

# Lesson 9 | May 1, 2022

## Salvation and Divine Favor Promised

**Study Text:** Jeremiah 32:1–15,36–44

**Central Truth:** God restores lives that have been broken by sin.

### **Key Verse: Jeremiah 32:37**

Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely (KJV).

“I will certainly bring my people back again from all the countries where I will scatter them in my fury. I will bring them back to this very city and let them live in peace and safety” (NLT).

### **Learning Objectives**

- Students will be equipped to relate Jeremiah’s symbolic actions to his prophetic message of restoration.
- Students will understand that God’s punishment is ultimately redemptive in nature.
- Students will believe God for the salvation and restoration of those suffering the consequences of their own choices.

## **Introducing the Lesson**

**Say:** God is merciful and forgiving by nature. The Bible describes Him as “the God of compassion and mercy . . . slow to anger and filled with unfailing love and faithfulness” (Exodus 34:6, NLT). Today’s lesson will show that God is merciful and desires to restore, even when there is no sign that the people He is dealing with are inclined to change, or even listen to His Word.

### **Opening Activity—A Glimmer of Hope**

*Ask: Describe a time when a glimmer of hope came to you during a chaotic or trying time. (Examples could be as simple as kind words or a card from a friend, etc.)*

**Say:** On Christmas of 1914, while in the grip of a world war, British and German soldiers experienced a moment of peace. German troops, feeling the Christmas spirit, began to sing, *Stille Nacht, Heilige Nacht*. British soldiers heard them and responded with the English version, *Silent Night, Holy Night*. Soon men who had been focused on killing each other emerged from their trenches to shake hands and exchange gifts. In the midst of the chaos, peace and hope shone through. In today’s lesson we see a remarkable example of hope in the midst of chaos, peace in time of war. (Share your highlights from the following text.)

In the year 586 BC, shortly before Jerusalem was sacked and its population exiled by the Babylonian army, the prophet Jeremiah did an unusual thing; he bought property. From a human perspective, this would seem to have been a strange transaction. But when we explore the reason behind it, we see that this purchase was a carefully crafted prophetic message of hope.

Daniel had already been in exile for quite a few years (over 15) at the time of this writing in Jeremiah.

## **Part 1—Judgment Foretold**

### **Jerusalem Under Siege**

Jeremiah 32:1–2

**[Jer 32:1-2 KJV] 1 The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which [was] the eighteenth year of Nebuchadrezzar. 2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which [was] in the king of Judah's house.**

**Say:** The people of Judah could not say they had not been warned. For centuries, God had sent messengers to them, as well as to the northern kingdom of Israel, to tell of the coming judgment, yet they refused to repent. Now they were nearing the fulfillment of the prophecy that they would be captured and taken into exile. The process had begun, and the city of Jerusalem had been under siege for three years. (Share your highlights from the following text.)

**The events of Jeremiah 32 occur in the tenth year of Zedekiah, king of Judah (586 BC), just months before the fall of Jerusalem to the Babylonians (verses 1–2). In 589 BC, Nebuchadnezzar had laid siege to Jerusalem in response to a rebellion initiated by King Zedekiah. The siege dragged on for nearly three years, with only one respite when Nebuchadnezzar lifted the siege of Jerusalem in order to respond to threatening military movements by the Egyptians, who had promised Zedekiah military support. The appointment of Zedekiah as king and the imprisonment of Jeremiah are described later in the book.**

**Jeremiah, who was living in Jerusalem at the time, took advantage of the lull in the fighting to travel to his hometown of Anathoth in Benjamin (about three miles away). The purpose for the trip was to settle some family business related to the redemption of property. However, as he was leaving Jerusalem, the sentry arrested Jeremiah, accusing him of defecting to the enemy (see Jeremiah 37–38). Jeremiah denied the charge, but to no avail. He ended up under arrest in the courtyard of the palace guard.**

***Discuss***

? Has there ever been a time in your life when you felt that you were “under siege”? In what ways did God help you through that time?

? Jeremiah was falsely accused and imprisoned. How did God use those circumstances for His purposes?

