

The Enumerated Powers of the Word of God –Jeremiah 1  
Copyright J. Michael Strawn

From Jeremiah 1:1-19, THE ENUMERATED POWERS OF THE WORD OF GOD  
PART 1: THE WORD OF GOD QUIESCES RATIONALIZED CONCERNS v.1-8.

#1. Being summoned by the Almighty to serve as a prophet, Jeremiah was reasonably fearful. Accordingly, Jeremiah immediately brought forward his *rationalized concerns*.

#2. "Then I said, 'Alas, Lord God! Behold, I do not know how to speak, because I am a youth'" v.6. Hearing of his commission for the first time, Jeremiah immediately understood it as *personal crisis*. He pleaded incompetence and immaturity. Human reaction to crisis will most certainly incline to *rationalized concerns*.

#3. Such concerns are as dangerous as they are inevitable. The problem: Rationalized concerns can be elevated above the will of God. "But the Lord said to me, 'Do not say, I am a youth', because everywhere I send you, you shall go, and all that I command you, you shall speak" v.7.

#4. Rationalized concerns, inherently, contradict full trust in God, regardless of circumstance.

#5. Solution: To read the Bible in such a way as to *quiesce or silence* the rumble of rationalized concerns. But the reading has to be founded on trust in the power of God.

#6. The Lord knows us profoundly v.5. His promises are given to quiesce all our rationalized concerns. "Do not be afraid of them, for I am with you to deliver you, declares the Lord" v.8.

From Jeremiah 1:1-19. THE ENUMERATED POWERS OF THE WORD OF GOD  
PART 2: A SUPERNATURAL LANGUAGE ENDOWMENT v.9, 10.

#1. "Then the Lord stretched out His hand and touched my mouth, and the Lord said to me, 'Behold, I have put my words in your mouth'" v.9.

#2. God and men in time can *share* a language capacity, a thought capacity, a communication capacity. The Almighty desires to share His knowledge with us.

#3. Eternal knowledge is not directly accessible to the human mind; but our world is directly accessible to God. Therefore, without this *shared condition*, the human race finds itself in an immediate and dangerous knowledge deficit.

#4. Possessed of this deficit then, there follows a *de facto* consequence: Men begin to believe that *the resolution provided by the rational human mind is all that is necessary*. Jeremiah is told that God does not agree with that analysis.

#5. The language index of revelation is a priority with the Lord. Only He can establish such an open link between the two halves of reality. Two poles are linked: The eternal mind-->and the human mind.

#6. This language index *holds content*; priceless by any right standard of judgment. Such a creation of God infers a status differential between *superior and inferior*.

#7. It is a way of knowing. God thinks and what He thinks and how He thinks is of limitless importance to men. The revealed knowledge has consequences. Jeremiah was "appointed over the nations" and "kingdoms to pluck up", "breakdown, destroy, overthrow, build, plant" v.10.

#8. The words of God are a power, an amplitude (a measure of force). Revealed language represents a different kind of reality. No one can afford ignorance of that!

Jeremiah 1:1-19. THE ENUMERATED POWERS OF THE WORD OF GOD

PART 3: AN ENUMERATED UNDERSTANDING: MEN DO NOT LIVE IN THE CONTROLLING DIMENSION v.11-12.

#1. The almond branch picture was put into Jeremiah's mind v.11. He was unavoidably aware of its origin. Soon Jeremiah was in receipt of its meaning. The meaning was singular.

#2. Unity between vision-->and meaning acted like *a punctuation*. It changed his condition of mind.

#3. The Lord said: "I am watching over My word to perform it" v.12. He meant that all the terms of the word of God will be performed. They will be applied to human life in time. Revealed terms, we are told, will be forced on to time, to human reasoning, to human conditions, to human circumstances.

#4. This should instill both hope and fear. The almond rod will produce fruit. Marx, Engels were wrong. There are no laws of history.

#5. The direct relation between God-->and His word crosses the threshold of time. Time is not meaningless but it holds no *determinacy*. Time, history has no control over God and therefore, no control over the word of God. This is made conspicuously clear in Scripture.

#6. Men are not in the controlling dimension. Rather, all men are subject to the relation between God-->and His Word.

