CHAPTER 26

Miracle of the “Fountain of Living Waters”

One miracle not mentioned as a miracle per se in the Gospel of John, although definitely considered as a sign in John, is the pre- and post-Jesus miracle of God as “the fountain of living waters”. As one way to describe the salvation of God and salvation in God, it runs all the way from Old Testament books such as Jeremiah, where God’s people had “forsaken God, the fountain of living waters” and made “cisterns, broken cisterns, that would not hold water as substitutes for the salvation provided by God; to the living water that Jesus in John promised to the Samaritan woman at Jacob’s well; and even to the book of Revelation, where the New Jerusalem lowered down on Mount Zion from heaven, along with a forever dwelling place of God and Jesus on the New Earth has the fountain of everlasting waters that flows out to all the nations of Gentiles around it, and where in the last chapter (Revelation 22:17) “whoever desires, let him take the water of life freely” that helps to conclude the message of the whole Bible on God the Father through Jesus the Son as the Fountain of Living Waters.

26-1: Jesus Offers “Living Water” at Jacob’s Well in Samaria.

It could be considered by some that even the fact that Jesus talked to the woman of Samaria as a miracle. The disciples were surprised. The Samaritans, the leftovers and products of Assyrian Captivity and intermarriage with foreigners in the land, since the time of pride of Judah and Jerusalem of Jeremiah, were considered as half-breeds and irreligious, without hope by the Jews. Yet it
was to a Samaritan woman at Jacob’s well and later to the whole city as they responded to the testimony of the woman, “Come see a man that told me all things that I ever did, is this not the Christ” (John 4:29) Also, there are many other miracles, at least exceptions, signs, and marvels of life and religion, in the dialogue between Jesus and the woman.

1. JESUS: “Woman, give me a drink of water.” (John 4:7)

2. WOMAN: “Jews have no dealings with Samaritans, so why is it that you a Jew ask of me a Samaritan for a drink of water?” (4:9)

3. JESUS: Woman, if you only knew “the gift of God” {again it is God as the fountain of living waters}, and Who is talking to you, “you would have asked Him, and He would have given you living water.” (4:10)

   (1) You have to personally ask for this living water.

   (2). If you ask, without exception it will be given to you.

4. WOMAN: Where are you going to get that “living water” as the well is deep; and are you a miracle worker greater than our father Jacob, Jacob was father of both the Jews and Samaritans, who gave us the well and drank of it himself. (4:11,12)

5: JESUS makes a contrast between this kind of water like in the well with the kind of water that He offers personally to you and to all: (1) contrary to the drinking of this normal water, those who drink the water from Jesus “will never thirst again”; (2) the water from Jesus once drunk will in turn and inside become “a fountain of water springing up into everlasting life.” (John 4:14)

26-2: The Backsliding of God’s People in Jeremiah Away from Living Water.

It takes a lot of messages and Bible in Jeremiah to adequately describe the Temple Message of Jeremiah with what God’s own people were doing wrong in their “ways and doings”, even to describe the Bible based concept of “backsliding” so different from what our pastors and church members desire to think today as away from attendance at their own houses of God; but God tries in the words He Himself gave to Jeremiah to summarize the backsliding nation and people of God, although always active in worship and sacrifice rather than obedience, as going backward spiritually and not forwards, as forsaking God as the
Like Jesus would later tell any who desire to be or call themselves the people of God:

1. The place of worship is not that important as the day came with Jesus when it was no longer important to worship the Father on certain mountains or in certain places like Jerusalem, or special temples and houses of God like the First Baptist Church. (John 4:21)

2. It is very important to know which god and what image of God you worship as to whether it is the God the Father of the Lord Jesus Christ; for only this God of the Universe can provide the “salvation” of the Book Reports, the salvation of the fountain of living water. (4:22)

3. True worshipers then, now, and always must worship God the Father in “spirit and truth”; for the goal of God the Father is to seek those of the universe and of each generation that will worship Him spiritually and truthfully. (4:23)

4. God is a Spirit which necessitates that He must be worshiped spiritually, never only formally, and must be worshipped in truth, or really. (4:24).

5. Jesus is the Christ, the Messiah, who has taught all things about God the Father and proper worship. (4:25,26)

26-3: Abominations of God’s People in Jeremiah are Against God the Father. These abominations of Jeremiah 7:6-10, and of the Temple Message, have a longer list to them than what we might appreciate; however, what all these abominations have in common is that they are against God, most of them were clearly prohibited in the Ten Commandments, which even as today, were legally interpreted so as to become ineffective.

1. The top and first before mentioned abomination in the Jeremiah 7:4 was to stop “the lying words” chanted like a praise song in their worship services; lying
words and concepts which portrayed in the sight of God a misplaced faith in their Temple as a House of God, of the city of Jerusalem as the city of God, and of the nation of Judah as the nation of God's chosen people.

2. Their “ways and doings”, daily and Sabbath life and lifestyle, were an abomination in the sight of God; and God had a message through Jeremiah, wherein God Himself even gave the words to say, for His own people to “THOROUGHLY”, top to bottom and in all ways with quality and quantity, to “AMEND YOUR WAYS AND DOINGS” (Jeremiah 7:5)

3. Change, alias the amendment of the ways and doings, was a call for true and thorough justice over the appearance of justice and of legality: “if you thoroughly execute judgment between a man and his neighbor” (Jeremiah 7:5). If you are familiar with the 10 commandments long established in the Word of God, and in the records and reports of the Word of God, you know that while the first four are about God--no other gods (no images or likenesses to other gods or even images of the real God of the Universe, no bowing down or serving these other substitute gods), respect for the name of God in the words that come out of your mouth, not using His name for your personal use to make a point or emphasis or write a line for TV or books or movies; and like God rested on the seventh day from the works of Creation to make one day of the week a holy day of rest. Then the next six are about this aforementioned in Jeremiah 7:5 thorough execution of justice between a man and his fellow citizens; yet we must see, especially in that at the end of the list, covetousness, that it is against God as well as fellow man.

4. Do not practice the abomination of oppression toward “the stranger in the land.” (7:6); nor the abomination of fatherless and widow oppression; nor the shedding of innocent blood in “this place” (house and houses of God, cities, and nation); nor above all, which is the subject of the backsliding nation of the book and messages of Jeremiah, forsake God and His salvation by going after other cisterns which are broken and can hold no water, “walk after other gods (any substitute in ways and doings of life for primary service and loyalty and devotion to the God of the Universe and His Christ) to your hurt” in the words of Jeremiah 7:4.