## **Jeremiah’s Unsettling Message**

Jeremiah 32:3–5

**[Jer 32:3-5 KJV] 3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it; 4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes; 5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.**

**Say:** Winston Churchill once described a fanatic as someone who “can’t change his mind, and won’t change the subject.” By this definition, Jeremiah surely **seemed fanatical to his opponents.** To the world, people who assert that they have heard from God are unreasoning fanatics, nothing but troublemakers. (Share your highlights from the following text.)

**The authorities regarded Jeremiah with suspicion because of the message of his preaching. He had been telling the leaders that they would not prevail against their enemy. He prophesied that God would hand the city over to the enemy, and that Zedekiah would be captured and taken to Babylon (Jeremiah 32:3–4). Earlier, Jeremiah had gone so far as to declare that the Lord would hand the king of Judah(Jehoiachin at that time) over to Nebuchadnezzar, even if he “were the signet ring on my right hand” (Jeremiah 22:24–25, NLT).**

Such preaching was not popular. **To Jeremiah’s contemporaries his words sounded treasonous. What kind of patriot foretells defeat when the enemy is at the gate? The leaders believed that such preaching might weaken the resolve of the people to hold out against the vastly stronger and better equipped invader. An exasperated King Zedekiah complained to the prophet, asking why he kept prophesying like this (32:3). Zedekiah wanted him to change his message in order to support the war effort. Why be such an unreasonable fanatic? \_** He had to say the words that God had given him, and no others. Failure to do so would make him a hireling and a charlatan. There were plenty of those in Jerusalem at the time, and Jeremiah refused to be one of them.

### **Discuss**

? What commands of God might be considered fanatical or even treasonous today?

? How are Christians pressured to change the message of God's Word to fit the culture around them?

## **Part 2—Prophetic and Symbolic Action**

### **Prophetic Symbolism**

Jeremiah 32:6

**[Jer 32:6 KJV] 6 And Jeremiah said, The word of the LORD came unto me, saying,**

**Say:** Sometimes we have too narrow of an understanding of certain biblical concepts. This is true of prophecy. We have a preconceived idea of what it is, but careful study shows that it includes much more than we might think. God used His prophets in many ways to communicate messages to His people. (Share your highlights from the following text.)

#### **Resource Packet Item 1: The Prophets Speak**

Distribute the information sheet and take time to review the list. Keep these principles in mind throughout this lesson and the remainder of the unit.

When we think of prophecy, we usually think of the spoken word. We picture the prophet announcing, "Thus said the Lord," followed by a prophetic message of judgment or salvation. However, the ancient prophets often illustrated their prophecies with symbolic actions. There are numerous accounts in Scripture of prophets employing such actions, including individuals such as Ahijah the Shilonite (1 Kings 11:29–31), Isaiah (8:1–4; 20:2–3), Hosea (1:2–11), Ezekiel (4:1 through 5:5), and one of the sons of the prophets (1 Kings 20:36–43). **These illustrative prophecies run the gamut from simple object lessons (Jeremiah breaking a clay jar to illustrate the future of the nation, in 19:1–11), to symbolic actions that required the prophet to embody his message in a profound and personal way. Hosea exemplified this when God commanded him: "Go and marry a prostitute, so that some of her children will be conceived in prostitution. This will illustrate how Israel has acted like a prostitute by turning against the Lord and worshiping other gods" (Hosea 1:2, NLT). Isaiah, too, was commanded to strip off his outer garment and go about naked in order to illustrate God's judgment on Cush (Isaiah 20:1–6).**

Sometimes prophetic names were even given to the children of prophets, some of which were not flattering. (For example, Hosea's daughter was named Lo-ruhamah, which means "not loved" [Hosea 1:6, NLT].) Jeremiah himself was required to embody his message by remaining unmarried and childless (Jeremiah 16:1–4), a prospect that was socially unthinkable for a young man in his culture. Indeed, Jeremiah stands out among the prophets as one who utilized a number of symbolic actions.

### ***Discuss***

? How might God use symbolism to help us share the gospel with others?

? What symbolism do we use in the Church on a regular basis, and what does it represent?

