

# The Promise of Restoration

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[ 0 : 00 ] Last time we were together, we were in Jeremiah chapter 29,! Take us 29 through 31 in this particular section.

! And we had gotten started with chapter 29! And really ended up at verse 10. But just to refresh our minds, remember, in this particular chapter that God has done something a little different here than the norm. Not surprising.

Normally under captivity, you're in grief, you're in despair, you're wanting to do your best to get out of that situation.

But now, remember, God told Jeremiah to write this or tell this to the people that had been taken captive. Now remember, we said captivity had already begun at this point of chapter 29.

The captivity, dealing with Jerusalem and Nebuchadnezzar and Babylon, is not just one episode, not one event. It's two or three events that transpire until the final, complete seizing of the city of Jerusalem and the destruction of the temple and so forth.

[ 1 : 25 ] And so, the first one has begun. Partial captivity has taken place. Remember, so there's still some people left in Jerusalem, some of them taken to Babylon.

And so, God, in chapter 29, verses 4 through 7, let's look there just to refresh our minds and remember what God says for them to do. In verse 4, Thus says the Lord of hosts, the God of Israel, to all the captives whom I have caused to be carried into exile from Jerusalem to Babylon, build yourself houses and dwell in them, plant gardens and eat the fruit of them, take wives and have sons and daughters, take wives for your sons and give your daughters in marriage that they may bear sons and daughters, multiply there and do not be diminished and seek the peace and welfare of the city to which I have caused you to be carried away and pray to the Lord for it.

For in the welfare of the city in which you live, you will have welfare. So, God says, you know, reiterates the idea, this is going to be a 70-year captivity.

It's going to be a long time. So, don't anticipate the idea that you're going to be pulling up stakes and come back home anytime soon. And so, go ahead and build yourself houses, whatever city that you've been taken captive to, build a house there.

Now, that's one thing, but really getting comfortable is plant yourself a garden. Amen? Plant a garden. Plow up some land there, plant a garden, take care of yourselves, let your children get married and raise children of them.

[ 3 : 19 ] Again, last week, or last time we mentioned, that was probably for the idea of the nation of Israel, the covenant nation continuing in its existence. All right?

And so, keep that going. And then he says, pray for the town or the city to which you've been taken captive. Because as you pray for their welfare, as their blessing from God comes, you will have welfare as well.

And so, unusual, but in a way not for God. Because what we see here, remember, is the loving kindness of God toward his covenant nation.

Yeah, he's got them in captivity. And it's going to be a long captivity, and we'll see in a minute. It's going to be a brutal captivity. But yet, he loves them and wants to oversee them and take care of them and overshadow them with his goodness while they are in captivity.

Because there's some promises coming down the pike here that he reminds them of. And that's what we're going to look at here in just a minute. And then also, remember, he says in verses 8 through 9, stop listening to these false prophets that are prophesying things contrary to what Jeremiah is prophesying.

[ 4 : 46 ] He said, they're not the ones that I have sent. He says, for thus says the Lord of hosts, the God of Israel, let not your false prophets and your diviners who are in your midst deceive you.

Pay no attention and attach no significance to your dreams which you dream or to theirs. For they prophesy falsely to you in my name.

I have not sent them, says the Lord. So, good picture there. Last time we looked at the idea of 1 John chapter 4, looking at the idea that we have got to have spiritual discernment when we're listening to anybody preach what's supposed to be the word of God.

Amen? And by the way, Pastor, I don't know that I've ever heard you preach such a strong and really great message as you had this past Sunday. Tremendous message.

Amen? Yeah, it really was. And so, so I checked you out in my mind as you were preaching and I found you to be a true prophet. All right?

[ 5 : 49 ] And so, I had the spiritual discernment to tell me that that was right. And so, so anyway, you know, we've got to, we've got to be discerning as to what we listen to, what we hear, and let God send up the red flags when those red flags are to be brought up.

Something to draw our attention to what we're listening to. All right. Now, picking up in chapter 29, verse 10. Again, we see more, not just the care of God to the people in captivity, but His unfailing love is going to be experienced by those same people.

Now, in verse 10, chapter 29, for thus says the Lord, when 70 years are completed for Babylon, I will visit you and keep my good promise to you.

