

Jeremiah 30 Bible Study

by Dan Biser

Dan Biser's sermon on Jeremiah 30 emphasizes the importance of recognizing and addressing iniquity through prayer and spiritual disciplines for personal and communal restoration.

Duration: 39:24

Scripture: Psalm 66:18

Topics: "Repentance", "Prevailing Prayer"

Description

This sermon emphasizes the need for repentance and prayer in response to the increasing iniquities seen in individuals, families, churches, and nations. The speaker urges a deep, heartfelt prayer life that anguishes over sin and seeks God's mercy and cleansing. The message highlights the importance of prevailing prayer, aligning with God's will, and striving for a decrease in sin to bring forth God's kingdom and glory.

Transcript

Hello, I wanted to bring this to you in a different venue than what I had been sharing with some of you that mainly and especially that are on the Daily Prayer email. I've been able to conclude some of the sermons that was on my heart and mind and I've uploaded those to the YouTube, my personal YouTube webpage. I appreciate those comments that you had sent to me and so I'm taking a different route other than just writing to you on a Daily Prayer email that I've been sending out to you.

I'm going to try these videos and some of the things that I think the Lord wants me to present to you and I'm not going to do it so much as from what I've done in the past or from the pulpit, from those that have been recorded. So, I've come to you today in a less formal status and I'm going to ask of you that as we get ready, I want to go through a portion of scripture that I think that God's given on my heart and mind that I want to speak to you and give to you here today. If you take your Bibles and follow with me on this, I want to turn to the chapter of Jeremiah, chapter 30.

I want to go down to a portion of these verses and especially a key phrase that was here when I come through my Bible readings this year. It kind of stood out to me and it kind of left me with a lot of food for thought, a little bit of meditation and things like that that I needed to do the process in my own mind, my own heart. And that's what I want to share with you today.

I sat in this less formal kind of standard here, just sitting on a stool. You'll see over my shoulder here, one of my prized jewelries that was presented to me years ago at Broken Before the Throne. It's a portrait of praying John Hyde.

You hear me when I write in the sermons that I've been able to communicate to you. There's a few people throughout church's history that have left a mark on me. When I read Praying John Hyde's biography, what an impact.

So you read his account, short life, he was only in his 40s when he died, served roughly about 20 years, I think it was 19 years actually. Served in India and just a prayer life that reached to that plateau that I think that we need to get to and escalate to. That I think that that's what Holy Spirit is doing to us as a remnant, drawing us closer to Him.

And with all those promises and assurances in Scripture to fulfill, if you draw not to me, I'll draw not to you. If you abide in me, I'll abide in you. If you return to me, I'll return to you.

And that's where we're at. So He's given us a hunger and a thirst for righteousness. And so we study, we read, we're learning to pray.

I'm going to use some of these videos to do these things, to cover some of these subjects on how to pray rightly. I've been in these conference calls, some prayer meetings, and a lot of air that's going forth. And it's not that God doesn't honor the sincerity of the heart when those prayers are being made, but how much more efficient if we're praying rightly instead of from our carnal selfishness.

So praying John Hyde learned to do that. He was one that prevailed with God for people in India as he ministered. The great story of the evangelist Wilbur Chapman and what took place there in England.

Great testimony of prevailing prayer. So I want to come to you via this way of video. And I want to use these verses and kind of just share my heart instead of writing all this out.

I just want to speak to you from it, on it. And so I want to go down through most of this portion of scripture. And I'm going to use the references back and forth for what I want to communicate to you here today.

So the first thing is, let's take our Bibles and let's read out of Jeremiah chapter 30. We're going to start in verse 1 on this. The word that came to Jeremiah from the Lord saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto you in a book.

For lo, the day comes, saith the Lord, that I will bring again the captivity of my people Israel and Jews, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and that they did possess it. These are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace.

Ask you now and see whether a man does travail with child. Wherefore do I see every man with his hands on his loins, as of a woman in travail, and all these are turned into paleness. Alas, for that day is great, so that there is none like it.

It is even to the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass, that in that day, saith the Lord of hosts, that I will break his yoke from off his necks, and I will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their

king, whom I will raise up unto them.

Therefore fear thou not, O my servant Jacob, saith the Lord, and neither be dismayed, O Israel, for lo, I will save you from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with you, saith the Lord, to save thee, though I make a full end of all nations, whether I have scattered you, yet will I not make a full end of you, but I will correct you in measure, and I will not leave thee altogether unpunished. For thus saith the Lord, thy bruise is incurable, and thy wound is grievous.

There is none to plead thy cause, that thou mayest be bound up. Thou hast no healing medicines. All thy lovers have forgotten thee, they seek thee not.

For I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thy iniquity, because thy sins were increased. Why criest thou for thy affliction? Thy sorrow is incurable for the multitude of thy iniquity, because thy sins were increased. I have done these things unto you, therefore all they that devour thee shall be devoured, and all thy adversaries, every one of them, shall go into captivity, and they that spoil you shall be a spoil, and all they that pray upon you will I give for a prey.

