

Never Overthrown Anymore

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[0 : 00] We are coming to the end of chapter 31.

And so we'll get through that tonight the next part, which will be really chapter 34 is where we'll begin the next time, unless we don't get through the introduction to that tonight or set the stage for that.

But recall with me that in chapter 30 and beginning of chapter 31, God has spoken of the fact that that he is going to restore, at some point going to restore, Israel back to their land, the land of their inheritance.

But remember that as he speaks of that and the fact that they will come back to the land, they will build houses, they will grow crops and make merry and all of those things that they were doing before will once again happen back in the land of Israel.

their inheritance. But in the midst of that, he said, I hear crying, I hear weeping, I hear wailing. And he asked the question, why are men going about as if they were in childbirth?

[1 : 37] And again, the picture of that is these are the things that are going to have to transpire before the reality of them being restored to the land can come to pass. And again, we looked at that as being the time of great tribulation that we see in the revelation.

And that at the end of that, the coming of the millennial reign of the Lord Jesus. Again, in chapter 30, verses 23 and 24, let me just remind you, he said, behold, the tempest of the Lord has gone forth with wrath, a sweeping and gathering tempest.

It shall whirl and burst upon the heads of the wicked. The fierce anger and indignation of the Lord shall not turn back until he has executed and accomplished the thoughts and intents of his mind and his heart.

In the latter days, you shall understand that. So again, all these things that are going to transpire, all the terrible things in reality of the tribulation period are part of the design of God that must take place in order for Israel to be restored to the land.

They'll understand that after it all takes place. They'll be able to look back and see what God's done, rejoice in what he's done, and see the necessity of him doing it the way he did it.

[3 : 05] I got to thinking about that for just a moment this afternoon. Everything that transpires is the express will of God. We know that. We mentioned that last week.

He has a purpose in what he does all the time. It's a divine purpose and will accomplish whatever his intentions are. Do you realize that when he brings them, well, no, I'm getting ahead of myself here.

All of those things that he says are going to transpire and are in accordance with Genesis chapter 12, verses 1 and 3, or 1 through 3. You recall there, that's the time when God really speaks concerning the covenant he makes with Abraham or Abram at the time.

And in that he said, of course, he'll raise up from him a mighty nation. And he said, I will bless them that bless thee. I will curse them that curse thee.

And through thee, all the families of the earth shall be blessed concerning the coming of Messiah. Everything that we see transpire in the tribulation period, seen in the revelation, have their basis on Genesis 12, 1 through 3.

[4 : 18] Israel will be judged because of what they have done in rejecting Jesus as Messiah, thus rejecting the Father. But the pagan nations, the Gentile nations, will be judged in accordance to how they have treated Israel, God's covenant nation.

And so that's what we see in the revelation. That's why we've got to cringe whenever we see our country turn their back against Israel as an ally, simply for that reason.

And in reality, we've got to recognize, folks, it's going to happen. Don't know when, but one of these days, that's going to happen. Because we don't see any indication in prophecy yet to be fulfilled where the United States of America is a power even in the mix of all of that.

So, something's going to transpire. So, and I'm not a prophet. I'm not going to say when it's going to happen because I have no clue. All right? But nonetheless, keep that in mind.

All right, of course, the intention of God is to draw the heart of the people of Israel back to Himself.

And then in chapter 31, as we begin that chapter, we see that God in verse 3 says, the Lord appeared from old to me or from afar, really, saying, yes, I have loved you with what?

[5 : 55] With an everlasting love. Therefore, with loving kindness, have I drawn you and continue my faithfulness to you. All right?

So, everything that God is doing here is a purpose of drawing the heart of the people of God back to Him. Remember that that restoration is going to be both tribes or both kingdoms.

The northern ten-tribe kingdom of Israel and the southern two-tribe kingdom of Judah. They'll be reunited together as the covenant nation brought back into the land.

