

# To Draw Their Hearts to God

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[ 0 : 00 ] Last week, I guess it was, last week we looked at the end of chapter 29 and there God has instructed!

Literally, the burning furnace because of their twofold sin. Their twofold sin, remember, was first of all that they did folly amongst the people and literally that meant that they were committing adultery with other men's wives of the people of the kingdom.

And then secondly, was the fact that they were prophesying supposedly in the name of the Lord when God had never called them as prophets.

Their prophecy dealt with the idea that this captivity that they are now undergoing or have begun to undergo would only last a couple of years.

It would be a short captivity and they will be brought back into the land. Those two sins were the reason why God brings to them and prophesies to them such hard consequences.

[ 1 : 28 ] And then he has begun, remember, to talk already about the restoration of both the northern kingdom of Israel and the southern kingdom of Judah to be brought back into the land and be restored there.

And the land would be restored and they will be once again in joy in that land. But also remember, as he speaks of that restoration, he said, I also hear a noise of crying, a noise of distress and of trouble.

He says, and they ask the question, why are men going around as if they're giving birth to a child? Great distress is pictured there. And the thing that he projects is that day that he calls the day of Jacob's trouble.

In verses 4 and 6 of chapter 30 is where we kind of left off thereabouts anyway. He said, these are the words which Jehovah spake concerning Israel and Judah.

For thus saith Jehovah, we have heard a cry of terror, fear and no peace. Ask now and see whether a male bears a child. Why do I see every man with his hands on his loins like a woman in childbirth?

[ 2 : 49 ] And every first face turned into paleness. Jeremiah then transports them into the future here. But what's going to transpire is in this restoration.

Now, the restoration will result from what transpires. All right. In that that is called, of course, Jacob's trouble. In verse 7 of that chapter.

Alas for that day will be great so that none will be like it. It will be the time of Jacob's unequal trouble, but he will be saved out of it.

So that's the great day of judgment to come. None was the day of Jacob's trouble or the day of Jehovah, if you will. Great, great tribulation that will take place.

Joel, of course, remember, prophesied of that in chapter 2, verses 1 and 2. He says, blow ye the trumpet in Zion and sound an alarm in my holy mountain.

[ 3 : 49 ] Let all the inhabitants of the land tremble for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness.

As the morning spread upon the mountains, a great people and a strong. There hath not been ever the like, neither shall be any more after it, even to the years of many generations.

And so that, of course, we recognize as what we see pictured in the book of the Revelation. And that is the tribulation period that will come. And as we mentioned last week, that tribulation period, of course, will encompass the entire world.

Every nation on the face of the earth will be a part of that. But the focus of that tribulation period is going to be the nation of Israel together, Judah and the northern kingdom of Israel.

The covenant nation will be the focus of that tribulation period. And that will be a time of the sifting out, if you would, of the unbelieving Jews and the disobedient Jews.

[ 4 : 56 ] And then God will bring back true Israel through that tribulation period. Now, that leaves us with chapter 30, verse 8 and 9, where we kind of left off.

Let's pick up there. For it will come to pass in that day, says the Lord of hosts. Now, remember, remember that tribulation period. Yes, it's going to be great. It's going to be grievous. He says it's not like anything has ever been seen before, nor will be again after it's completed. But that is a picture of what's going to take place that will result in the restoration of the covenant nation back to its inheritance or to the land of Canaan.

Behold, the days come, saith the Lord, that I will raise unto David a righteous branch and a king shall reign and prosper and shall execute just judgment and justice in the earth.

In his days, Judah shall be saved and Israel shall dwell safely. And this is his name whereby he shall be called the Lord, our righteousness or literally Jehovah, our righteousness.

[ 6 : 11 ] Now, we can't look at that without going back to Isaiah's prophecy, because he as well spoke of that in chapter 11. So if you want to turn there to Isaiah chapter 11 and in verse 1 and following.

In verse 10, he begins to build for us a contrast here, something to compare with. And that is the heathen nations as if they were represented by the great forests or trees of Lebanon.

You remember the great cedars of Lebanon and how tall and majestic they were as described in the scriptures. And so the world powers are seen there as those majestic cedars of Lebanon.

But Israel, the covenant nation in that picture, as well as, you know, really just seem more so in chapter 6, the covenant nation being in such distress and such despair and such lowliness and compared to the cedars of Lebanon.

And it's pictured now in verse 1 of chapter 11. But notice what happens here. Tremendous thing. You know, God judges the nation.

[ 7 : 39 ] And you look again at the tribulation period and all of this. And the tremendous judgments that are pictured there in the revelation that are going to come during that time upon the entire world, focused upon the people of Israel.

Israel. So she's laid low. I mean, she's laid as low Israel is, laid as low as a person or a country or a nation can be laid. But in chapter 11, something happens.