For I will restore health unto you, and I will heal you of your wounds, saith the Lord, because they call thee as an outcast, and I say, this is Zion whom no man seeks after. In a quicker sense, for us to be able to study today and to pray on this, I want to be able to speak to you just directly. What's it saying to us? The Word of God for us is about that which speaks to your heart, speaks to my heart.

And as I've read through all these years, and I have preached and studied numerous times, every time becomes a new experience, becomes a new lesson. So as I was reading through chapter 30, this stuck out to me in these verses of 15 and 16. Because your iniquities have increased.

Now, those short little words there, because your iniquities have increased, is what stopped me. Back-to-back verses using that phrase, and that which was speaking to me. Is it true of me, is it true of you, that God's Holy Spirit comes to us on a day like this, of yesterday, today, or even tomorrow, and He'll have to say, your sins have increased.

You know, as a Christian, our job is to cease from sin. I know that that's not a popular, seeker-friendly sermon or message or lesson by the churches today, but the truth of the gospel is set in front of us. We read in the book of Deuteronomy, where the Lord spoke to Moses, to the children of Israel, and He said, Thou shalt be perfect with the Lord thy God.

Perfect with no sin, without sin. That striving forward progression of less and less of that. We read where John the Baptist comes along, and John the Baptist says, I must decrease, but He must increase.

And then Christ giving that sermon on the mount, in Matthew chapter 5, 6, and 7. And you read at the end of that scripture in chapter 5 there, where He says, Christ repeating the words that the Lord spoke to Moses, Old Testament, New Testament now, and He says, Thou shalt be perfect with the Lord thy God. Now, Christ was perfect, without sin. To be a Christian means to be Christ-like.

And so our endeavor in our daily walk with God, our daily pursuit of God, is to be Christ-like. And if Christ was without sin, then we must be without sin. And so we begin to take these verses and apply them to our lives, so that we can become less and less in sin, of sin, practicing sin, or associated with sin.

And again, dying on the cross is dying to self. And self is where our sin abounds. Paul writes and says, there's no good thing in my flesh.

And so our struggle in this lifetime is what our minds know to do that which is good, what our hearts know to do that which is good, battling that which is in our flesh, which is corrupt and sinful. And that conflict, the spirit against the flesh, in Galatians it tells us that it is always going on. Now our problem is, is that we have a host of those of you that are watching this, all of us included in this, is that we've come from different backgrounds.

Some of you was raised up in a non-Christian home, you knew nothing of the gospel, you knew nothing of the Lord Jesus Christ, you knew nothing of this command and this teaching of Christ, be thou perfect with the Lord. And you lived for self, you lived in the world and of the world, but you was gloriously saved out of that and brought into a saving knowledge of Christ. And you have strove to live for the Lord from that day forward.

Others have been raised in a Christian home, raised in the church, you've heard the gospel, you know it, you're found without excuse, maybe not the depths that you may know today, but you've had the gospel presented to you time and time again. And you have lived your life not for yourself, but you've lived it for your Lord and for His kingdom. Now regardless of your testimony, regardless of your background, we all know that we was all born in sin and we all come to this place, this junction in time where we have to make a yieldedness unto the Lord.

Am I going to continue to live for myself or am I going to live for the Lord? And in that moment, by God's grace and mercy that He finds us, that He's extended to us, He's drawing us. And I've used that verse constantly in all the places that I've written and led. In John chapter 6 where Jesus declares, No man can come unto me unless the Father draws him.

And that day the Father was drawing you and you came to Christ. Now what you have become since then is about your yieldedness to the Lord in the things of your life. And we strive for spiritual disciplines that brings us closer to God.

The spiritual disciplines are the things of our foundations. We would use the terminology of discipleship, discipling someone in Christ so that our thoughts are no longer our thoughts, but we become thinkers of God and for God. We're no longer livers for self, but our lives are now living as an example for Christ and in Christ.

The Word of God, which was absent from us before that, is now saturating us. And so, as David said in Psalm 119 where he says, Thy word did I hide in my heart that I might not sin against the Lord. So we see this development of disciplines.

Our spiritual discipline of prayer that we communicate about so much, of topics, of format, of burdens, of these kind of things that come out, is where I want us to go today in this. Because the first thing that we have here is that God is speaking. As He did here to Jeremiah and to the children of Israel and Judah, so He speaks to the church today, so He's speaking to us today.

And He says in those two verses there, He says, Because your iniquities have increased. Now back to Psalm 66. If we regard iniquity in our heart, the Lord will not hear us.

And so we are at a place right then and there is that that's our problem. Iniquity still abounds. This great prayer movement that's happening in the United States today because that there is a body within the church today that is beginning to wake up and beginning to see the judgments.

They're beginning to see the outcome of that which we've sinned for decades of sin. We're now reaping the whirlwind on that. And we are seeing crisis in churches, crisis in homes, crisis in communities, crisis in the nation.