God says to them again, I have loved you and do love you with an everlasting love. God always loves His people. It doesn't make any difference what generation they're founded.

Because agape love, what? Never fails. According to what the Apostle Paul writes to us in 1 Corinthians 13. Now, we left off in Jeremiah 31, 31 through 40.

[7 : 02] And so, let's read there together. 31 through 40 of chapter 31. He says, Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt.

My covenant which they broke, although I was their husband, says the Lord. But this is the covenant which I will make with the house of Israel. After those days, says the Lord, I will put my law within them and on their hearts will I write it and I will be their God and they will be my people and they will no more teach each man his neighbor and each man his brother saying, Know the Lord, for they will all know me.

That is, they'll recognize, understand, and be acquainted with me from the least of them to the greatest, says the Lord. For I will forgive their iniquity and I will seriously remember their sin no more.

Thus says the Lord, who gives the sun for a light by day and fix order of the moon and of the stars for a light by night, who stirs up the seas, roaring billows or stills the waves when they roar.

The Lord of hosts is his name. If these ordinances of fixed order depart from before me, says the Lord, then the posterity of Israel also shall cease from being a nation before me throughout all the ages.

[8 : 43] Thus says the Lord, if the heavens above can be measured and the foundations of the earth searched out beneath, then I will cast off all the offspring of Israel for all that they have done, says the Lord.

Behold, the days are coming, says the Lord, when the city of Jerusalem shall be built again for the Lord from the tower of Hananel to the corner gate.

And the measuring line shall go out farther straight onward to the hill Gerab and shall then turn to go and the whole valley of Hinnom of the dead bodies and the hill of ashes long dumped there from the temple sacrifices, and all the fields as far as the brook Kidron to the corner of the horse gate toward the east shall be holy to the Lord.

Thus it, the city, shall not be plucked up or overthrown any more to the end of the age. Now, he's going to bring in and establish with Israel a new covenant.

The writer of the Hebrews speaks of that in Hebrews 8 verses 7 through 11, but just a few introductory verses to that. For if that first covenant had been faultless, and here the writer is explaining the necessity of the new covenant that he's going to bring in.

[10 : 07] He said, if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, behold, the days come that I will make a new covenant and so forth.

So, the writer of the Hebrews expresses and explains that the reason for the new covenant to be ushered in is because of the failure of the first covenant, that first covenant under the law that God established with his people Israel.

So, Israel's return to the land, to the land of their inheritance will come and then God will issue in that new covenant. We'll look a little bit more about that in a minute.

But realize, and I think we raised this last week before we left, earlier on, we mentioned the fact that the thing that's going to be necessary for Israel to be able to be successfully brought back into the land and live there was if they learned the lesson God intended for them to learn during the suffering of captivity.

Now, but also, remember, I think we mentioned back then, that if they do, if they learn that lesson and that lesson was that they turn from the Lord their God, if they learn that lesson and come back into the land, is that going to be enough?

[11 : 41] Just learning that lesson and trying their best not to repeat that, is that going to be sufficient for them to be able to continue to be the true people of God?

Yeah, you're nay. You know, it must be nay because there's more to come. All right. Think about it just a moment. new generations are going to arise.

Kids are going to be born. More kids are going to be born. Generation after generation. The farther along you go from the captivity and the experience of the captivity, the less impact that captivity has had upon the nation and the people.

those kids become adults. They have kids. Those kids become adults and on down the line it goes. And still having the nature of sin.

All right. It's going to revert back to the exact same thing it is. Israel in unbelief. And that was paramount when Jesus the Messiah came.

[12 : 51] They rejected him officially, nationally, and he does what then? God turns them aside or sets them aside in part for a time and turns to the Gentiles to call out a people for his namesake from them.

So, in order for Israel to be brought back into the land, something has got to be done. Something's got to be done with that nature of sin that is paramount within every Jew and likewise every Gentile. now, that thing that needs to be done is that new covenant established by the Lord with them. Take note of the characteristics of that covenant.

