols made from their own hands, which could not move, speak or save (Jer 10:1-16; 2:26-28). The people ran wildly after them and yet their devotion was useless (Is 44:9; 45:20). What are the cisterns that we have hewn for ourselves?

b. They relied on foreign powers

Another type of broken cistern the people had made for themselves was their

reliance upon foreign powers. The leaders had turned from trusting in God to other nations. Kings Jehoiachin and Zedekiah both relied on Egypt for help, but like broken cisterns, these foreign powers failed them. Thus says the Lord: “Cursed is the man who trusts in man and makes flesh his strength, whose heart departs from the Lord...” Blessed rather are those who put their trust in God (17:7-8).

c. Their faith had become a formality

In Jeremiah 7, God sent Jeremiah to the temple gates to confront the people and the leaders of their empty religion. Jeremiah said to the people, “Do not trust in these lying words, saying, ‘The temple of the Lord, the temple of the Lord, the temple of the Lord are these.’” The people mistakenly thought that so long as the temple existed, God would continue to abide with them. Despite their evil and immoral ways, God would never let the holy temple be shaken (Ps 46:4,5), and so long as they worshiped in the holy temple, there would be peace. But the people did not realize that if they did not depart from their evil ways, God will depart from the temple, in the same way that the ark was captured from Shiloh (1 Sam 4:10-11; Ezek 9-10; cf. Josh 18:1, 21:2; 22:9,12; Jdgs 21:19-21). God will completely raze the southern kingdom and the temple in the same way that the northern kingdom of Israel was destroyed (722 BC).

d. Questions to think about

Do we see any parallels between how the people of Judah viewed their temple and how we view the church today? Are we more concerned about going to church for appearances than the substance of a changed life? Do we see the church as a mental crutch, thinking it will protect us from evil and problems?



B. The Sins of the Leaders

In Jeremiah 23, God condemned the shepherds, the judges, officials, kings, priests and prophets whom God had appointed to rule the nation, of destroying and scattering the sheep (Jer 2:8; 1 Kgs 22:17; Ezek 34:1-10).

a. The sins of the priests

In the temple, the two most important roles were those of the prophets and the priests, who acted as mediators between God and His people. But Jeremiah summarizes the chaotic state of the religious climate of the time: “An

appalling and horrible thing has happened in the land: the prophets prophesy falsely, and the priests rule at their direction" (Jer 5:30-31). These very leaders were leading the people astray. On the one hand these men served God, but on the other they violated their covenant with God by serving false gods (Jer 22:8-9; Jer 23:11; 7:3-11, 30). They were arrogant, self-serving and they persecuted the prophets of God. Jeremiah received countless persecutions from their hands. He was beaten (20:1-2), mocked (20:7-8), put in stocks (20:2-3), bounded and threatened with death (26:8), and imprisoned (38:6).

b. The sins of the prophets

The false prophet was the greatest obstacle that prevented the people from hearkening to the words of Jeremiah. In the book of Jeremiah, chapters 5, 14, 23, 27, 28, 29 are devoted to describing true and false prophets. While Jeremiah prophesied how God will use Babylon to punish His people, the false prophets declared that disasters will not come and peace would prevail (5:31, 6:14, 14:13-16, 23:17, 27:15,19; 28:9, Mic 3:5; Ezek 12:24; Is 30:10). While Jeremiah prophesied how the people and temple treasures would all be carried to Babylon and remain there for 70 years, the false prophets prophesied that within two years, God will bring back the vessels and all those exiled to Babylon (Jer 28:1-17). The false prophets professed to be prophets of God, yet their prophecies were not from God. They spoke visions from their own minds and not from the mouth of the Lord (14:14; 23:21; 28:1-4). Consequently, God will wipe them out and He will bring perpetual shame upon them.