5. It is an abomination to God and to your own heritage and forefathers, forefathers to whom the land was given forever as a heritage and as a legacy, when by the practice of all these abominations of unrighteousness, you make it impossible for God to continue to preserve and bless you in this land (Jeremiah
Can you hear the pathos in the voice and words of God Himself as He laments that such abominations make it impossible for Him to put such unrighteousness in the New Land of the New Earth with the rest of Gentile New Creations of the New Nation of Jews and Gentiles.

“How can I put you among the children and give you a pleasant land, a beautiful heritage of the hosts of nations?” (Jeremiah 3:19)

It reminds you of how nothing can enter the gates of the New Jerusalem on the New Earth that is unrighteously and unholy an offense to God, say like in these abominations to God category.

“But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb’s Book of Life.” (Revelation 21:27)

6. Like today, the people of God of the days of Jeremiah--what you might want to call the “Den of Thieves” days like in the time of Jesus--had a faith, and much faith, but the faith was the misplaced faith in lying words of worship and praise: (1) our salvation is in these buildings, our houses of God; in the fortified cities of our nation, and our government buildings which by the way show our history and heritage, and in our city as the city of God of the people of God; and (2) we still exist here and continue in material blessings as a nation, city, and of many houses of God, in order that we can continue to live without change or repentance in all our current “ways and doings.”

7. Look at the commandments list from God Himself: steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other unknown gods. All this is absent from the original 10 commandments is (1) the taking of God’s name in vain, but they did that when they burned incense to Baal and went after other gods; (2) the keeping of the sabbath day, but that will come in a few verses since their very acts and practices of Sabbath Day worship were an abomination to God because of (a) the life of abominations they lived all week and each week, (b) that they would come without shame or blushing behind a week of such a life and then make a weekly profession of faith that “we are delivered to do all these abominations”, more lying words; and (3) strangely enough you might think there is no mention of “covetousness” as in the last and bottom line commandment, “thou shalt not covet”, the reason being that this was the primary subject of another message and other messages.
“Because from the least of them even to the greatest of them, everyone is given to covetousness; and from the prophet even to the priest, everyone deals falsely.” (Jeremiah 6:13)

8. It is an abomination to God to constantly see His own people turn the original concept of the House of God and of prayer into a Den of Thieves in their own puny little minds. (Jeremiah 7:11), a HIDEOUT FOR BAD HABITS.

9. God will now do to this place—the house which is called by His name, and the place of the city and nation which God gave to them and their forefathers, just like He did to Shiloh of the northern kingdom of Israel; for it is also an abomination to think that the people of God can count on their past history and faith for continued blessings in the future without righteousness and effective prayer. (Jeremiah 7:14)

10. It is an abomination to God when calamities and a series of calamities for chastisement toward righteousness and effective prayer to automatically think that God no longer controls nature and the Universe, and to think that it is not God at work when the curses come in the place of the blessings of the past.

“They have lied about the LORD, and said, ‘It is not He. Neither will evil come upon us nor shall we see sword or famine.’” (Jeremiah 5:12)

11. It is an abomination to God to pervert the words of God and Word of God of the 66 books of revelations by striving to supplement them with the “dreams and visions” of special revelations, or special oracles.

“...for you have perverted the words of the living God, the LORD of hosts, our God.” (Jeremiah 23:36b)

26-4: Connection between Commandments and Righteousness.

We still make the frequent mistake as Americans and church members of thinking of rightness and righteousness as (1) behavior only or morality and ethics, and (2) as what happens strickly between men and men, men and women, and women and women as if God did not give commandments, and the 10 commandments in particular, to define what is right and wrong in His sight. Sin is the opposite of rightness and righteousness; sin is against the God that made us; and the commandments (the 10 and the teachings of Jesus) set down God’s standards for sin or rightness.
1. The law (10 commandments and other commandments and teachings of God and Christ to promote righteousness on this earth), the Apostle Paul wrote in Romans is our “schoolmaster” to bring us to Christ. We would never have known sin had not the commandments, or laws of God, defined right and wrong as a standard for righteousness.

2. We just can not get it into our head that the simple act and life style or ignoring God, that called “ways and doings” in Jeremiah, is sin and unrightouenss. In fact the very first four righteousness standards of the 10 commandments are about the relationship between God and man: (1) nothing in the human life of greater love and loyalty than that for the Creator; (2) to images of God, physical or mental in your own mind, to divert you from the God of the Bible and the Father of the Lord Jesus Christ; (3) no show of disrespect with your mouth by taking the name of God in vain, which in turn reflects a bad attitude and unrightness in your heart; and (4) set aside a day of rest in which you remember your God and your relationship to Him as spirituality takes precedence over all other pursuits of life.

26-5: Last Reports of the Bible Make a “Record” for Everlasting Life.

After a lifetime as pastor at Ephesus, interrupted by a short exile on the isle of Patmos where the Ascended Christ gave John some new and final revelations of all Bible Reports, John wrote the last Bible Reports (books) of the New Testament and Bible; and in the sequence of Revelation where he received the word “Word” for Christ to use as the beginning preface for the life of Christ in John 1, then the Gospel of John--the launching pad and core of belief in Jesus as the Christ, the Son of God, of this book BIBLE REPORTS FOR BELIEVING {and it has been a long journey about ready to complete} with also the believing of “Continuing Faith”, and with perhaps the very last words of all revelations from God, the three little epistles of John--I, II, and III John--give us the bottom lines of how to daily and yearly for a long life live this continuing faith in the battles, trials, and all the “ways and doings” of life. (It is recommended that you buy and read “Christ for Individuals”, volume 2 of the LEARN CHRIST COMMENTARIES, which is a commentary on the five books written by the Apostle John--Revelation, the Gospel of John, and the 3 little epistles of John.)