What does he say? It's not going to be like the old covenant that I gave to them, to their fathers at Mount Sinai. That covenant of the law.

All right. The law was given but it wasn't sufficient. It never was intended to be sufficient. Somebody remind me, what was the intent of the law?

[14 : 07] What did God give the law to Israel for? to show them what they really are?

I mean, you stop and think about it a minute. How long did they wander around the wilderness for 40 days, you know, 40 years, 40 days, 40 nights, yeah, 40 years?

and even before that, when they came out of Egypt, they had the very presence of Jehovah God with them, visibly in a cloud of smoke and in a pillar of fire by night.

God walking with them in their presence, directing them to the land of their inheritance. what did they do when they got to Sinai? Quaked and feared because they heard the rumbling of thunders and the mighty lightning and the clouds descend upon that, knowing that the presence of God was there.

Moses goes up to speak to Jehovah God, commune with him on behalf of the people, and what happens? You know, he's getting the law and they're down making a golden thing.

[15 : 30] Yeah, yeah, and breaking it before it's ever given. They said they would keep it all. Yeah, yeah, yeah. I mean, think about, you know, one thing we never hear of and never see, it's not written for us, you know, when the smoke and all of that descended upon Sinai, the presence of God, did that ever subside?

Did that smoke ever stop billowing up, the clouds disappear, dissipate? Did the thunder stop? All that magnificence that caused them to fear, did that ever subside while Moses was on the mountain?

We don't know. Or whether that was just a means of God introducing himself to the people, you know. But nonetheless, whatever the case may be, they knew Moses had gone up because God called him up there to commune with him.

They didn't know what for. But all of a sudden, it's getting longer and longer, and he hadn't come back down yet. I think they probably figured a one-night deal.

so they said, he's dead. God's killed him. So let's make us a golden calf to lead us. Now don't forget, that golden calf they made was not a calf to a pagan god.

[17:02] That was to represent Jehovah. Yeah. Oh, surprise, surprise. Here comes Moses down from the mount.

Joshua says, there's a sound of tumult in the camp. No, it's not war. The people have sinned against God. Yeah.

So, even in the presence of God, the nature of man rebels and can't help but rebel against him and live in sin.

Now, so God gave him or gave them that law so that they could see themselves for what they are. I thought about the law today.

The law that God gave to Moses to give to Israel. And those things that we have recorded in Exodus that are what we call the Ten Commandments, Christians, I've got a sneaking suspicion having them having been in Egypt for so long.

[18:12] See if I can put this in a way that's conducive to being put on the board. Get it out, Diane. I've got a sneaking suspicion that in all that time that Israel was Egyptian bondage.

And maybe even prior to that, the law that God gave dealt with possibly sins that these folks have already been committing.

Don't have any other gods before me. They were in a land full of them. All right? Honor your father and mother. These aren't in order.

Thou shalt not kill, thou shalt not steal, thou shalt not covet, commit adultery. Thou shalt not commit adultery. And all those things, are these not things possibly that they've already been committing? And God was giving that to them and said, here's what I expect out of you. Because you realize in the New Testament when the Apostle Paul writes his letters and tells them some things they're to be doing, he's saying stop doing this and do this.

[19:26] So I'm wondering if God was saying to Israel, stop, doing this because here's what you're supposed to do. Yeah. To show them what they are in the natural man.

So he said, I'm going to change that. All right? Because the old law could not and was not meant to do that. But I'm going to do that.

With the nation of Israel, I'm going to change their heart and I'm going to give them a new heart. with both houses of Israel, the house of Israel, the house of Judah, and bring them and give them a heart that was within them by which they will know me.

So, Israel will be reestablished in its completeness during the end, at the end of that tribulation period, the beginning of the millennial reign.

the law of God will be written in the heart of his people, and then Israel will become the true people of God. Then, of course, notice what he said, the knowledge of God that comes from experience of the forgiveness of sin will be so complete, nobody will have to teach them and say, here's what you need to do to learn to know God, because it will all be written within their heart.