And this is what Jeremiah has been speaking of here. Notice what he says. He says, there shall come forth a rod or a root out of the stem of Jesse and a branch shall grow out of its roots.

Now, take note, if you will. Israel's like that stump, the stump of a felled tree. Nothing's growing out of it. It's dead. It's just there.

But all of a sudden, out of that stump springs up a little twig.

[ 8 : 52 ] How many of you have crepe myrtles or did have crepe myrtles? How many of you had to cut those crepe myrtles back seriously?

Yeah, we did. How many? I remember, Calvita loves to cut. She's one of the old fashioned ones. She keeps assuring me. Now, if we cut that back next year, boy, it's going to grow.

You know, I think I told you about the little azalea, the big azalea we had just outside our front door, right on the corner as you go out. The prettiest azalea I've ever seen.

I loved that. It's the only one like it that we have. Got a lot of others. But it was there. All those were there when we bought the house. But the winter got it. I mean, those limbs and branches were just dead.

Down in the bottom, there was some green coming up, you know. Calvita said, it's the time of year. We can't wait much longer. We need to go ahead and cut that back. I said, oh, no.

[ 9 : 59 ] My favorite azalea. She's going to kill it for sure. So we whacked that thing down. It's just a little nub. But it's got stuff growing out of it.

Yeah. And over here, away from that lump, something else is coming up. It's coming up out of a root.

Ah, there's hope. Amen. There's hope that that thing will come back and grow and blossom so pretty as it always has.

That's what Isaiah pictures here. Israel, practically dead, lifeless. But all of a sudden, out of that stump of Jesse, Jesse, of course, the father of David, springs a twig.

And then out of its root, out of the root of that stump, something's popping up. Oh, there's hope.

[ 11 : 08 ] There's hope to be had in that covenant nation. Now, that branch, that fresh green shoot has life.

Nothing like a fresh green shoot in the desert. Amen. Yeah. That fresh green, seemingly insignificant shoot, so humble, so insignificant seemingly, in its origin, has something residing within it that's going to change things, and that's the power.

That seeming insignificant little branch, netzer, or netzer is what it's called in the Hebrew, came as a poor, despised Nazarene.

Amen. Amen. Amen. In a cradle, in a stable, without the world knowing it, really, for the most part. Seemingly insignificant. But within that branch, that twig, was the power to raise itself up to something mighty and strong.

[12:35] Powerful and beautiful. Filled with fruit. And that's what Isaiah pictures. There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of its roots.

And the Spirit of the Lord, the Spirit of Jehovah, shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Jehovah. And there shall, and shall make of him of quick understanding in the fear of Jehovah. He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

But with righteousness, shall he judge the poor, and reprove with equity the meek, for the meek of the earth. He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The girdle, remember, is that that's strapped around them to hold everything together.

[13:46] And he says, the thing that's going to hold it all together in that rule and reign of that righteous branch is going to be what?

Righteousness and faithfulness. Faithfulness to his word, faithfulness to his promise. All right? That's what is going to be the undergirding of that millennial reign, if you will, that's going to come. Tremendous picture. And that's what Jeremiah sees in Jeremiah 23, 5 and 6 that we read. Behold, the days come, says the Lord, I will raise unto David a righteous branch, and a king shall reign and prosper.

He shall execute judgment and justice in the earth. In his days, Judah shall be saved. Israel shall dwell safely. And this is his name whereby he shall be called.

His name will be Jehovah, our righteousness. What a picture he paints there. Now, in chapter 30, verse 23 and 24, he says, Behold, that's of Jeremiah, by the way.

[15:05] 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 heart.

Serious, hard, harsh judgment. But yet, it's all in the design of God in order to accomplish his purpose.

Now, notice the end of that verse 24. In the latter days, you'll understand this. You're not going to understand it when you're undergoing it.

But when it's all said and done, you'll understand exactly what I've done because it's all got to do with my design to bring about my purpose, accomplish my intentions.

[16:12] What is the intention of God here? I don't remember if we mentioned this or not last week. What is the real intention of God in this then? What's the intention of God in the judgment of the revelation?

As far as Israel's concerned, just like it's always been for every generation of every people, and that is to draw their hearts to him.

You see, he wanted more than just lip service, more than just a head acknowledgement that can change at any moment. He's trying to draw their hearts to him, and it's going to take the judgments of the tribulation period to get that done for the nation of Israel.

But it will succeed, he says, and they will understand that in the latter days. Now, take note with me, if you will, in Ephesians chapter 3, he kind of gives us the same picture here of what he's doing in this day of grace.

In Ephesians chapter 3, Paul talking about the fact that God's intent here is that the Gentiles be fellow heirs and of the same body as those of the Jews.

[17:41] He was made then a minister according to the gift that God has given him under the working of his power. Now, he says in verse 10, this is the purpose.