Somehow we now, even after we have personally related the 7 miracles of John, and other of the signs to personal faith and personal life in the everyday “ways and doings” of modern life, that this believe and believing alone is not enough to live a full and challenging life of faith. Well, it would be if we get, see and know all the aspects and implications of the continuing faith of “believing” all the way
to full and everlasting life; and God knew that in His supreme wisdom and plan to communicate to humanity about Himself and His salvation plan, having John write the last three books of the revelations in the little epistles. There you read about the realities of sin in the Christian life, the necessity that those sins can not remain habitual, dealing with the very practical divisions of Christian fellowship and who is right and wrong, and above all who is saved, and how the Bible, especially in I John, provides a Bible Record of assurance for that security of salvation; and yes, practical details about love and the new birth.

Do you not see the similarities between the stated purpose of the Gospel of John in John 20:30,31 and these bottom line words of I John, all the Bible Reports of the Word of God, and of how to live the Christian life in continuing faith in spite of obstacles in the churches and in the world? For example not in I John 5:13 below the phrase of “you may continue to believe in the name of the Son of God.”

“These things I have written to you who believe in the name of the Son of God, that you may know {confidence and a sense of security based on the Bible Record of this Bible Report} that you have eternal life, and that you may CONTINUE to believe in the name of the Son of God.” (I John 5:13)

What was simplified in the believing continuity of the miracles and to believe in Jesus as the Christ, the Promised Messiah, and Son of God is very bottom line here, and for you--in both the personal implications for you of the 7 miracles, all the miracles of the life of Christ and incarnation as the Son of God, and of the salvation plan and program God has provided through Christ and the atonement for the complete and total, long Christian life--is stated right here in this Bible record of I John 5:13 with encouragements for you “to continue to believe”.

1. As in I John 1:1-3, that these Bible Reports from the Apostles like John about Jesus Christ the Son of God are records of eyewitness accounts of what the four evangelists in agreement “heard”, seen with their own eyes, looked at every day for over three years, and even touched; and what was Word of righteousness in Revelation became the eternal and pre-existing “Word” in the Gospel of John, and now here in the bottom line of Bible Reports and Records “the Word of Life”.

2. That life in Christ, manifested in the Gospel of John, eternal and from God and incarnated in Christ--fully seen because death and the grave could not hold
Him captive; then born witness to by the Apostles (you see that was their primary job as disciples), and eternal life that was with God the Father and that can personally be with God the Father; and that leads to fellowship with the Apostles, fellowship with this same God the Father of the Lord Jesus Christ, and fellowship with Jesus (I John 1:2-3)

3. Surely you would agree that all the 7 miracles do something for you, surrounded by all the 7 messages of those miracles, and in these practical applications, records, and reports of I John as you very personally received “joy”, and joy that is full joy.

“And these things we write to you that your joy may be full.” (I John 1:4)

Granted it takes all of the Gospel of John, all the other synoptic Gospels of Matthew, Mark, Luke; all “these things” from the Apostles John, Peter, Jude, and all Paul—all 27 books of the New Testament and 39 of the Old Testament to appreciate the full impact of the full joy of the full life, now and eternal, God has provided for those that (1) believe and (2) continue to believe.

You might call it the “joy of the record of everlasting life, the fountain of living waters, which can flow right out of your innermost being now and lead right up into everlasting life. It is recommended to you, that you read prayerfully and devotionally—above all personally—the whole little book of I John. After all, it is only 5 short chapters long!

26-6: Last Word of the Bible, the book of Revelation, and the last chapter.

You might call these among the last words of the last Bible Reports! The bottom line words of the last chapter of the book of Revelation, chapter 22, are also bottom line words of everlasting water from the “River of Life”.

1. After the New Jerusalem is lowered down from heaven to the New Earth, a place where the Apostles rule the Jews and an eternal abode for the Father and the Son, around which all the New Creation of the Gentiles can come to worship, coming out of the throne of God and Christ the Lamb is a “pure” river “of water of life”. (Revelation 22:1,2)

2. Even as God gave Jeremiah some sarcasm about His own people in the Temple Message of “go ahead and add all these abominations to your weekly worship with sacrifices” instead of obedience, so the Apostle John, the Ascended Christ, and the Spirit of God have some parting words in the same tone to give about living
3. Jesus says, “I am coming quickly” and that He will bring rewards to give to everyone of all time at the resurrection of the dead, and according to their own works which are filthy, or holy, or righteous, or just or unjust (Revelation 22:12)

4. Oh yes, and on every side of the River of Life in the New Jerusalem of the New Earth where God forever more lives personally with the New Creation selected from each generation by one and two, is “the tree of life”: all one has to do in the bottom line of Bible Reports is to keep the teachings and commandments of God and Jesus: “that they may have the right to the tree of life, and may enter through the gates into the city” (Revelation 22:14) Yes, this is a right of citizenship on this earth that you must earn through proper respect and regard for all the teachings and commandments of God and Jesus; again, by obedience.

5. Far away, but visible, and outside the city walls of the New Jerusalem, even beyond the regions of the New Creatures of the Gentiles, are a group of people with whom you will not want eternal company: dogs, sorcerers, sexually immoral, murderers, idolaters, and “whoever loves and practices a lie.” (Revelation 22:15)

6. The source of this Bible Report and Record is “I Jesus” with a message through angels to the churches of the world. (Revelation 22:16)

7. God the Holy Spirit and God the Son, called here “the bride”, send out personally to all humanity the message of “Come”. What was “Come and See” in the invitation of Jesus to His first disciples and a start of evangelism in the Gospel of John becomes a bottom line message of all the Bible Reports as “Come” to the one hears the message and invitation; “Come” to all humanity that are thirsty for the eternal, everlasting, living water; and “Whosoever desires, let him take the water of life freely”. (Revelation 22:17)

Is that personal enough for you? You in the bottom line of Bible Reports are personally given the invitation to “Come” in three ways and times; and then based on nothing else but the personal “desires” of your life, to “TAKE the water of life freely”!

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life among the thorns and battles: “He that is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still”. (Revelation 22:11)
We can read over it dozens of times and still miss the meaning unless it grabs our attention in a special way that the possibility exists that “Rivers of Living Water” can flow out of our own lives. The possibility and promise comes from Jesus Himself.

“He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” (John 7:38)

In order to understand this, and thereby also exercise this democratic privilege of prophecy, we must understand “heart” in the Bible as the very core of our inward man or being consisting of mind, emotions, and will. It is very closely related to “soul” or “spirit” in the Bible except the inner man has both the old man and the new man, both bad and good; and includes the conscience of man which can run all the way from good to bad with degrees in between.