Causing you to return to this place. For I know the thoughts and plans that I have for you, says the Lord, says Jehovah, thoughts and plans for welfare and peace, not for evil, to give you hope in your final outcome.

Then, you will call upon me and you will come and pray to me and I will hear and heed you. Then you will seek me, inquire for, and require me as a vital necessity and find me when you search for me with all your heart.

[ 7 : 23 ] I will be found by you, says the Lord, and I will release from you, you from captivity and gather you from all the nations and all the places to which I have driven you, says the Lord.

And I will bring you back to the place from which I caused you to be carried away captive. So, he said, I'm expanding to you my good promise, my good word to you.

So, yes, I have appointed a long siege for you in captivity, something that's difficult to bear, but in reality, it's all a part of my purpose, my plan for redemption, and that will include your good, your welfare come time in the future.

So, he begins to deal with them and show them, yes, it's going to be 70 years, that's a long time, 70 years, amen? In reality, some of those captives are going to die in Babylon, but there's going to be a remnant come out of there, all right?

And after that 70 years, I'm going to bring you back home. And we'll see, after a while, he continues to say, you know, it's going to be a grand time, a fruitful time, you'll plant your gardens back home, it'll just be just like it was before, all right?

[ 8 : 51 ] And even better. And so, there's the picture that he gives to them. So, I know my thoughts towards you, he says. They're thoughts of good, not of evil. So, he says, I've punished you by the discipline of captivity.

But that chastisement serves to bring your welfare in the future, to give your future one of peace and one of hope. All right?

Now, what a picture he paints for them there to these people in captivity. So, there's a little glimmer of hope for them in the midst of the beginning days of their captivity. Now, realize with me, the same principle he gives to them holds true for us.

Go over to Hebrews chapter 12, familiar passage of scripture to you. There, the writer of the Hebrews talks about the idea of, of discipline.

discipline. He begins there, seeing we're encompassed about with so great a cloud of witnesses, let us, therefore, lay aside the weight and the sin that doth so easily beset us.

[ 10 : 07 ] All right? So, that's, that's talking about the idea of, of us getting rid of the, of the, of the garbage and getting rid of the clutter in our lives that, that hinder us from focusing on the express purpose of God for our lives.

And so, he says, let's run than the race. He gets the, the analogy of the race there. Now, look at verse 3, though, if you will. No, look at verse 2.

As we're running, we look unto Jesus, who is the author and finisher of our faith. Again, that word looking unto, that word looking has the idea of tunnel vision here.

All right? Like you're running in a tunnel that you don't get distracted by the peripheral, what's on the outside. And you're like a runner that runs a race, remember?

If he really is determined to win that race, he's running and he's got that finish line on his mind and when he makes that final curve, he sees that finish line and that's where he, that's where he's headed for.

[11:10] Right? Right, Oscar? Yeah, yeah. You know, looking, oh, yeah, cool, yeah, watching these other guys run past you. You don't do that. Looking unto Jesus, keeping our eye and our focus on him, who is the author and finisher of our faith, who, for the joy or instead of the joy that was set before him, he endured the cross, despising the shame and is now set down at the right hand of the throne of God.

Now, he's writing this to believers, to Jewish believers, who undergo persecution from Jewish religious leaders of Judaism. Look what he says in verse number three.

For consider him that endured such contradiction of sinners against himself, lest you be weary and faint in your mind.

Consider him. Take a look at Jesus is what he's saying here. Take a good, close look at the Lord Jesus and then put yourself right beside him and make a comparison is the idea.

See what he went through. The one that endured such contradiction of sin, such opposition of sinners, of those that were lost, unbelieving Judaism in particular, all those things that were spoken against him from the unbelievers.

[12:38] All right? Consider him that endured such contradiction of sinners against himself, lest ye be wearied in your mind. But the comparison there.

Now notice verse four. You have not yet resisted unto blood, striving against sin.

Now, what a picture here he paints. Your troubles, your difficulties, the persecution you're undergoing because of your faith in Christ has not yet caused you to have to shed your blood.

Now, yeah, there are some that have died, no doubt, but to these he's writing to. He says, you've not shed your blood because of that yet. All right? But the idea here is, of course, Jesus has.

He resisted. He stood against, striving against sin. The picture that he paints here is fighting in great agony against the idea of sin.