The purpose is this, that through the church, now this is under the Amplified, I like the way it reads, through the church, the complicated, many-sided wisdom of God in all of its infinite verity and innumerable aspects might now be made known to the angelic rulers and authorities, that's principalities and powers, in the heavenly sphere.

This is in accordance with the terms of the eternal and timeless purpose which he has realized and carried into effect in the person of Christ Jesus, our Lord, in whom, because of our faith in him, we dare to have the boldness, courage and confidence of free access and unreserved approach to God with freedom and without fear.

Wow. What a tremendous picture that he gives to us there. all according to his timeless purpose. Boy, do you realize how shallow our thinking is?

It really is. You know, we, this is just an observation here. For the most part, we look at what God has done.

[ 19 : 15 ] We look at the work that he's accomplished through his son. Okay? And that is to bring redemption to lost mankind so that we can be in relationship with God through Christ and have our home in eternity with him forever.

That's what we generally think. But look what he says here. What is he using the church for? Oh, evangelizing the world.

Yes. But what about the spirit beings in heaven that have never experienced the necessity of redemption? So they have no idea what grace really is, what the power of grace is, how it can change a life.

So he says the intent of God for the church is that through the church, through his work of redemption of the lost mankind and establishing the church, which he calls the complicated and many-sided wisdom of God, all of its aspects might be made known to angelic rulers and authorities, principalities and powers in heavenly sphere.

All right? And that's in accordance with the terms of the eternal and timeless purpose that he's realized and carried into effect through the person of Jesus Christ.

[ 20 : 46 ] Amen? Yeah. That's what he's done. And you and I have no clue what all that is. Amen? Yeah. 1 Peter chapter 1.

He said, verse 10, of which salvation the prophets have inquired and searched diligently who prophesied of the grace that should come unto you. Searching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow.

In other words, these Old Testament writers and prophets looked forward to that and tried their best to determine when in the space of time all this is going to take place.

Now, verse 12, unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven which things the angels desire to look into.

Amen? Yeah. He said, the angels desire to look into. You know what that means? That phraseology in the original is the idea that they're, you know, it's like Peter and them at the grave of the tomb of Jesus after the resurrection.

[ 22 : 08 ] They stooped down and looked. All right? That's the picture here. The angels of heaven looking down, stooping down with a penetrating gaze literally at the salvation that God through Christ has brought that works through grace and to see what the grace of God is like.

They want to know because they haven't fully experienced it themselves. No need for them to have. But it's such a miraculous, glorious thing.

They wanted to be able to some way, somehow, identify with that and understand it. Amen? Here you and I are, just praise the Lord forever, amen, without really giving much consideration to what the grace of God really did in transforming the lives of sinners into that which will experience the glory of God one day forever and forever.

Now, to Jeremiah 31. God exercises His love for His people. Now, take a look what it says.

At that time, says the Lord, will I be the God of all the families of Israel and they will be my people. Thus says the Lord, the people who survived the sword found favor in the wilderness, the place of exile, when Israel sought to find rest.

[ 23 : 41 ] The Lord appeared from old to me, Israel, saying, Yes, I have loved you with an everlasting love. Therefore, with loving kindness have I drawn you and continue my faithfulness to you.

Ah, see there? God's attempting to draw them, draw their hearts to Him. He said, That's what I have done and continued throughout all of that my faithfulness to you.

So, in verse 4, again, I will build you and you will be built, O virgin Israel. You will again be adorned with your timbrels such as small one-headed drums and go forth in the dancing chorus of those who make merry.

Again, you shall plant vineyards upon the mountains of Samaria. The planters shall plant and make the fruit common and enjoy it undisturbed. For there shall be a day when the watchmen of the hills of Ephraim shall cry out, Arise, let us go up to Zion to the Lord our God.

Now, at that time, that time is the messianic kingdom that's going to come at the end of the tribulation. The Lord appeared from afar, that is, from afar, literally.

[ 24 : 58 ] Jehovah has appeared to him from afar. That is the idea that Jeremiah now sees him appearing from afar, from Mount Zion, alright, sees him there as enthroned, inviting his people back to their land.

Now, in the meantime, God assures them of his everlasting love. Because of that love, even in captivity, he's kept them by his grace so that they would not be destroyed.

Now, no matter what generation they're to be found, God always loves his people with an everlasting love. remember, when Paul gives to us the characteristics of agape love, which God is, he says in verse 8 of chapter 13, love never fails.

That's agape love. It never fails. Never fades out or becomes obsolete or comes to an end is the literal idea there.

It never fails. He always has loved Israel, the apple of his eye. Always will. He loves the church.

[ 26 : 17 ] Amen? Always will. He loves the individual believer. Always will, no matter what. Alright? God is always faithful.