The great importance of the whole inward core or heart of man is seen in the famous verse of Romans 10:10 where it is “with the heart” that man believes all the way to righteousness that is acceptable to God, and then with an expression of the outward man from the mouth, “confession is made” all the way to salvation. {You may desire to read it in the Bible now from Romans 10:10, and think on it; for the two step process of salvation, (1) believe and (2) believing, is what this book is all about.) That is there is so little similarity to Christ and the average

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church today and with an ever increasing gap during these days of the once in a
nation historical event of the Falling Away, baring obvious evidence in our cur-
rent environment that: (1) an increasing number of church members with the
increase in unsound doctrines and practices of the Falling Away never get past
the simple believe in the Lord Jesus Christ to the continuation of believing of
the second step; and (2) that we hardly recognize the gift of prophecy and
prophets in our local churches, which should be right up there with pastors,
teachers, and evangelists. {If you do not immediately see the Biblical basis for
this conclusion, then please go to Ephesians 4:11; and note please that it was
the Ascended Christ who gave these gifts to the church and to men of the
churches. I am sure you remember that Christ Ascended after He had lived on
earth, and that was after all the Prophets of the Old Testament, so that
prophets and prophecy--prophecy is what prophets do--is as much an office of
the New Testament church as of the Old Testament. In fact, what we will find
in this Preface to BIBLE REPORTS FOR BELIEVING is that prophets and
prophecy became more widespread in New Testament times than Prophets and
Prophecy in Old Testament times.}

1-1: “Rivers of Living Water” Excites our Imagination and Bible Knowledge.

Been there and done that, when we first read John 7:38 all kinds of exciting
images, possibilities, and Scriptures flow through our mind.

Immediately since we are reading the Gospel of John already, we think of the
incident in the life of Jesus when He spoke to the woman of Samaria at Jacob’s
well, telling her as recorded in John 4:10 of the “living water” that Jesus could
give to all Jews or Gentiles that would ask. Yes, Jesus did contrast the quality
of the water that Samaritans like this woman could get out of Jacob’s well with
the living water from Jesus in that the first had no permanent thirst quenching
potential while the second from Jesus with a deep two step process drinking,
believe and believing, would lead to a “never thirst again”. And we do love the
sound of the words, “But the water that I shall give him will become in him a
fountain of water springing up into everlasting life.” (John 4:14) However, this
is not the same as in John 7:38, because this living water of John 4:14 goes into
the inward man while the living water of John 7:38 comes out of the heart of
the inward man.

Yes, they are related: the living water must first go into the heart of a man or
woman before it can flow like a river of prophesy out of the heart; and that is
the very gist of this book, that the continuing of “believing” must take place
before both full salvation, and no matter how democratic in the church proph-
esy became after the Coming of the Holy Spirit on the first day of Pentecost after the Ascension of Christ, there can in no local church be the “if all proph-esy” of I Corinthians 14:24, without the all taking the second step in salvation of “believing”.

1-2: You Must See in John and the Rest of the Bible This 2 step process.

Ho hum, we think, “another book on John and how to believe”, OR “believe in Jesus, that is old stuff”; and we might miss the twin themes of this book that at least half of our present church members, that is a total of at least half of so-called Christians have never gone beyond the first step of believe to the second step of believing; and the reason so many churches in America today are now making such significant contributions to the historical and once in the history of a nation Falling Away is because they have never made, for many reasons remaining to be discussed in this book, that giant step forward into the believing for full salvation and consequently for the ability to have flowing out of their hearts “rivers of living water”.

1. You will notice the two-step process of believe and believing in the stated pur-
pose of the Gospel of John in John 20:31: (1) the “believe” in John 20:31a with the words of “these are written that you may believe that Jesus is the Christ, the Son of God”; and then the “believing” in John 20:31b with the words to follow immediately, and by the way so close that you sometimes do not realize that salvation is a two step process, “and that believing you may have life in His name.”

2. After years of spreading the Gospel of Jesus, many of those years as a Pas-
tor at Ephesus, and no doubt the last of the living Apostles of Jesus, the Apostle John near the end of the first century wrote another book, and once again with a very clearly stated purpose recorded in the book like the John 20:30,31 gist of the Gospel of John, where he and the Holy Spirit made sure that you would not miss the second step of believing.

“These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may con-
tinue to believe in the name of the Son of God.” (I John 5:13)

That says it all in the “continue to believe”!

1-3: Most of our church members are in the “Den of Thieves” category.

One of the prime reasons that it can be stated so confidently that more than half of our church members are in the “Den of Thieves” from Jesus and Jere-
miah or HIDEOUT FOR BAD HABITS category of II Timothy 3:1-8 is because at least half of our church members have not progressed from the believe to the believing process of salvation; and inevitably as we pass from the third stage of the Falling Away of II Timothy 4:3,4, that is from the vast now present “heaping up of Bible teachers with itching ears” {by the way the same as the proliferation of false prophesy and false prophets that Jesus predicted in Matthew 24 as a true sign of the Falling Away}, into the fourth and final fifth stage of the Falling Away, the turning away from truth in the churches and the being turned by God into fables, then the number of “Den” members in the church will increase significantly. How else can it be? How in the world can we go from the present condition where millions of church members across this country and the world profess to be followers of Christ, to the Falling Away clearly taught in II Thessalonians and II Timothy 4:3,4 without God’s own people in the churches turning away from truth and turning into fables.

1-4: The Minority Message to a Few of Each Church.

Even as it is so hard to faithfully preach the demand of Christ and the Bible on marriage as a lifetime commitment without any justifiable cause for divorce except one and simultaneously faithfully lead divorced church members to confess divorce as a past sin and put it behind them as forgiven by God, so it is hard to simultaneously preach the present condition of churches at the same time presenting words of encouragement and specialized security of the believer to a few. However take note that in the specialized messages of Revelation 2 and 3 to the seven churches of Asia Minor, in each case, there was a large message for the majority that had absolutely gone bad and then a minority message at the same time to encourage the few overcomers.

1. The message of Christ to the majority in each church.

(1). The local church at Ephesus (Revelation 2:1-6), You have left your first love; and unless you repent rapidly as a church body, Christ is going to come quickly and remove your lampstand from its place in the sight of God and in the kingdom of God.