[13:54] That striving speaks here of his work on the cross of Calvary. And what he's looking at is everything that Jesus went through while he hung on that cross.

All right? Now, the agony physically, yes, that's a great part of that. Again, everything Jesus did in his earthly ministry, he did in his humanity.

All right? God in flesh, yes, but worked in and through his humanity, controlled and led by the Spirit of God. So the pain that was inflicted upon his human body was pain that you and I would understand if we were there in his place on that cross.

So the agony of that suffering physically. Then the idea of his becoming that sin sacrifice for us.

All right? Being sacrificed not for his own sins, but for ours. But again, the most, to me, the most severe aspect of his time on the cross of Calvary was when he cried out, my God, my God, why hast thou forsaken me?

[15:22] Realizing that every aspect of the Godhead turned his back from him or toward him. The Father forsook him, the Spirit at that moment forsook him because he became that sin sacrifice for us.

Fellowship that was maintained from eternity past that had never been broken was now currently broken for a time.

What agony that had to bring to his soul and his spirit as well as everything else. So the writer says, you've not resisted against sin, strived against sin like he has.

Have you forgotten the exhortation which speaks unto you as unto children? Now notice that.

Speaks unto you as unto children, father to a child or in particular father to a son.

My son, despise not thou the chastening of the Lord, nor faint when you are rebuked of him. For whom the Lord loves, he chastens and scourges every son whom he receiveth.

[16:39] If you endure chastening, God deals with you as sons. For what son is he whom the father chastens not? But if you be without chastisement, whereof all are partakers, then are you bastards, and not sons, your elder gentlemen.

And thereon he goes on. Now look at verse 10. Verily for a few days, they, that's our human fathers, for a few days chastened us after their own pleasure.

But he, that's God, for our prophet, that we might be takers of his holiness. No chastening for the present seems to be joyous, but grievous.

What a statement. Amen? Anybody here ever just really rejoiced and laughed and just really looked forward to the idea of being taken to the woodshed? Amen?

Just really looking forward to what's in store. Yeah, and that's what he said. It's not joyous, it's grievous. Nevertheless, afterward, it yields the peaceable fruit of righteousness unto them which are exercised thereby.

[ 17 : 49 ] in other words, they that go through that come out with what he calls a peaceable fruit of righteousness.

And that's exactly the same thing here that God is saying to Israel, to Judah through Jeremiah. Yes, this captivity is a long, enduring thing.

70 years. But it's because it's in my will here that this be done, my design, to produce something in you and through you that's going to be very, very good.

All right? Here's the picture that we get there in that. Now, there's a key to that, though. That future that he talks about when you're going to come back into the land.

It's going to be restored. It's going to be good. Something's got to happen, though. If God says, all right, 70 years is up.

[ 18 : 59 ] Time to go home, which he does. But, for things to be just the way he said they'll be when they get back, or become once they get back, what's got to happen?

What's got to happen? Ah, repentance is the good word here. They've got to allow the captivity, the 70 years of captivity, to work the way God designed it to work, to bring them to a realization everything they'll undergo in the captivity that will be seen in the weeks ahead.

Everything they undergo was for the purpose of enabling them to see the reason for that captivity is because of their sin against God.

They've got to see that. They've got to see that for what it is. I mean, the reason for the harshness of the captivity is because of what the sin was.

Amen? They didn't just jaywalk across the street. They rebelled and turned their backs against God, went into idolatry, abandoned Him, rejected His prophets that gave call after call after call to return back to the Lord.

[ 20 : 30 ] So that's why the judgment of captivity is so harsh for them. And they've got to be able to see that.

By the time this is over, they need to see that that's why they're here and that's how degrading that sin of theirs was that will lead them then to true repentance so that God can do with them what He's designed to do with them from the get-go.

All right? now. Verse 15 and following. He returns now to deal with the unrepentant that are still in Judah, still in Jerusalem.

All right? This follows right on the heels of Him talking about the idea of the return back after 70 years. But as for those still in Jerusalem, because you have said the Lord has raised up prophets for us in Babylon, thus says the Lord concerning the king who sits upon the throne of David, and concerning all the people who dwell in this city, your brethren who did not go forth with you into captivity.

Thus says the Lord of hosts, Behold, I am sending on them the sword, famine, and pestilence, and I will make them like vile figs which are so bad they cannot be eaten.