He's always true to his nature and to his character. The writer of the Hebrews gives us that expression in Hebrews chapter 6, great passage, verse 17 through 20.

He said, Accordingly, God also, in his desire to show more convincingly and beyond doubt to those who were to inherit the promise, the unchangeableness of his purpose and plan, intervened or mediated with an oath.

Now, it's not just the idea that God has that characteristic, but he wants his people to know and to have beyond a shadow of a doubt knowledge of his faithfulness that's unswerving.

So he said, in order to do that, then, he intervened or mediated with an oath. This was so that by two unchangeable things, and those two unchangeable things are his promise and the oath that he made in which it is impossible for God ever to prove false or deceive us, that is, it is impossible for him to lie, according to King James, we who have fled to him for refuge might have mighty indwelling strength.

[ 27 : 48 ] Now, let me reiterate that here again. Those of us who have fled to him, in other words, those that have clinged to him for salvation, saving grace, fled to him for refuge so that we might have indwelling strength, mighty indwelling strength, and strong encouragement to grasp and hold fast the hope appointed for us and set before us.

No matter what circumstance, no matter what trial, no matter what difficulty we may face, because of what God has promised and because of the fact that he confirmed that by an oath, swore upon himself, it says, that you and I should have, because we can have, hope that beyond the shadow of a doubt, hope and trust in the truth of it and the reality of it.

Remember, hope is, the hope is a confident expectation of what is to come. All right? We have that hope.

Now, we have this hope as a sure and steadfast anchor of the soul. The idea there is, you know how, you know how if you're out in the boat, you throw the anchor down because you want to stay there, but sometimes the anchor doesn't grasp a hold or somehow for some reason something comes and bumps it and knocks it off.

He said, we have an anchor of the soul that is steadfast and sure it cannot slip, it cannot break down no matter what by hit against it.

[ 29 : 47 ] And that anchor reaches farther and enters into the very certainty of the presence within the veil. Picture is the temple or the tabernacle.

That one that we have as an anchor of the soul has entered through the veil into the Holy of Holies, into the very presence of God Himself to present Himself as that sacrifice sufficient to bring us into

that position of hope.

Now, wherefore, where Jesus has entered in for us in advance, how did He enter in?

what did He enter in as? As a forerunner. Having become a high priest forever after the order of Melchizedek. He entered in for us as that forerunner into the very presence of God.

The forerunner is the one that goes before everybody else but makes the way for everybody else. Amen? Because He has gone in to the Holy of Holies, the very presence of the divine glory, you and I will as well.

[ 31 : 07 ] And that's what we have as the anchor of the soul. It's there, it grips a hold, it will not let go no matter what.

Amen? We're safe and we're secure in the person of Jesus Christ, in our relationship with the Father because of Him.

Because of our faith and trust in Him as Lord and as Savior. Now, we're going to uncouple there because what we've got to lead to.

From that, we need to take more time. But here's, we'll set it up with this. We said last week, I think it was, that God's promise that they would come back into the land.

They would build their houses, rebuild the city, plant their crops, grow their crops, eat from their crops, do all those things they did before the captivity.

[ 32 : 05 ] But remember, we said, the only way that will be able to maintain itself is if they learned the lesson that the captivity was intended to bring to them, to show them their sin and lead them to repentance.

Now, we know that it did not. they did not learn that lesson sufficiently because that wasn't, that wasn't sufficient, sufficient in and of itself to accomplish what needs to be accomplished for that to be maintained forever.

And so, God through Jeremiah prophesied to them about something else that's going to happen and something else that, that will enable that to take place.

verse 31 of chapter 31. 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 break, although I was their husband, says the Lord.

But that will be a new covenant that will penetrate their heart. Amen? Again, his purpose to draw the heart of his people, Israel, to himself.

[ 33 : 33 ] He doesn't want to make us puppets. He wants us to want him of our own fruition to take our heart and capture our heart by him.

That's what he's doing with Israel and that's what he wants to do with us. And he's continuing to do that to mold and shape us in that. And we'll look at that new covenant Lord willing next week.

Let's pray together. Father, again, we're thankful and grateful to you for your love and grace.

Father, thank you again for the time in your word together. And Lord, just not just to see the hope that we have lying in store for us that we already know is steadfast and sure because of your son. But we thank you for the joy that produces in our heart today and the joy that we are able to share with you throughout our day. And so thank you for that today.

So again, I just pray to just continue to speak to our hearts in this. Give us a fresh awareness of your love for us, the degree of that love, the quality and character of that love and understanding that we have just barely scratched the surface of being able to see what it all means from your perspective.

[ 34 : 57 ] So Father, we rejoice in that. We thank you for that. And ask you to bless the remainder of the week now and honor your son and yourself through it. We pray in Jesus' name. Amen. Amen. Amen.

Amen. Thank you.