## **A Prophetic Purchase**

Jeremiah 32:7–12

**[Jer 32:7-12 KJV] 7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that [is] in Anathoth: for the right of redemption [is] thine to buy [it]. 8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that [is] in Anathoth, which [is] in the country of Benjamin: for the right of inheritance [is] thine, and the redemption [is] thine; buy [it] for thyself. Then I knew that this [was] the word of the LORD. 9 And I bought the field of Hanameel my uncle's son, that [was] in Anathoth, and weighed him the money, [even] seventeen shekels of silver. 10 And I subscribed the evidence, and sealed [it], and took witnesses, and weighed [him] the money in the balances. 11 So I took the evidence of the purchase, [both] that which was sealed [according] to the law and custom, and that which was open: 12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's [son], and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. 13 And I charged Baruch before them, saying, 14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. 15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.**

**Say:** In Jeremiah 32:7–12, we get a glimpse of an important social custom of ancient Israel. We see the dynamics of family obligation, the application of Old Testament laws concerning the redemption of property, and the formalities required for witnessing and completing a legal transaction. This was all part of God's message to His people. (Share your highlights from the following text.)

And, indeed while Jeremiah was under house arrest in the court of the palace guard, Hanamel came from Anathoth and said, **“Please buy my field at Anathoth in the land of Benjamin. By law you have the right to buy it before it is offered to anyone else, so buy it for yourself” (Jeremiah 32:7, NLT)**. This was likely the family business that Jeremiah was attempting to settle when he was arrested for trying to leave the city, in 37:12–15. **Though this passage comes later in the book, it is important to remember that the narrative portions of Jeremiah were not arranged in chronological order.**

The transaction described in 32:6–12 is an example of the redemption of family property discussed in Leviticus 25: “If one of your fellow Israelites falls into poverty and is forced to sell some family land, then a close relative should buy it back for him” (Leviticus 25:25). The word translated “buy it back” in this passage means “to redeem,” which is not the usual word for “buy.” The relative who “redeems” the property is called the *go’el* or “redeemer.” The role of the kinsman-redeemer was to preserve the financial integrity of the family by keeping the family property in the family. By redeeming this property, Jeremiah would be helping to ensure the financial well-being of his clan for future generations. (Another well-known example of the office of redeemer is found in the Book of Ruth, where Boaz agrees to redeem the property of Elimelech, Naomi’s husband [see Ruth 4:1–11].) **But Jeremiah’s case had an even greater significance. It was a prophetic transaction, showing how God himself would fulfill the role of redeemer for Israel. God would not allow His people to be alienated from Him permanently, but would redeem them in exile, restoring them to the land and to fellowship with Him. The prophet Isaiah foresaw something similar. “The Redeemer will come to Jerusalem to buy back those in Israel who have turned from their sins,’ says the Lord” (Isaiah 59:20, NLT).**

Jeremiah consented to fulfill the role of redeemer in this situation and counted out seventeen shekels, or 6.29 ounces of silver (a shekel weighs approximately 0.37 oz.). The deed was then signed, sealed, and handed over to Baruch, the scribe who was acting as a witness for the transaction. Baruch, the son of Neriah, was a close associate of Jeremiah and was responsible for transcribing many of his prophecies (Jeremiah 32:12; see 36:4). Baruch then took the document and placed it in a ceramic jar for safekeeping (see verses 13–15). Such documents were written on papyrus, a kind of ancient paper made from the pulp of papyrus reeds. **(The effectiveness of storing papyrus documents long-term in clay jars is demonstrated by the survival of papyri preserved in this way from the Dead Sea scrolls.) After the transaction was completed, Jeremiah explained the prophetic significance of what had just transpired, “This is what the Lord of Heaven’s Armies, the God of Israel, says: ‘Someday people will again own property here in this land and will buy and sell houses and vineyards and fields’” (verse 15, NLT). The event was an acted-out prophecy, a message of hope for the future.**

### **Resource Packet Item 2: Jeremiah’s Symbolic Actions**

Distribute the work sheet and assign each section to a different individual or small group. Then have them report their findings.

### **Discuss**

? How was God's command to Jeremiah to buy property symbolic of what He was going to do in the future for His people?

## **Part 3—Salvation and Divine Favor Assured One More Message**

Jeremiah 32:36–41

**[Jer 32:36-41 KJV] 36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; 37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: 38 And they shall be my people, and I will be their God: 39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: 40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. 41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.**

**Say:** God had not finished speaking through Jeremiah. It is difficult to believe for good things while in the midst of catastrophe. But because Jeremiah had heard from God, he was able to look past his circumstances and see that all was not lost. God was still working through him and his prophecies. (Share your highlights from the following text.)