From Jeremiah 1:1-19. THE ENUMERATED POWERS OF THE WORD OF GOD

PART 4: THE WORD GENERATES HISTORICAL CONDITIONS v.13-16.

#1. This scripture and a great many others put into evidence an insistent and synoptic revealed truth. God is the foremost, strongest and most formidable historical actor in existence. "I will pronounce My judgments on them..." v.16. Men in their times are not the only historical actors. Historiography resting on man the unique actor is a classical and antiquated mistake.

#2. "Out of the north the evil will break forth on all the inhabitants of the land" v.14. The Almighty was generating historical conditions. Such conditions were a complete reversal of circumstance, immediate history and historical conditions. The God of the Bible was using geopolitics to perform His word.

#3. There is a considerable difference between sacred and secular. But they are not strangers one to the other, as our sociology likes to think. The sacred is generative of historical conditions and what is called secular is the realm of effect.

#4. Secularism is an intellectual deception to cast the Lord and revealed truth out of human temporal events. Israel consistently disregarded the enumerated truth about God and historical conditions.

#5. Jeremiah teaches us that the power of God and His Word are not metaphoric nor indirect to time and historical conditions. They are quite direct.

#6. World sociologies may disregard this revealed truth. Yet the Lord takes account of "their wickedness" and He observes they have "forsaken Me" v.16. And "the boiling pot" begins to tip v.13.

From Jeremiah 1:1-19. THE ENUMERATED POWERS OF THE WORD OF GOD

PART 5: IT ORDERS PERSONAL EXPERIENCE AROUND SPIRITUAL FUNCTION v.17.

#1. Fundamental to the life of faith is the disposition of personal experience. Since our experience is such a personal phenomenon, we are reluctant to put it at risk. But we must.

#2. "Now, gird up your loins and arise, and speak to them all which I command you. Do not be dismayed before them, or I will dismay you before them" v.17.

#3. Jeremiah's personal experience was to take form as an instrument of the will of God. Subsequent experience is in direct unity with the word of God.

#4. Because of this imposed unity, bearing the enumerated weight of personal experience becomes a spiritual duty.

#5. This peculiar situation is served by a convicted mind. "Gird up your loins", "arise", "speak to them;" and the people will accept or reject.

#6. Under this regimen there can be no regrettable experience. Fear and regret can lead to a state of "dismay." Being "dismayed," shattered, or overwhelmed is not an acceptable outcome of experience. Believers are instructed not to be so affected.

#7. The inference is that experience itself does not necessarily lead to dismay. But one can surrender to it--*in which case the Lord would Himself dismay Jeremiah*. It only gets worse.

#8. The only way to transcend dismay is to trust so thoroughly in God and the Word of God that personal experience becomes relative to them. Jeremiah had to have a faith that put a lid on dismay.

From Jeremiah 1:1-19. THE ENUMERATED POWERS OF THE WORD OF GOD

PART 6: IT IS THE SOURCE OF INVINCIBLE SUPERNATURAL CONDITIONALITY v.18, 19.

#1. Jeremiah was called to a considerable task. The Lord's man needed help. The Almighty moved to reinforce His servant.

#2. "Now behold, I have made you today as a fortified city and as a pillar of iron and as walls of bronze..."v.18.

#3. So, the strength of God was forced onto the situation. No underestimation here; Jeremiah was given an enhanced state of being.

#4. In times of such stress, it is usual to seek a kind of positionality; but the prophet was given a state of being instead. "As a fortified city" he would have been strong enough. "As an iron pillar" he would have been unbending under pressure; and "as walls of bronze" he would have been unyielding to the opposition.

#5. The Lord was creating an important expectation for Jeremiah; which is: The man on the spot can depend upon this supernatural conditionality .

#6. There was no reason for Jeremiah to ever be "dismayed" v.17. There is a kind of faith that surmounts the emotion of fear and the calculation of experience.

#7. Jeremiah was to look upon the opposition as a symbol of futility. "They will fight against you, but they will not overcome you" v.19. God always wins; "'for I am with you to deliver you', declares the Lord."

#8. Hence, it is important to the Lord that we function in determined faith under all circumstances.

"Do not be dismayed!"