(2). The local church at Smyrna (Revelation 2:8-11) ...well, there can always be two out of seven churches about whom Christ has nothing bad to say. Of course, our problem today is that every church member and every church thinks they are that one; that the bad five do not exist today; or certainly that it could never be their own church since their pastors have told them for years that they are the elect of God, the “called” if not the “chosen”.

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(3). The local church at Pergamos (Revelation 2:12-17), you are already in a mini-Falling Away, because you have far too much unsound doctrine in your church; and unless you straighten it out yourselves in your own church, then Christ is going to start a fight with you based on the Sword of the Word of God.

(4). The local church at Thyatira (Revelation 2:18-29), you have in your church a very influential female prophetess that is causing unsound doctrine of Christian living; and without repentance in your church, calamities of judgment from God will come immediately on all those supporters of such a prophetess and her also, not to mention the inevitable and eternal consequences of such lack of continuing faith.

(5). The local church in Sardis (Revelation 3:1-6), while you have the reputation in the community and denomination, of all Christianity, as a First Baptist Church, a past reputation and name that you are “alive”, in the sight of Christ and God you are now dead; and Christ will come against you like a thief to take care of the Den of Thieves in you.

(6). The local church in Philly (Revelation 3:7-13), well really two churches out of seven are good and faithful, and notice how this one is faithful in that it has perseverance with a continuing faith for salvation and prophesying.

(7). The local church at Laodicea (Revelation 3:14-22), would we be too critical of your church if we called it “lukewarm” like Laodicea, a fact that you really know already; or would you prefer the use of the Word of God in Revelation 2 and 3 as well as much other of the Word of God that you will find in the following chapters of this book, to point out why: (1) well over half of your members are lukewarm because they over a period of years did not pass from initial “believe” into “believing”; and (2) they are well past the historical point where from all of them democratically flows the rivers of living water of prophesy as taught in I Corinthians 14.

2. The Message of Christ to the Few of the Minority in Each Church.

(1). Revelation 2:7, for the few only in the church at Ephesus, the few who have the ear to hear the sound doctrines of the Holy Spirit, these few only in this church will be considered as overcomers, overcomers who will have eternal life and the privilege of eating from the tree of life; alias those who continue to believe all the way to salvation, that continue to prophesy with rivers of living water.
(2). No minority message here because things are okay in this and one other church of the seven; however in Revelation 2:11 that is a more majority message, one to all the churches, as the challenge is presented to overcome in order not to be part of the second death where hell, death, and Satan are cast into the lake of fire and brimstone.

(3). By now you have noticed that the message to the minority, like here in Revelation 2:17 and to the church at Pergamos, is to all the churches, once again pointing out how many churches then and today Christ must call in order to select a few “chosen” for all the churches; and here the few overcomers among the many otherwise, are promised: (a) hidden manna to eat; (b) a white stone with a personalized name from Christ that no one else has or knows.

(4). “to the rest in Thyatira” (Revelation 2:24), the minority who do “not have this unsound doctrine” or this minority who has not known this depth of Satan, this burden of “Den of Thieves” and HIDEOUT FOR BAD HABITS should not be on you, should not be placed on you, indeed is not placed on you in spite of the waywardness of the majority in your church: (a) hold fast to the security of the believer that you have; and (b) you overcomers will receive in the New Earth power over nations.

(5). “You have a FEW names even in Sardis”—no church is perfectly bankrupt with Den of Thieves and with BAD HABITS (Revelation 4-6), who have undefiled wedding garments of the called and chosen; and these few shall walk and live with Christ in eternity in pure robes of white.

(6). Yes, they are all overcomers in the church at Philadelphia. They all have continued to believe, they have continued to prophesy with rivers of living water coming out their mouths, and with understanding as in I Corinthians 14. Would that we had today in America one church out of the many completely dominated and consisting of overcomers; but where is it?

(7). Once again as always in the seven churches, there is a message for the minority of overcomers to the local church at Laodicea, Revelation 3:21,22, with a promise to rule and reign with Christ on the New Earth.

1-5: **Bottom Line of Prophesy of all Members in I Corinthians 14.**

The bottom line of I Corinthians 14, then when Paul wrote it to deal with the same problem of tongues in this local church at Corinth, and now when the violations of proper worship and prophesy are more widespread with the initial
message and message of I Corinthians 14 on “Prophesy and Understanding” is that we have not taken our brains to our worship service.

1. Tongues in the Bible, especially in Acts 2, are primarily other languages, except for gibberish where many try to simulate a coming of the Holy Spirit, and on rare occasions like where Paul was caught up to the third heaven, are emotional expressions meant to be only between an individual and God, not in public worship.

2. Prophesy is speaking publicly in an assembly of Christians, and prophesy is meant to be addressed to believers.

3. When all in a church body speak together prophesy, one by one by the way, and in agreement, unbelievers are convinced and convicted, which is the same as what Christ meant in John 16 when He prayed that all might be One in order that the world would know that real disciples of Christ were in that assembly.

4. The subject of I Corinthians 14 is more about “Prophesy and Understanding” than about any other subject including tongues.

5. When problems continue in a church or denomination like those forbidden with commandments from Paul of Scripture like in I Corinthians 14, it is most generally because that same church or denomination has the same bad attitude of the Corinthians that Paul writes on in the middle of the chapter, I Corinthians 14:36, that the Bible came to their church or group only or that they originated the Word of God.

1-6: And so much more, This Book is About the Rest of the Story!

We still can not get it in our heads that like in the other Great Falling Away of God’s people in the wilderness, that the majority of God’s called people today--alias Christianity and the body of Christ--are wrong simple because of the historical event in which we now find ourselves of the Second Great Falling Away clearly taught in II Thessalonians as required before the Second Coming of Christ. (Previously was discussed all the efforts of Scofield notes and fundamentalists to falsely rescue all living Christians from this last and great Falling Away.) God’s called people of Jeremiah could not, or would not, also wrap their head around this very fundamental concept of the Bible that there is a vast difference between the called of God’s people and the “chosen” for eternal salvation on the new earth of God’s people!
1. No generation, including now and in America, wants to admit that it is “the
generation of the His wrath” (Jeremiah 7:29), even as God’s people of Jerem-
iah refused to admit it until overwhelmed by an almost infinite series of
calamities, finally leading to the calamity of death or captivity for 70 years.