In the last section of Jeremiah 32:36–44, Jeremiah expanded on the significance of the prophetic actions described in the preceding account. **He explained that the Babylonian exile, though devastating, would be of limited duration. The Lord promised, “I will certainly bring my people back again from all the countries where I will scatter them in my fury. I will bring them back to this very city and let them live in peace and safety” (verse 37, NLT).** Earlier in the book, God had promised through Jeremiah that the exile would last for seventy years (Jeremiah 29:10).

**[Jer 29:10 KJV] 10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.**

Many scholars calculate this seventy-year period from the year that Nebuchadnezzar annexed Judah to the Babylonian Empire in 605 BC to the year that the first exiles began returning to Judah under the Persian king Cyrus the Great (535 BC). In 586 BC, when Jeremiah performed the symbolic prophecy described in this chapter, many of his countrymen had already been in exile for a number of years. Daniel and his three friends had been taken to Babylon in 605 BC, and Ezekiel had been exiled in 597 BC, along with King Jehoiachin and thousands of other inhabitants of Jerusalem.

God was not going to leave His people in captivity forever. He would someday bring them back to their homeland, even though many of those who were exiled would die in exile. But the day would come when God would give them “one heart and one purpose: to worship me forever” (verse 39, NLT). God had chosen them to worship Him, and He would not only bring them back to their homeland, but would give them a heart to worship Him, in spite of their previous rebellion.

This portion of God’s message to the people mirrors the consolation Jeremiah recorded in chapter 31, cementing that God would bring them out, they would be His people, and He would be their God. **God’s heart for His people is especially expressed there in Jeremiah 31:18–20, a passage some believe to be the Old Testament background for the Parable of the Prodigal Son. In verse 20 we read, “Is not Israel still my son, my darling child?” says the Lord. ‘I often have to punish him, but I still love him. That’s why I long for him and surely will have mercy on him’” (NLT).** This is God’s heart for all of His wandering children. He takes no pleasure in their suffering, but yearns for their return to the safety of His grace. His chastisement is redemptive and restorative, not vindictive or cruel.

### ***Discuss***

? What parallels do you see between Jeremiah 31:18–20 and the Parable of the Prodigal Son, in Luke 15:11–32?

? How does God’s promise of mercy to His people in the Old Testament impact how you view your own relationship with Him?

## **Good Will Follow**

Jeremiah 32:42–44

**[Jer 32:42-44 KJV] 42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. 43 And fields shall be bought in this land, whereof ye say, [It is] desolate without man or beast; it is given into the hand of the Chaldeans. 44 Men shall buy fields for money, and subscribe evidences, and seal [them], and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities**



**of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.**

**Say:** God always keeps His promises. His judgment of Judah would be redemptive. And His promises were just as sure as the judgment He was bringing on them. The land would be restored, and life would return to normal. (Share your highlights from the following text.)

**The final three verses of Jeremiah 32 echo the symbol that God had commanded Jeremiah to use—the purchase of land. God promised that land would once again be bought and sold, that normal business matters would resume. He spoke of Jerusalem and the land around it and even the southern desert regions known as the Negev, the Hebrew word for south (verses 42–44). No matter how discouraged they became during the time of exile, they still had the promise of God.**

**When we are discouraged by our current situation, and it seems that there is no hope in sight, we can remember that God never forgets His own. We can trust that He always keeps His promises to us. Our full restoration will come as we inhabit the New Jerusalem with Him in eternity (see Revelation 21–22).**

**[Rev 21:1-5 KJV] 1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.**

### ***Discuss***

? What promises of God are you clinging to right now? How can you use this time to grow closer to God?

### **Resource Packet Item 3: Promises of Restoration**

Distribute the work sheet and work on it as a class, allowing people to call out the promises as they discover them. Then discuss the question at the bottom of the page.

## **What Is God Saying to Us?**

**Say:** God's people are called to live in hope. Even when we wander far from God's will and find ourselves living through catastrophic circumstances, God still has a plan for

restoration. He passionately desires our return and waits to be gracious to us. Sometimes there is a season of pain to be endured before reconciliation can happen, but in God's plan, pain can be redemptive. Do not let hardships or suffering turn you away from the only One who can heal you. In time, you will see His saving power at work in your life.