C. The Prophecies of Warning and Punishment to Judah

Besides verbal warnings, God uses visions and symbolic actions to portray His judgment to His people.

a. The Rod of Almond (1:11-12)

In this vision, God shows Jeremiah a rod of almonds. The coupling of the image of the scourging rod with that of an almond tree had a special meaning. The almond tree is known to be among the first to blossom in spring. In the Bible the rod had several meanings; it could refer to the stem of a growing plant (Ezek 19:11-14), a soldier's weapon (1 Sam 14:27), a king's scepter (Ps 110:2) or the wonder-working rods of Moses and Aaron (Ezek 4:7,8; Num 17). It is used by the shepherd to marshal and count his sheep (Lev 27:32, Mic

7:14), or defend his flock (Ps 23:4), but it is usually taken to be an instrument of punishment (Is 10:5). God reveals to His people that He will carry out swift judgment and that the destruction of Judah will come soon.

b. The Boiling Pot (1:13-14)

The boiling pot tipping southward and spilling over Judah refers to the judgment that will come upon Judah by enemies from the north (1:14; 4:5-13; 6:1-8, 22-26; 8:14-17; 5:15-17; 25:9). The bible uses "north" as the source of disaster (Joel 2:20; Ezek 38:15, 39:2). In Jeremiah 20:4, Jeremiah for the first time designates the Babylonians as the enemies from the north. They are like a lion (4:7), hot wind (4:11), cruel and merciless like the roaring sea (6:23).

c. The Ruined Loincloth (13:1-11)

God instructed Jeremiah to buy a linen loincloth and hide it in a hole in the rock by the Euphrates River. A long time afterwards when it was brought out, the loincloth was ruined. This was to tell the people of Judah that because they refused to listen to God they too would be like the ruined loincloth - filthy, and good for nothing.

d. The Potter and the Clay (18:1-12)

In this message, the prophet uses the analogy of the potter and the clay to illustrate God's sovereignty and judgment upon the nations and individuals. Man is like the clay in the hands of the potter (18:1-10). How God uses the clay depends on Him entirely. He has the right to even reject the spoiled clay vessels. Through this vision, the prophet urges the people to repent and submit to God before He is forced to bring judgment.

e. The Broken Vessel (19:1-26)

God told Jeremiah to buy an earthen flask and smash the flask before the elders of the people and priests. God wanted the people of Judah to know that God would smash into pieces the arrogant city of Jerusalem if they do not turn back.

f. The Two Baskets of figs (24:1-10)

Three months after Jehoiachin became king, the city of Jerusalem was besieged by Babylon. Jehoiachin gave himself up and he, his mother, his servants, princes, and palace officials were taken captives to Babylon. Those who were left in Jerusalem considered themselves as "the holy remnants" and regarded those who were exiled to Babylon as being forsaken by God.

However, through the vision of the two basket of figs, Jeremiah explained that in actuality, the good figs were those who submitted to the will of God by going into captivity. God would preserve them and eventually bring them back to their homeland. The bad figs, on the other hand, were those who remained behind in Judah or those who escaped to Egypt. The people believed that remaining in Judah was God's blessing, not realizing that it was God's intention to refine His people through the captivity.

g. The Cup of Wrath (25:15-38)

Judah would not be the only nation to drink the cup of God's wrath. Jeremiah listed other wicked nations who would experience God's wrath at the hands of Babylon. Finally, Babylon itself would suffer the same fate because of its sin.

h. The Iron Yoke (27:1-28:17)

God told Jeremiah to put a yoke around his neck and to then go and see King Zedekiah, to persuade him not to rebel against Babylon. Any nation who refused to submit to Babylon's yoke of control would be punished.