[ 21 : 54 ] And I will pursue them with the sword, famine, and pestilence, and will give them up to be tossed to and fro, and to be a horror to all the kingdoms of the earth, to be a curse, and an astonishment, and a terror, a hissing, and a reproach among all the nations, to which I have driven them, because they have not listened to and heeded my words, says the Lord, which I sent to them persistently by my servants, the prophets.

But you exiles would not listen either, says the Lord. Hear therefore the word of the Lord, all you exiles whom I have sent away from Jerusalem to Babylon.

They were saying God has raised us up prophets even as far as Babylon, out of Judah even to Babylon, standing that far.

All right? And their announcement about this captivity business was this, because we still have a king of David, of David's lineage on the throne, that this thing is going to be a short lived captivity, maybe two years.

All those instruments from the temple that have been stolen and brought to Babylon will be rescued and brought back. And we'll be fine.

[ 23 : 25 ] This 70 years business is error. It's falsity, according to the false prophets. And so God then deals with those false prophets or begins to do that.

All right? Now, your exiles, you exiles would not listen either, says the Lord. They experienced the reality, remember, of the judgment that Jeremiah declared, but they're still listening to what these false prophets have to say.

All right? Now, that takes us to chapter 29, verse 21 through 31. A lot of stuff in this thing, man. Yeah, it might be closer to December.

Verse 21, Thus says the Lord of hosts, the God of Israel, concerning Ahab, son of Kaliah, and concerning Zedekiah, son of Messiah, who are prophesying lies to you in my name.

Behold, I will deliver them into the hand of Nebuchadnezzar, king of Babylon, and he will slay them, those false prophets whom you say I have raised up for you in Babylon.

[ 24 : 35 ] I'll slay them before your eyes. And because of them, this curse shall be taken up, and used by all from Judah who are in captivity in Babylon, the Lord make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire, because they have committed folly in Israel and have committed adultery with their neighbors' wives, and have spoken words in my name falsely, which I had not commanded them.

I am the one who knows and I am witness, says the Lord. What a statement there, amen? Boy, you don't get anything past God's eyes and ears.

He said, I'm the one that knows it all, and I'm the one that hears. I bear witness to this. Also, you shall say this concerning Antushemiah of Nehilim among the exiles in Babylon.

Thus says the Lord of hosts, the God of Israel, because you have sent letters in your own name to all the people that are in Jerusalem, and to Zephaniah, son of Messiah, the priest, and to all the priests, saying, the Lord has made you a priest, instead of Jehoiada, the deputy priest, that you should have oversight in the house of the Lord over every madman who makes himself a prophet, that you should put him in stocks and collar.

Now, therefore, continued the letter, why have you not rebuked Jeremiah of Anathoth, who makes himself a prophet to you?

[ 26 : 14 ] For he has sent to us in Babylon, saying, the captivity of yours is to be long, build houses and dwell in them, plant gardens and eat the fruit of them.

And Zephaniah the priest read this letter in the hearing of Jeremiah the prophet. I love that. Here's Jeremiah sitting over here in the corner, listening, as his letter is read out loud.

Now, then came the word of the Lord to Jeremiah. Send this message to all those in captivity, saying, Thus says the Lord concerning Shemiah of Nehelim, because he has prophesied to you, though I did not send him, and has caused you to trust in a lie.

Therefore, thus says the Lord, Behold, I will punish Shemiah of Nehelim and his offspring. He will not have anyone born to dwell among this people, nor will he see the good that I will do to my people, says the Lord, because he has spoken and taught rebellion against the Lord.

Wow. Boy, you see the seriousness of being assured of the call of God to preach His Word.

[ 27 : 29 ] Amen. Yeah. Yeah. Not any old cat bird will do. Amen. Yeah.

Look what he does to the false prophets here. And we as preachers of the Word of God recognize the seriousness of being sure we get this thing right and that everything we proclaim as God's Word is truly God's Word.

Because here it's serious business, very serious business, proclaiming a false prophecy, something that God never called them to do.

And they lied to the people saying God called them to prophesy. So he said I'm going to burn them in the fire. It's the furnace.

You remember Shadrach, Meshach, and Abednego? All right. So it's not uncommon punishment in those days in Babylon. All right. I'm going to burn them in the fire. Roast them he says.