[20:48] Verse 34 said, they will no more teach man and his neighbor, and each man his brother, saying, know the Lord, for they will all know me, they'll recognize, understand, and be acquainted with me, that's the idea, from the least of them to the greatest, for I will forgive their iniquity, I like the way the Amplified puts it, and I will seriously remember their sin no more, amen, no more, yeah, so, now, also, notice verses 35 and 37, what God says, the covenant that he gives to them will endure forever, as unchangeable as the ordinances of nature that he established is, Jerusalem then will be built as the holy city of God, it will never be destroyed again, and that covenant will endure forever, verse 35 through 37 says, thus says the Lord who gives the sun for a light by day, and the fixed order of the moon, of the stars for a light by night, who stirs up the seas roaring billows, or stills the waves when they roar, the Lord of hosts is his name, in other words,

God's created all that, all right, how, environmentalists say we're going to change that, we're in the process of that, if that's the case, God's going to give up Israel, amen, that's what he says here, if any of that changes, anything I've created in the heavens changes, even the seasons, then that's when I'll give up Israel, all right, then my posterity of Israel also shall cease from being a nation before me throughout the ages, so in other words, it's going to be an enduring covenant, enduring relationship, because that will never change unless God changes it, thus says the Lord, if the heavens above can be measured and the foundations of the earth searched out beneath, then will I cast off all the offspring of Israel for all that they have done, says the Lord, oh, glorious news for the

covenant nation, and even more glorious than for the Gentiles in Ephesians chapter 2, you can turn there,

Ephesians chapter 2, we've been there before, but let's look at it once again, all right, remember all this will transpire for Israel, both nations, both kingdoms combined, during the millennial reign of Christ, at the end of the tribulation period, but for us, take note, if you will, verse 11 of Ephesians chapter 2, therefore remember that at one time you were Gentiles in the flesh, called them circumcision by those who are called themselves circumcision, in the flesh made by hands, remember that you were at that time separated, that's living apart from Christ, excluded from all part in him, utterly estranged and outlawed from the rights of Israel as a nation, and strangers with no share in the sacred compacts of the messianic promise, with no knowledge of or right in God's agreements, his covenants, and you had no hope, that's no promise, you were in the world without God, but now in Christ Jesus, you who once were so far away, through, by, and in the blood of Christ, have been brought near, for he is himself our peace, that is our bond of unity and harmony, he has made us both Jew and Gentile, one body, and has broken down, that is destroyed and abolished, the hostile dividing wall between us, by abolishing in his own crucified flesh, the enmity caused by the law, with his decrees and ordinances, which he annulled, that he from the two might create in himself one new man, so making peace, and he designed to reconcile to God both, Jew and Gentile united, in a single body by means of his cross, thereby killing the mutual enmity, and bringing the feud to an end, and he came and preached the glad tidings of peace to you who were far off, and to those who were near, for it is through him that we both, whether far off or near, now have an introduction that's access by one

Holy Spirit to the Father, so that we're able to approach him, that's the entree, remember, that we've talked about before, therefore you are no longer outsiders, that's exiles, migrants, aliens, excluded from the rights of citizens, but you now share citizenship with the saints, that's God's own people, consecrated and set apart for himself, and you belong to God's own household, you are built upon the foundation of the apostles and prophets with Christ Jesus himself, the chief cornerstone, in whom the whole structure is joined together harmoniously, and it continues to rise into a holy temple in the Lord, that's a sanctuary dedicated, consecrated, and sacred to the presence of the Lord, in him and in fellowship with one another, you yourselves are also built upon it, or built up rather, into this structure, with the rest to form a fixed abode, a dwelling place of

[26 : 32] God, by, in, and through the Spirit. Wow. Yeah. And that starts for us now. Amen. Yeah.