D. The Promise of Restoration and Return

When the people continued in their hard-heartedness, God punished them by carrying them off to foreign lands. Although for a moment of anger the Lord brought destruction upon the entire city and country, yet God's favor and love for them is eternal (Ps 30:4-5). God will restore the fortunes of Jacob and He will rebuild the land from ashes.

a. Their sins will be wiped away (33:8-9)

Because of their sins, God had turned His face away from them. But when the sins of the city was rid of, it will be a land of joy and laughter. The people will walk on the path to the temple to offer sacrifices of praise.

b. They will have a shepherd (33:12)

The leaders of the nation had failed tragically in their role as shepherds of the people and so God was to establish a shepherd who will lead them and protect them from danger. This prefigures the coming of the Lord Jesus who would be the Good Shepherd who laid down His life for the sheep (Jn 10:11).

c. God will establish an everlasting covenant (31:1-40)

God promises to establish an everlasting covenant which will be written upon

their hearts. Through the Holy Spirit, the people will worship not out of formality but in spirit and truth.

CHECK FOR UNDERSTANDING



In this world there are many people who have built broken cisterns for themselves to satisfy their inner thirst. But these broken cisterns cannot provide living water or true satisfaction. What kind of broken cisterns have people created for themselves to satisfy their inner thirst?

LIFE APPLICATION

The King's Song



Three knights sat at a table and listened as their prince spoke. "My father, the king, will give the hand of my sister to the first of you who can prove himself worthy." The prince paused to let the men take in the news. He looked at their faces – each weathered from miles and scarred from battles. The three had much in common. They were the strongest warriors in the kingdom and they each wanted to marry the daughter of the king. The king had promised each a chance - a test to see which was worthy of his daughter. And now the time for the test had arrived.

"The test is a journey," the prince explained, "a journey to the king's castle by way of Hemlock."

"The forest?" one knight quickly inquired.

"The forest," answered the prince.

There was silence as the knights thought about the words. Each felt a stab of fear. They knew the danger of Hemlock, a dark and deadly place. Parts of it were so thick with trees that the sunlight never found the ground. It was home of the Hopenots – small, sly creatures with yellow eyes. Hopenots were not strong, but they were clever, and they were many. Some people believed the Hopenots were lost travelers changed by the darkness. But no one really knew for sure.

"Will we travel alone?" Carlisle spoke - a strange question to come from the

strongest of the three knights. His fierce sword was known throughout the kingdom. But even this steely soldier knew better than to travel Hemlock alone. "You may each choose one person to travel with you all the way to the castle."

"But the forest is dark. The trees make the sky black. How will we find the castle?" This time it was Alon who spoke. He was not as strong as Carlisle but much quicker. He was famous for his speed. Alon left trails of confused enemies. He had escaped them by ducking into trees or scampering over walls. But quickness is worthless if you have no direction. So Alon asked, "How can we find the way?"

The prince nodded, reached into his sack, and pulled out an ivory flute. "There are only two of these," he explained. "This one and another in the possession of the king." He put the instrument to his lips and played a soft, sweet song. Never had the knights heard such soothing music.

*"My father's flute plays the same song. His song will guide you to the castle."
"How is that?" Alon asked.*

"Three times a day the king will play from the castle wall. Early in the morning, at noon, and again in the evening. Listen for him. Follow his song and you will find the castle."

"There is only one other flute like this one?"

"Only one."

*"And you and your father play the same music?"
"Yes."*

It was Cassidon who was asking. Cassidon was known for his alertness. He saw what others missed. He knew the home of a traveler by the dirt on his boot. He knew the truth of a story by the eyes of the teller. He could tell the size of a marching army by the number of scattered birds in flight. Carlisle and Alon wondered why he asked about the flute. It wouldn't be very long before they found out.

"Consider the danger of Hemlock and wisely choose the one who will be with you on your journey," the prince cautioned.

And so they did. The next morning the three knights mounted their horses and entered Hemlock. Beside each rode the chosen companion. For the people in the

king's castle, the days of waiting passed slowly. All knew of the test. All wondered which knight would win the princess. Three times a day the king sent his song soaring into the trees of Hemlock. And three times a day the people stopped their work to listen.