[ 28 : 35 ] Roasted false prophets is what they're going to be. Crispy critters. Amen. Yeah. because they lied to the people and brought false word to them so that they would not trust God's word through God's true prophet.

So the punishment was twofold. It said they've done folly in Israel and that's the idea of committing adultery with their neighbor's wives. And this is the false prophets here because they have

prophesied.

Secondly, they prophesied falsely in the name of Jehovah. So those are the twofold sins that they committed to bring that punishment to them.

But again, I need to quit looking at my watch because I've got that great big clunk staring me in the face back there. God brings tremendous hope once again, continued hope to his people in chapter 30.

Chapter 30 verses 1 through chapter 31 verse 1. Now we're not going to read that whole thing here. But the first four verses of chapter 30, the word that came to Jeremiah from the Lord.

[ 29 : 48 ] Thus says the Lord, the God of Israel, write all the words that I have spoken to you in a book. For note well the days are coming, says the Lord, when I will release from captivity my people Israel and Judah, says the Lord.

and I will cause them to return to the land that I gave to their fathers and they will possess it. Now notice, talking about both northern kingdom and the southern kingdom here.

Israel to the north, the ten tribe kingdom to the north, Israel, my people Israel, and Judah, the two tribe kingdom to the south. He said I will release both of them from captivity and bring them back into the land.

So note here the importance of that idea. No longer are they going to be a divided country, divided nation, kingdom. God once again is going to bring them back together as one and bring them back into the land.

So God tells Jeremiah, write this stuff down in a book now. All right? And this is about one year after the first taking of Jerusalem into captivity. But the prophecy here, as you recall and realize, deals with the future for the two kingdoms and the combined kingdom of the covenant nation of Israel.

[ 31 : 18 ] And that will regard the deliverance of both of them from their exile after that 70 years of captivity of Judah. Verses 4 through 6, these are the words which Jehovah spake concerning Israel and Judah.

For this says 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 a man with his hands on his loins like a woman in childbirth? And every face turned to paleness. I'm not going to ask any woman here to give a demonstration of what that means.

All right? But I have an idea. Here's the male translation of that. All right? Oh! Oh!

No pain like childbirth pains. Until a man says, oh yes there is. Have you ever had a kidney stone? You know? Yeah. But you know, like this.

[ 32 : 21 ] And he sees men doing this. Now, the idea here is this, of course, is this. He's talking about the future that's going to come when he's going to gather both northern and southern kingdom together as one, once again.

Plant them back into the land. But that's going to be a time when he sees this vision that look like men in travail of childbirth.

All right? He hears crying and weeping terror that strikes everyone's heart.

So, what's the idea here? Look at verse 7. 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.

Okay? realize that most prophecies in the scriptures have a two-fold fulfillment, secondary and primary. All right? The great fulfillment of this, the primary fulfillment of this, is still yet future.

[ 33 : 34 ] All right? We see that recorded in the Revelation. We'll look more about that some other time later on. The time of Jacob's trouble. always remember whenever you're looking at the Revelation, basically the Revelation, though it is worldwide in scope and the things that transpire, the Revelation really deals with God's dealing with the nation of Israel.

All right? And that's what he's showing here. After you get the church raptured out after chapter 4, everything else deals with, or after chapter 5, everything else deals with what God does in that tribulation period concerning the nation of Israel, and how the Gentile nations come against her. And then later on, what God does in punishment in accord with Genesis 12, 1 through 3, what he does to those Gentile nations because of what they do to the nation of Israel, God's covenant people.

All right? And that's what he's taking a look at here. So as we go through some of this, it will give us, it will give us even really, I think, keener insight into the seriousness of what's going to transpire, particularly in the last half of the tribulation period, when it deals with the nation of Israel.

All right? Now, verse 7 again, Alas, for that day would be great, none like it, or will be like it, the time of Jacob's unequal trouble, but he will be saved out of it.

[ 35 : 14 ] It's interesting here. He calls it the time of Jacob's trouble. Joel prophesied in chapter 2, verse 11 of his prophecy, And the Lord shall utter his voice before his army, for his camp is very great, for he is strong that executeth his word, for the day of the Lord is great and very terrible, who can abide it?