2. It is just where we are in history, and let us face up to it as Christian
believers in the Bible: we are now in the third stage of the five stages of the
Falling Away (II Timothy 4:4,5)--intolerance toward sound doctrine and teach-
ings, Christians and churches driven more by their own desires and wants than
by Christ and the Holy Spirit, the vast heaping up in all channels of communica-
tions of Bible teachers, preachers, and prophets with itching ears, a wholesale
“turning away from truth” by Christianity, and finally a being turned into fables
by God; and we are dangling on the precipice of Bible based backsliding where
there is no turning back, as American churches fall over the edge of a common
falling away from truth and falling into fables.

3. To both define how this present and historical Falling Away of Christians
from the real truth of the Bible, also from the true God and the true Christ,
relates to “believing”, the second step of salvation, is the rest of the story; of
course, after from the Gospel of John and supporting Scriptures, the twin pro-
cess of “believe” and “believing” are defined from the Bible.


While always Bible piddlers want to “wrest the Scriptures to their own
destruction”, with itching ears looking for some weird something especially as
related to the one baptism {clearly the one baptism is the one salvation} and
the Holy Spirit, the meaning of John 7:37-39 is straightforward: the rivers of
living water which flows out of the life of any believer continuing to believe--
“believes” in John 3:38 and “believing” in John 3:39--is life, abundant life, sal-
vation, and everlasting life.

1. If you miss the real exegetical meaning of John 7:37-39, the place of this
passage will seem somewhat disjointed or just simply like a historical insert to
identify what Jesus preached on the “great day” of the Passover Feast. Yet it
is very much in the context of continuity of the Gospel of John, consistent with
the purpose of John as stated in John 20:30,31.

“And truly Jesus did many other signs in the presence of His disciples,
which are not written in this book. {More of them you can read in the
synoptic gospels of Matthew, Mark, and Luke and with help, if needed,
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from “A Harmony of the Gospels” by A.T. Robertson since those other 3 gospels so well parallel each other; while the Gospel of John is more a commentary on both those Gospels and the Life of Christ with the specific purpose of (1) generating initial faith or belief in Jesus as the Christ-Messiah and the Son of God, and (2) generating a continuing faith in the Lord Jesus Christ which can lead all the way to this life of “rivers of living water”, or “life”, abundant, of salvation, and of everlasting life.; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.” (John 20:30,31)

2. John as he writes near the end of the First Century, and from the study of the church at Ephesus {likewise the end of a long life as the last living Apostle and the care provider for Mary the mother of Jesus as appointed to do so by Jesus Himself}, wanting to do the very best he can before his demise and of course lead by the Holy Spirit, at this very juncture of the book--7 chapters out of 21 or approximately one-third of the book, wants to insert what is historical truth in the narrative of the life of Christ anyway.

(1). It was the time for God's people of Israel to remember in the Passover feast the rescue of God from Egypt and death in the God through Moses instituted feast of the Passover, a memorial to the time in history when God passed over the houses of the Israelites, or any others, who sprinkled the blood of the lamb on their door posts. And since this very passover is a prediction of salvation through the blood of the Lamb, that Lamb of history being the Christ who provided himself on the cross, an event toward which the history of John like the other gospels moves and around which like salvation it centers, it is only natural that John would place this insert at this point.

(2). While the insert may surprise you, the subject matter of thirst, living water, the thirst which Christ can supply like He has already mentioned bread, is definitely in the main flow of Christ providing abundant life and everlasting life to meet the most basic of all needs for humanity, the need to live well and long.

(3). Part of the uniqueness of the Gospel of John, as John sits in his study at Ephesus reading over the previous 3 gospels, is what it includes that while not left out of the other 3 gospels, was not emphasized: (1) the necessity of "continuing faith" for salvation: and (2) the place of the Holy Spirit in history, in the creation of this everlasting life, in the one baptism of the one salvation, and at the center of all Christian doctrine in the new birth.
3. The Apostle John was not only the life-long provider of care for Mary as appointed by Jesus from the cross, but also the longest Apostolic interpreter and explainer of the life of Jesus; and one both to introduce right here one of the major doctrines, subjects, or teachings of Jesus—that is, the subject of the Holy Spirit and continuing salvation and life, also to once again make the connection between the one baptism of the one salvation with the new birth. As you see these continuities of the Gospel of John, John 7:37-39 will seem less as an insert and more of a continuity of flow.

(1). The new birth, often called “born again” or regeneration, was taught early in John 3 when John recorded the historical encounter of Jesus with a religious leader of the Jews, Nicodemus; and as Jesus told him both (1) that he like all believers must be born again as an adult, (2) that this new birth was a long process of believing, conversion and new birth which like physical birth itself required 9 months (again the believing as going beyond just belief of a short time), and (3) as Jesus made the contrast between physical and spiritual birth, he was providing like John in the Gospel an introduction to Paul’s elaboration, also under the guidance of the Spirit and after more teachings from Jesus, on the “old man” versus the “new man” (Ephesians 3:20-24). Therefore “the rivers of living water” and Holy Spirit introduction of John 7:37-39 is just a continuation of both the new birth doctrine from Jesus and the pre-requisite from the human side of this internal re-creation, the matter of continuing faith. In short, even as the Holy Spirit continues in history after the glorification and ascension of Christ, so also believers that continue in believing continue in history and beyond, through the new life provided by the Holy Spirit and Christ.

(2). Jesus always aware of the most basic needs of humanity for abundant life and everlasting life, and with God the Father, uses all analogies, parables, and metaphors and illustrations such as “thirst”, “living water”, “bread”, “meat”, “shepherd”, and more to describe both the basic needs of man and how Christ was ordained by God the Father as the means of meeting those basic needs.