After many days and countless songs, a watchman spotted two figures stumbling out of the forest. No one could tell who they were. They were too far from the castle. The men had no horses, weapons, or armor.

"Hurry," the king commanded his guards, "Bring them in. Give them medical treatment and food, but don't tell anyone who they are. Dress the knight as a prince, and we will see their faces tonight at the banquet." He then dismissed the crowds and told them to prepare for the feast.

That evening a joyful spirit filled the banquet hall. At every table the people tried to guess which knight had survived Hemlock Forest. Finally, the moment came to preset the winner. At the king's signal the people became quiet, and he began to play the flute. Once again the ivory instrument sang. The people turned to see who would enter. Many thought it would be Carlisle, the strongest. Others felt it would be Alon, the swiftest.

But it was neither. The knight who survived the journey was Cassidon, the wisest. He strode quickly across the floor, following the sound of the flute one final time, and bowed before the king.

"Tell us of your journey," he was instructed. The people leaned forward to listen.

"The Hopenots were crafty," Cassidon began. "They attacked, but we fought back. They took our horses, but we continued. What nearly destroyed us, though, was something far worse."

*"What was that?" asked the princess.
"They imitated."*

"They imitated?" asked the king.

"Yes, my king. They imitated. Each time the song of your flute would enter the forest, a hundred flutes would begin to play. All around us we heard music – songs from every direction."

"I do not know what became of Carlisle and Alon," he continued, "but I know that strength and speed will not help one hear the right flute."

The king asked the question that was on everyone's lips. "Then how did you hear my song?"

"I chose the right companion," he asked as he motioned for his fellow traveler to enter. The people gasped.

It was the prince. In his hand he carried the flute.

"I knew there was only one who could play your song exactly like you," Cassidon explained. "There is no one else I would have trusted to be with me all the way. So I asked him to travel with me. As we journeyed, he played your song. I learned it so well that though a thousand false flutes tried to hide your music, I could hear your song above them all. It was with me all the way."

And with that, the celebration began.

Say to students:

This story is a great illustration of the importance of being able to discern between right and wrong. In Jeremiah's days, the people were led into wrongful thinking because what the false prophets preached seemed right at the time. Sometimes the difference between right and wrong is ever so subtle. Just as how false prophets prospered then, in the end time, one of the greatest dangers is the coming of many antichrists who will lead many astray (1 Jn 1:18).

In various letters of the Bible, the apostles such as Peter, Paul and Jude encouraged the believers to confute, contend, and restore the truth (Acts 20: 28-31; 2 Thess 2:1-12; 2 Pet 3:1-18; Jude 3, 17-19). While on earth, the Lord Jesus also warned that in the end time "false Christs and false prophets will arise and show signs and wonders to lead astray, if possible, the elect" (Mk 13:22). What forms do these false prophets and false Christs take? What can we do to defend our faith against such influences? The most important way to maintain a pure faith is to be rooted in the words of God. We must learn the "King's Song".

True and False Statements

Below are some true and false statements. Read them carefully and consider whether the statements are true or false. After everyone has completed the exercise, go through each statement one at a time. Discuss why you believe that the state-

ment is true/false.

1. God is so great so there really is no one way to be saved. All religions are true because we are all worshipping God.
2. It is all right to hug and kiss during dating, so long as we don't step over the line. It is a way of developing a meaningful relationship and to see whether we're compatible or not.
3. God does not control us. He would rather we obey Him because we want to and not because we have to. Therefore, it is alright not to do certain things that God asks because we do not want to.
4. We should not judge others because God says, "Do not judge." Rather we should forgive and love others, afterall we are not perfect ourselves.
5. As believers we have the freedom to marry believers and non-believers alike. The Bible does not say that we cannot marry outside of the faith. It is a great way of bringing people to the faith and if our unbelieving spouse accepts the faith, it is evidence of God's choosing.
6. If we look at the churches around us, we wonder why they are thriving, while very few enter the TJC. It's time to make the truth more palatable and less harsh. We could start with praying more with words of understanding rather than in tongues because in this way, more people would not be scared off so soon.