And then in chapter 2, verses 1 through 2 in that chapter, Blow ye the trumpet in Zion, sound an alarm in my holy mountain, 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 gloominess, a day of clouds and of thick darkness, as 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.

Now, all that in accord with Genesis 12, 1 through 3. Interesting here that he calls it the day of Jacob's trouble. Why is it called the day of Jacob's trouble?

Why does he use the name Jacob here instead of the name Israel? Who was Jacob? Yes, he was a deceiver, supplanter.

What else about him? What did he become? Israel. Yeah, very good. Boy, if I had candy, I'd give it to you. I'd give you a piece. Yeah. he became Israel, remember?

[ 36 : 52 ] From whom the 12 sons became the 12 tribes. He speaks of it as the day of Jacob's trouble, speaking of, really, Israel, the covenant nation, but looks back at the idea of him stemming from Jacob, that old supplanter.

Yeah. he was always conniving. And the idea there is it speaks of that natural man within Jacob.

Yeah. It's the picture you see of Israel in exile, or Judah in exile here, and Israel to the north, in Assyrian exile as well, with that nature of sin and rebellion against God.

So, it'll be a time of Jacob's trouble, troubling Israel in their natural state as that old supplanter.

All right? Yeah. Because why? Because they yet, even to this day, have not yet been redeemed nationally.

[ 38 : 08 ] Well, the redemption has taken place, but I'm talking about them claiming Jesus as Messiah. Nationally, that has not happened. Some individual Jews have, of course, but Israel as a nation has not.

But one day it will. And that will be during that last half of the tribulation period. He brings them to a point in their lives where they have no absolute hope at all.

You know, isn't it interesting? Isn't it interesting how in our day the thrust of support is turning toward the arch enemy of Israel, the Palestinians.

Palestinians. It's the Palestinians who have said in years past in their manifesto, we want to annihilate every Jew on the face of the earth.

What happens in the tribulation period, the last half of the tribulation, every nation on the face of the earth comes against Israel.

[ 39 : 36 ] there's no escape for them, there's no hope for them, until the rider of the white horse shows up. Amen?

Yeah. And he rescues them from ultimate destruction. And they see who's on that horse.

And they know who it is. and they turn to him on that very day and trust him as their Messiah.

All of Israel is saved on that day. Amen? Almost makes you want to shout, but Baptists aren't supposed to do that. Unless you're in North Carolina and you're independent Baptists and you go, whoo!

Yeah. Yeah. Yeah. Glorious picture, isn't it? Glorious picture. That's why we're not really to get distressed. He told Judah, don't be distressed.

[ 40 : 40 ] Don't let this captivity make you think I've rejected you. I've abandoned you. No way. I've loved you with an everlasting love. And we'll see that later. Okay? God's loved us with an everlasting love.

There's no reason why we should be downhearted about what goes on in this world today. Because look where it's headed to. Look where it's headed to. And with some of the crowd that we've got in Congress today, it really goes right toward this.

Amen? I saw a clip on Fox News app this morning. I've got to quit looking at the news. I just really do. Now, whether this is true or not, who knows?

Maybe a Russian thing. But, said Amazon, workers at Amazon are calling on their hierarchy to reject Israel and support the Palestinians. Americans. And I said to myself, the day that that happens is the day I quit shopping at Amazon. Amen? Yeah, tickle lock. Yeah.

[ 41 : 51 ] If I have to pay more, I will. Amen? Because God will bless them that bless Abraham, curse them that curse them. Amen?

All their electric vans will just disintegrate. All right, let's pray then. Father, again, we are grateful for your love and grace and your goodness to us tonight and just for the privilege again of being able to be together to hear you speak to us through your word.

Thank you so much for the things that you show us that we can tie our lives and our hearts around and claim because of your love for us.

and the characteristics of your love for us that are so amazing. So, Father, help us to understand, help us to see how you relate to our lives and these things you show us in your word and enable us to claim those things you've got for us to claim.

And we'll thank you for that. Thank you for each one that's here tonight. Thank you for their love of you and their love for your word and ask you to continue to speak to each heart and enable us to absorb the things that you've shown us tonight as we contemplate them throughout the week.

[ 43 : 06 ] And we'll thank you for it in Jesus' name. Amen. Amen. Amen.