## **Living It Out**

### **Ministry in Action**

- If you know someone who is suffering the consequences of bad choices, or who has walked away from God, take time to pray for that person right now.
- Look for an opportunity to speak life into someone's situation to show them that God still cares deeply about them and wants to restore them.
- Reflect on the promises of God this week, and rejoice that He provides all that you need.

## **Daily Bible Readings**

### **Monday:**

The Offspring Promised.  
Genesis 22:15–18

**[Gen 22:15-18 NKJV] 15 Then the Angel of the LORD called to Abraham a second time out of heaven, 16 and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only [son]-- 17 "blessing I will bless you, and multiplying I will multiply your descendants as the stars of the heaven and as the sand which [is] on the seashore; and your descendants shall possess the gate of their enemies. 18 "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."**

### **Tuesday:**

Everlasting Kingdom Promised.  
2 Samuel 7:8–17

**[2Sa 7:8-17 NKJV] 8 "Now therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel. 9 "And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who [are] on the earth. 10 "Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, 11 "since the time that I commanded judges [to be] over My people Israel, and have caused you to rest from all your enemies. Also the LORD tells you that He will make you a house. 12 "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his**

kingdom. 13 "He shall build a house for My name, and I will establish the throne of his kingdom forever. 14 "I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. 15 "But My mercy shall not depart from him, as I took [it] from Saul, whom I removed from before you. 16 "And your house and your kingdom shall be established forever before you. Your throne shall be established forever." ' ' 17 According to all these words and according to all this vision, so Nathan spoke to David.

#### **Wednesday:**

Payment for Salvation Promised.

Isaiah 53:4–12

**[Isa 53:4-12 NKJV] 4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He [was] wounded for our transgressions, [He was] bruised for our iniquities; The chastisement for our peace [was] upon Him, And by His stripes we are healed. 6 All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. 7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. 8 He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. 9 And they made His grave with the wicked--But with the rich at His death, Because He had done no violence, Nor [was any] deceit in His mouth. 10 Yet it pleased the LORD to bruise Him; He has put [Him] to grief. When You make His soul an offering for sin, He shall see [His] seed, He shall prolong [His] days, And the pleasure of the LORD shall prosper in His hand. 11 He shall see the labor of His soul, [and] be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. 12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.**

#### **Thursday:**

The Promised Offspring.

Galatians 3:15–22

**[Gal 3:15-22 NKJV] 15 Brethren, I speak in the manner of men: Though [it is] only a man's covenant, yet [if it is] confirmed, no one annuls or adds to it. 16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ. 17 And this I say, [that] the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. 18 For if the inheritance [is] of the law, [it is] no longer of**

promise; but God gave [it] to Abraham by promise. 19 What purpose then [does] the law [serve]? It was added because of transgressions, till the Seed should come to whom the promise was made; [and it was] appointed through angels by the hand of a mediator. 20 Now a mediator does not [mediate] for one [only], but God is one. 21 [Is] the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law. 22 But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

**Friday:**

The Eternal King.  
Hebrews 1:5–13

[Heb 1:5-13 NKJV] 5 For to which of the angels did He ever say: "You are My Son, Today I have begotten You"? And again: "I will be to Him a Father, And He shall be to Me a Son"? 6 But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him." 7 And of the angels He says: "Who makes His angels spirits And His ministers a flame of fire." 8 But to the Son [He says]: "Your throne, O God, [is] forever and ever; A scepter of righteousness [is] the scepter of Your kingdom. 9 You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions." 10 And: "You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands. 11 They will perish, but You remain; And they will all grow old like a garment; 12 Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail." 13 But to which of the angels has He ever said: "Sit at My right hand, Till I make Your enemies Your footstool"?

**Saturday:**

Payment Made for Salvation.  
1 Peter 1:18–21

[1Pe 1:18-21 NKJV] 18 knowing that you were not redeemed with corruptible things, [like] silver or gold, from your aimless conduct [received] by tradition from your fathers, 19 but with the precious blood of Christ, as of a lamb without blemish and without spot. 20 He indeed was foreordained before the foundation of the world, but was manifest in these last times for you 21 who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.