Things to consider:

1. The spirit of error can come under the guise of love and acceptance. God is love and He accepts you regardless of what you believe. God's love has given people the license to condemn those who preach Jesus as the only way of salvation. If we don't accept them, we are not open and intolerant of differences. But the Bible tells us there is only one way to salvation, and that is through the Lord Jesus. The truth cannot be compromised for the sake of love.
2. Kissing and hugging are the initial steps to expressing our sexual feelings. But God has set limits on our expression of sexual feelings before marriage. This is a safeguard for us, since who can guarantee that we will end up marrying that person we date and have expressed our sexual feelings to? By being too close too soon our future marriage can be affected. The relationship that

should be a wonderful special experience just for the two of you is no longer so special if others have had a sample. The shadow of failed relationships will always loom over us even after we have married someone else.

3. God has given us pretty clear instructions. He has shown us the way that we can obtain eternal life and to live a life pleasing to Him and satisfying to us. When we choose to obey these instructions we will be rewarded while wrong choices may result in sin and suffering. Because of His love, God has given us the freedom of choice. We can choose to obey or disobey Him. While it is true that God desires that we obey Him because we want to, God still desires that we obey Him even at those times when we don't want to. Our feelings of not wanting to do what God wants may be understandable, normal or even justifiable at times (e.g. the Lord Jesus). But when we obey, it demonstrates our true love for Him because we place God above ourselves.
4. When we assert a certain view on something, we inevitably make a judgment about others who do not conform to our viewpoint. When the Lord says that we should not judge, He is referring to those that judge out of a hypocritical attitude of condemning others when we are worse than the one we are condemning. To be a mature Christian we need to have the ability to make right judgments in all things and to have good spiritual discernment. This is different from the worldly view which thinks that love is what makes you feel good and it is willing to sacrifice moral principles in order that others do not feel uncomfortable, threatened or intimidated.
5. Throughout the Bible there are certain passages that show God's desire for His people to marry in the faith. There are reasons behind God's command:
 - a. For the sake of our own salvation
 - * In 2 Corinthians 6:14 – Paul urges believers not to marry with non-believers because it will weaken our Christian commitment, integrity and standards and compromise our faith.
 - * Deuteronomy 7:1-6 – God instructs the people not to marry gentiles because our faith may be compromised and we will be influenced by worldly values.
 - b. For our own happiness and to have support in our journey of faith
 - * Joshua 33:12-13 – Oftentimes because of conflict of interests and faith, arguments and disagreements arise. These are the snares, scourges and thorns in our marriage. As a result we cannot enjoy the true happiness and freedom that God had intended.

c. For the sake of our descendants

* Malachi 2:15 – One of the purposes for marriage is so that we can bear godly offspring. It is much easier for children to be rooted in the faith when both parents are of the same faith.

While it is true that when an unbelieving spouse accepts the faith, it is evidence of God's selection and mercy, it does not however, cancel out our act of disobedience. The fact that a non-believing spouse enters the faith does not cover up our sins. God will still hold us accountable for our actions.

6. False teachers are popular because like false prophets of the Old Testament, they tell people what they want to hear. Christians who faithfully teach God's words will not win any popularity contests in the world. People don't want to hear their sins denounced, they don't want to listen to demands that they have to change. Today, many churches employ all sorts of strategies, activities to attract membership. While we may take some of these as reference, the main attraction should be the truth and the Holy Spirit. God's work is accomplished "not by our might or power, but by God's Spirit."

Suggested reading:

The Spirit of Truth or the Spirit of Error? Manna, Issue 41, July-Sept 2003, p.28

REFLECTION & PRAYER



As we live in the end times, may the Lord grant us a spirit of wisdom and discernment to have the courage to contend for the faith.