(3). The Holy Spirit, as the third member of the Trinity, was appointed by God to provide a continuity to the work of Christ on earth, coming almost immediately after the Ascension of Christ and on the first day of Pentecost after the resurrection and ascension of Christ, to continue the work of Christ on earth until His withdrawal from earth near the end of the Falling Away. (II Thessalonians 2:7)
a. The Holy Spirit, third member of the trinity was present at Creation just like Christ, the former as the spirit brooding on the face of the deep (Genesis 1:2) and the latter as the mediating cause of Creation, "all things were made through him" (John 1:3).

b. The Holy Spirit is the "alter ego" or other self of Christ, thus later in John Christ teaches in the most exhaustive teachings from Jesus we have in the Bible of John 14-16, that it was better for all disciples and apostles that Christ went back to heaven; because once in heaven and at the right hand of God the Father, Jesus sent the Holy Spirit to take His place on earth, and the Spirit could be every place at once and would continue unabated in both His work and the binding of Satan until removed by God the Father near the end of the Falling Away (which by the way is what loosed Satan for the final work of the falling away as the Spirit would no longer be on earth to convict the world of sin, or righteousness, and of judgment).

c. You can pretty well number the period of the "last days" of the Bible, starting with the historical coming of the Holy Spirit in great power and presence on the first day of Pentecost after the Ascension of Christ, and going to the withdrawal of the Holy Spirit from earth with the subsequent release from bondage of Satan to do his final dirty work, with this Coming and Withdrawal of the Holy Spirit from earth. After this, there is only a little time left!

(4). Jesus, as John also records earlier than John 7 and in John 4, previously taught about the "living water".

a. As a gift from God. (John 4:10)

"...you would have asked Him, and He would have given you living water".

b. As unlike ordinary water, is a water that quenches the eternal thirst for God and personal life with God, now and eternally (John 4:13,14).

"...the water that I shall give him will become in him a fountain of water springing up into everlasting life..." (John 4:14)

1-8: The "With the Holy Spirit" in this book, like in John, not incidental.

Perhaps it has not been stated sufficiently enough, but the gist of this book on BIBLE REPORTS FOR BELIEVING has always been and continues to be a gist of "with the Holy Spirit". Even as Scarborough has written the well-known book of...
WITH CHRIST AFTER THE LOST, so this much lesser known book of BIBLE REPORTS FOR BELIEVING has been "with the Holy Spirit" in seeking believers to continue to believe; for it is only by continuing to believe that the reciproc-ity of God is for the Spirit, the real new birth, and salvation with everlasting life. It is not also incidental that very prevalent distortions and misunderstandings on the new birth as a 9 month process also come with misunderstandings on the work and functions, even history and place, of the Holy Spirit. {The biggest distortion is by those who would make a baptism of the Spirit as a third step and as independent of the act of believing, failing to recognize the consistent teaching of the Bible that the "one baptism" of the Bible is the one salvation, that which comes with a real new birth and from believing. It is no second blessing, only the first and lasting, continuity of believing; although it may require 9 months.}

The gist of this book on BIBLE REPORTS FOR BELIEVING with the continuous supplement of "With the Holy Spirit" is actually a better description of Bible teachings on evangelism than the WITH CHRIST AFTER THE LOST; or at least it is a more thorough description of evangelism according to the Bible, as to be with Christ in the passing out of BIBLE REPORTS FOR BELIEVING is the same as to be working with the Holy Spirit, especially when you consider that the Holy Spirit was sent by the Father and the Son to take His place and do His work here on earth until near the end of the Falling Away.

1. John, always so precise in the listing and description of his purpose for writ-ing a Gospel, is equally as faithful to reflect the teachings of Jesus on the work and purpose of the Holy Spirit on earth with precision in John 14-16. And John does not leave us dangling in John 7:37-39 about the “rivers of living water”, mentioned in John 7:38, then explained as an internal work of the Holy Spirit in John 7:39, “But this He spoke concerning the Spirit…”

2. Jesus prayed in the Garden that all disciples would have another Helper or Comforter, an alter ego or other Christ, to be with them and help them after His Ascension. (John 14:16)

3. This Holy Spirit abides with believers and in believers “forever”. (14:16)

4. This Holy Spirit is the “Spirit of truth” even more so that Satan is the spirit of the lie. (14:17)
5. Only believers can “receive” and “know” this Spirit of Truth, never the world, the children of the world, which is another way to describe unbelievers. (14:17)

6. The work of the Holy Spirit is a triple location of work: (1) inside any believer that continues in belief (John 14:17); (2) beside the continuing believer as a Helper or Comforter; and (3) to work with the rest of the world to convict of sin, of righteousness, and of judgment (16:8-11).

7. With great detail, John tells of the teachings of Jesus on “with the Holy Spirit” in John 14:26 as again he calls the Holy Spirit “the Helper”, then telling how He will (1) teach believers all things (the spreading breakdown in “sound doctrine” of the Bible today is due to both a lack of reliance on the Spirit for teaching and a lack of even the initial presence of the Spirit in believers with a real long range 9 month new birth); and (2) bring to remembrance in the mind and heart the teachings and commandments of Jesus, and once again the increasing failure of this to happen in the lives of church members, whereby they more habitually take the name of God in vain rather than to remember the teachings of Jesus against blasphemy of the name of God, is because the Holy Spirit does not continue to abide with them and in them!

8. You can tell by what continually flows out of the mouth of a church member whether the Holy Spirit with life is continuing to flow like a river of living water out of their heart; for even as Jesus also taught, “it is what comes out of the heart of man that defiles him” (Matthew 15:11), so Pastor James in the book of James echoed teachings of Jesus when he wrote of how both “bitter and sweet” should not come out of the same mouth of believers, the bitter whereby they take the name of God in vain and disrespect and the sweet whereby they falsely claim to be Christians or believers. And the more habitually the taking of the name of God in vain, the less flows the rivers of living water!

9. Since the job of the Holy Spirit in the wider world of all people in the world was appointed to be and has been since the first day of Pentecost after the Ascension, to convict the world of sin and righteousness and of judgment (John 16:8-11); and since this is what has bound Satan since that beginning of the “last days”, to be released from this bondage near the end of the Falling Away (II Thessalonians 2:7), then near the end of the Falling Away and simultaneously with a visible on the man of Sin, perhaps Osama Bin Ladin, we will see a spike on top of the continuing rise of the tide of lawlessness and sin, a spike on the rising tide of the “mystery of lawlessness” of II Thessalonians 2:7). Goodness, do we not see that spike already; and except for all these pentecostals that still speak
in unknown tongues, we would be inclined to think that already we are seeing
that spike, the man of sin, the final days of the Falling Away, and the with-
drawal of the Holy Spirit from earth.  {How foolish are those fundamentalists
who claim a rapture independent of the final Second Coming of Christ, and
a foolish doctrine that the Holy Spirit is withdrawn from earth with that
rapture!}