We don't have to wait till the end of the tribulation period. That's for us now through the work of Christ on Calvary's cross, his death, burial, and resurrection.

Now, the law could never bring people to that relationship with God, but in Christ Jesus, both Jew and Gentile, are then made righteous, and given the divine nature.

John 10, 16 says, Jesus said, I have other sheep besides these that are not of this fold. that's the Gentiles. I must bring and impel those also, and they will listen to my voice and heed my call.

They will become one flock under one shepherd. Now, again, for Israel, the culmination of that new covenant will come at the reign of Messiah, in the millennial reign.

[27 : 46] For us, it's already begun, as we said. Romans 11, 11 through 12, notice what he says. So I ask, have they stumbled, talking about Israel, have they stumbled so as to fall to their utter spiritual ruin?

By no means, but through their false step and transgression, salvation has come to the Gentiles, so as to arouse Israel, to see and feel what they forfeited, and so to make them jealous.

now if their stumbling, their lapse or their transgression has so enriched the world at large, and if Israel's failure means such riches for the Gentiles, think what an enrichment and greater advantage will follow their reinstatement.

You know, it's an interesting thing right now in this very day and time. You would go over to Israel and talk to some of the Israeli leaders if you could, and ask them what their thoughts are about the church.

The Gentile church in particular. You know what they'd say, most of them? We love them. We love them. You ask them why? Because they've been such a help and strength and support for us in our struggles here in our land.

[29 : 13] Yeah. Amazing, isn't it? So it's not going to take a whole lot, I don't think, for God to bring the two of them together. Yeah. And reconcile that one new man to himself.

Amen. Great picture that he gives us. Amen. I wish we could stop Jeremiah right there, but I'm afraid there's more to it. Amen.

Next section will be chapter 34 and 35. They're short chapters, but on the way there, and for next week, we can open the door.

Go to chapter 32 real quick. Chapter 32. Interesting stuff takes place there that we've just got to take a look at in some way or other.

Now, look at verse 1. Begin there with me. The word that came to Jeremiah from the Lord in the 10th year of Zedekiah.

[30 : 13] Remember, from chapter 30 on through, the chronological order of these chapters is not cohesive. They're not in chronological order, so you will be backing up to some degree.

But the word of the Lord came to Jeremiah from the Lord in the 10th year of Zedekiah, king of Judah, which was the 18th year of Nebuchadnezzar. For then the king of Babylon's army besieged Jerusalem.

So you see the first, or the besieging beginning of Jerusalem by Nebuchadnezzar. Jeremiah the prophet was shut up in the court of the prison, which was the king of Judah's house.

So the king of Judah put Jeremiah in the prison that's in the court of his house. 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.

That's what Jeremiah had been preaching. Zedekiah, king of Judah, shall not escape out of the hand of the Chaldeans. Now, Zedekiah, no doubt, did not like that idea, but 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.

[31 : 29] He shall lead Zedekiah to Babylon, and there shall he be until I visit him, says the Lord. Though you fight with the Chaldeans, ye shall not prosper. So that, you know, Zedekiah just rehearsed it in his mind.

Why did you say all that? How do you get off saying all that? Verse 6, Jeremiah said, the word of the Lord came unto me, saying, now here's Jeremiah telling him what God had told him to do here. It's interesting. All right? Behold, Hanamiel, the son of Shalom, thine uncle shall come unto thee, saying, this is what God told Jeremiah, shall come unto thee, saying, buy thee my field that is in Anathoth, for the right of redemption is thine to buy it.

So he asked him to perform the right of the kinsman redeemer here about some land. So Hanamiel, my uncle's son, came to me in the court of the prison according to the word of the Lord and said unto me, by 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 by it for thyself.

Then I knew that this was the word of the Lord. Now notice that. Jeremiah is saying, here's what God said to me. This is what's going to happen. And do what your relative says to do.