10. Christians of continuing faith today have more benefits and advantages
than the first disciples and apostles in that it is better to have the help of the
Holy Spirit, the other Christ, than of Christ Himself like the first disciple had.
(John 16:7)

11. Even as the “intolerance toward sound doctrine” in churches today and
among Christians, especially the taking of God’s name in vain and bad doctrine
on marriage and divorce, is a bad sign of how deep American churches are pre-
sently into the Falling Away, so also faithfulness to the truth by a few overcom-
ers in churches today is a sign, although perhaps already withdrawn from His
work in the world on earth, that the Holy Spirit is still present in a few Chris-
tians on earth to “guide you into all truth”.  (John 16:13)

12. Again called “the Spirit of truth”, truth and spiritual reality in churches
and among Christians is directly proportional to the presence and control in
some number of church members of this Holy Spirit; and to be inversely
reflected in the “turning away from truth” of backsliding and the final stages
of the Falling Away.  “He will guide you into all truth”  (John 16:13).

13. The Holy Spirit, like Christ did while on earth, speaks truth according to
the authority of God and consistent with the teachings of the Father, Son, and
Holy Spirit (John 16:13).

14. The harder sayings of the Bible (John 16:12) later revealed through the
Holy Spirit to the writing apostles of the Bible, and like Prophets before them,
and which through this inspiration of the Holy Spirit brought us the Scriptures
as a standard of both the authority and teachings of God, came with the work
of the Holy Spirit in the writing of the Bible.  The authority of God, the
authority of Christ, and the authority of the Spirit or the authority of Truth,
is in the authority of the Bible.

15. Things to come, or eschatology, was also the work of the Holy Spirit, as for
example in the book of Revelation, the Holy Spirit and the Ascended Christ
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worked to record many of those prophetic predictions (John 16:13). While Revelation is complete, the writing of the 66 books of the Bible through the Spirit of truth, and therefore truth of God and from God is complete, there is much left to do in individual lives and churches of “illumination” of this truth.

1-9: The “As the Scripture has said” of John 7:38 refers to Jeremiah.

In other words, “rivers of living water” were predicted in Jeremiah and explained in Jeremiah. At least 4 of the approximately 7 times “fountains” or “rivers of living waters” is mentioned in the Bible, it is found in the book of Jeremiah. You may wonder why you will find this same chapter or message or Bible Study in both BIBLE REPORTS FOR BELIEVING and “Bible Studies in Jeremiah and Prophesy”; well, the answer is that it is part of the message and prophesy of both books, the Gospel of John (John 7:37-39) and the book of Jeremiah.

1. References of “Living Water” in other Old Testament books.

   (1). Song of Solomon 4:15.

   “A fountain of gardens, a well of living waters, and streams from Lebanon.”

   (2). Zechariah 14:8.

   “And in that day [the ONE day of the LORD and Lord of the Bible, at the Second Coming of Christ] it shall be that living waters shall flow from Jerusalem [the new Jerusalem lowered down from heaven]...in both summer and winter it shall occur [in other words “forever”]. And the LORD shall be King over all the earth. In that day it shall be--‘The LORD is one, and His name one.’”

   NOTE: This positive statement of God and doctrine about God, especially the “King over all the earth” will resound in your ears as shortly we look at a similar positive statement of faith in God as the river or fountain of living waters from Jeremiah 10:10.


   (1). God calls Himself ‘the fountain {or river} of living waters” (Jeremiah 2:13); identifying that the people of two generations, that of Jeremiah and the one near the end of the falling away have forsaken Him as that “fountain of living waters”, most generally called “backsliding” in Jeremiah although also the last
two stages of five of the Falling Away; and that God's own people make for themselves "broken cisterns", alias many substitutes for salvation, true religion, and everlasting life, that "can hold no water", or as we would say in the jargon of today, other gods which "will not hold water"; further that if you would summarize the two evils of God's own people, by the way on only the two generations in history of Jeremiah and at the end of the Falling Away, it would generalize as two major evils: (a) the forsaking of this fountain of living waters; and (b) substituting other gods of broken cisterns for the only God.

“For My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewn themselves cisterns--broken cisterns that can hold no water.” (Jeremiah 2:13)

(2). A very positive statement of faith in the One, Living, and True God, as of course contrasted to idols, is made in Jeremiah 10:10, introduced and prefaced with the customs and traditions of many people of the world today and even of God's people whereby they go through the process of a life style that substitutes over idols of loyalty and control for the One God. You perhaps have read the prefacing story of how a man cuts down a tree from the forest, how he warms himself and feeds himself with the fire, and then uses the leftovers of the tree to fashion out a god that can not speak, that he can control and worship. Hardly do we stop to think that the admonition of the first commandment is not only to “have no other gods before Me” but also not to make any false or graven image of the real and true God, which would include a mental or a physical false image of God.

“But the LORD is the true God; He is the living God and the everlasting King. At His wrath the earth will tremble, and the nations will not be able to endure His indignation.” (Jeremiah 10:10)

(3). The third use of God in Jeremiah as “the fountain of living waters” both echoes the primary theme of Jeremiah, of how God's own people have forsaken and backsliding from Him, and further expands on how (a) “He is the LORD”, (b) the only hope for Israel or any peoples, and (c) how any that forsake this One true God like God's people of Jeremiah and the end of time, shall be “ashamed”, “ashamed” very generally as you know in the rest of the Bible as synonymous with a lack of faith.
“O LORD, the hope of Israel, all who forsake You shall be ashamed. Those who depart from Me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.” (Jeremiah 17:13)

(4). The last and fourth mention of “living God” is without living water, and is primarily about perversion of the Word of God, or “oracles of God”; however, it is more about the living water coming out of the mouth as well as the heart as the living water of faith and believing turns into the democratic prophesy predicted by John 7:38, Joel 2:28-32 and Acts 2:16-21, and the prophesy very adequately described in I Corinthians 14 {by the way contrasted to the words, dreams, special revelations, and oracles of the religious professionals of today and of Jeremiah where all the official prophets and priests were defunct and deceitful, also only “healing the hurt of the people slightly”}.

“And the oracle of the LORD you shall mention no more. For every man’s word will be his oracle, for you have perverted the words of the living God, the LORD of hosts, our God.” (Jeremiah 23:36)