[32 : 55] Go buy that land. And so that transpires. All right? Just like God said it would. And then Jeremiah in the last of verse 8 said, Then I knew that this was the word of the Lord.

Here's God's confirmation to him that this is what God indeed had said. Now take note, if you will, verse 9, what did he do? And I bought the field of Hanamiel, my uncle's son, that was in Anathoth, and weighed him the money, even 17 shekels of silver.

And I subscribed the evidence and sealed it, and took witness and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed, according to the law, and custom, and that which was open.

And I gave the evidence of the purchase to Baruch, the son of Neriah, the son of Messiah, in the sight of Hanamiel, my uncle's son, 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.

In other words, I did just like the law said to do with it all. All right? It's been registered according to the law. Now let me ask you something. why did Jeremiah go ahead and buy that land?

[34 : 28] He knew all of that was going to be under siege by Nebuchadnezzar before too long. Why did he go ahead and buy that land?

Why did he do it? Okay, but why? Okay, here's what I'm trying to get at.

You're right. All of that was a token of the promise of God about the return back to the land. Jeremiah realized that.

If all that wasn't going to come to pass, God would not have said, go buy that land. Because it's going to be a testimony not just to you and your heart, but to all the people that know about this, a testimony about the promise that I have made, and that you, indeed, yourself, believe that promise to come true.

even if their false prophets say it's not going to, or that it will sooner than later. Yeah. The token of the promise that God made.

[35 : 40] Notice with me. God spoke, Jeremiah heard, Jeremiah responded in obedience.

Okay? Lesson for us to be learned, principle here, when God speaks, and we hear, we must respond.

Amen? And it must be a positive response, a response of obedience. Interesting that when God's people respond to what God has said, of course, for those of you who've been through the experience of God know all this, God takes the initiative, all right, we respond, he responds to our response, all right, and then we respond once again to him.

Just a continual thing. So many people wonder why. Why is it that I cannot understand and know what God's will for my life is? Why is that?

I don't seem to hear anything from him, don't get anything out of the word of God, give an instruction for me? Why? First question would be, what's the first thing God showed you?

[37 : 02] Well, how did you respond to that? See, how did you respond to that? If we expect God to continue to respond to us, we've got to respond to him in obedience.

Tremendous principle we see there. And it's something we need to grasp behold of. Yeah. Yeah. And even, you know, how many times have we heard people give testimony about how they fought with God about what God's urges them to do or called them to do or whatever the case may be. And finally, years later, they gave up and just surrendered. Amen? Yeah. And so God took them and used them. Why even fight that battle?

Amen? You talk about a waste of time. Here you go, Diane. Write this down. Mark it down.

Right. Mark it down. I'm going to lose my train of thought here. Mark it down. It's always an exercise of futility to fight against God.

[38 : 17] Yeah. Yeah. It's a waste of time, energy, because we're always worried, because we're guilty, we know we are.

And sometimes a waste of money. Amen? Because we're out doing other things instead of doing what God told us to do. And here's the second part of that, Diane.

Diane. I'll change that period to a semi-tone. Obedience to God can be a money-saving deal.

All right. Okay. Well, enough of that. Yeah. Let's pray. Father, again, thank you for your loving kindness today. And thank you, Lord, for the reality of your love for us, that everlasting love that you have for all of your people, Jew and Gentile alike.

And so, Father, we thank you for that. Thank you that you have all of this in your design, in your heart, in your mind, the intents of your heart and mind, in the things you are going to accomplish, and you want to accomplish, in drawing your people to yourself.

[39 : 37] So, Father, thank you for that. Enable us to maintain that thought in our heart and mind as we travel through the day and see the ungodliness and wickedness that transpires around and just remember that you've got it all in your hand and that one day all of this is going to be turned into something that will glorify you and your son.

And we'll be right in the middle of that. We rejoice so thank you for that. In Jesus' name we pray now. Amen. Thank you.