We're seeing all these things come to fruition now because we have been so long without intercessors prevailing that the iniquities would not increase. Now that's our first priority of addressing this theme here, what we see here in Scripture. And there are many avenues that I would love to be able to share with you on this one, but I'm just going to try to maintain a shorter speaking to you with this.

So I want to divide this up into the four subjects that I normally encourage you to pray for. The first one is addressing yourself. The second one is addressing your family.

The third one is addressing your church. And the fourth one is addressing the nation. Now those four areas is the target that I often use in my themes and in my prayers.

So because your iniquities have increased, and because we know Psalm 66, if we regard iniquity, God can hear us, we've got to examine ourselves right there at that point. From what you are now to what you was at the beginning of this year, has your iniquities increased? Or do you see a lesson of the things that you was once indulged in and the things that you once participated in? From the day of, say, depending on your salvation experience and transformation in that, if you've been saved for five years, has your iniquities increased or decreased? Now the statement here is that your iniquities have increased. Now the children of Israel should have known that.

They should have been able to discern in the living standards of their daily life. They had the law. They had the commandments.

They were not supposed to be getting deeper in sin, but they were supposed to be freer and freer from sin. And the church today, we're in the same boat. As Christians, we have enough in our lifetime of Bible, of prayer, of the disciplines that I was talking about, that should keep us away from sin and protect us and deliver us from it.

Now unto him that is able to keep you from falling. There's no excuse for any of us that we should say that my sin remains because it's just too strong to overcome. There's nothing too hard for God.

There is no habit. There is no addiction. There is no sin in our flesh or life that should keep us increasing in sin.

A second one, our families. Now this is a battle, because I know as I'm talking to this camera, there are a lot of you with your faces and your names and your conditions, and even my own, that this is a battleground, our families. Our enemy, Satan, has come in to take our homes.

He is attacking our loved ones because of our surrender to say, not I that live, but Christ who lives in me. And so Satan says, since I can't get to you, I'm going to get to your loved ones. And I'm going to give you sorrow and grief and travail in your hearts and your life because of those that are precious to you in your sight.

And there are many spouses that are weeping and crying and sorrowful because their husband or their wife is the source of their family sins have increased. When you look at parents praying for their children, and many of you have shared this with me as we've communicated, this is the sorrow of your heart. There are some of you today, it is that you're looking at your parents, and your parents raised you in godly homes and in church and all that, but now you're looking at your parents that they're worse than an infidel.

They're worse than heathens. Somewhere along the line, they fell out of their relationship and their walk with the Lord, and they have become worse than you had ever known in your lifetime. This is the conflict.

And because of this, we see in families today, it is a rare thing to find a godly home. Our greatest sorrow is that because you have increased in sins, families have increased in sins in great way. Now this again, this is Satan's device.

How better can he dominate a society than to control the very individual homes that's found in our locale? And you can look at your extended family, you can look at cousins and nephews and nieces and aunts and uncles and all that extended family that goes outside of your own personal family, and we see the devastation that's happening, that sins are increasing. In our lifetime, we have seen the availability of sins, and this is a part of us praying against. Because your iniquities have increased, we need to pray against this.

If sin increases in our families, in our life, then our prayers and our battle is supposed to be increasing to meet that which is in front of us. But if iniquities and sins increase, and we stay the standard that we always have and don't increase, then we let Satan win. And so we have to understand this principle.

This conflict for our family's sins have increased is going to need to be met with a higher accountability and a higher credibility of prayer. And so that's where we've got to balance things out a little bit and to fight for our loved ones in this condition, because Satan has come to get them. And we see it as a testimony.

Sins have increased in homes, lifestyles of selfishness, of worldliness, carnality, is that when you examine your home and you examine your family, you've got to answer this question when you're praying for them. Is my family given for the kingdom of God? Or is my family given for the worldly kingdom? We pray the prayer, as Christ prayed in the Lord's Prayer, Thy kingdom come, Thy will be done on earth as it is in heaven. We know that God's kingdom is done in heaven perfectly, without sin, without fault, without failure.

Can we say the same thing about His kingdom here on earth? We know that that is a breakdown of the church and those kind of things. But what about our families? Is our families living more for the kingdom of God or less for the kingdom of God? And this is the conflict that we're praying for. Because your iniquities have increased, personal or impersonal accountability for that, let it not be said of us that we are greater in sin today than we ever have been.

That we are remaining the same as we always have been. We must see a decrease in sin that this statement not be true of us, lest we know that our hearts are defiled, our lives are defiled, our testimony is unfaithful and ruined, and there is something seriously wrong with us spiritually if that's true of us. Your iniquities have increased.

Families, we're in that battle. We see our loved ones, that they are becoming more and more of the world, more and more for self, and Satan is stealing them from us. Because their iniquities have increased.

Then we come to the third area of this. The church. This is just a whole sermon in this all together.

Because your iniquities have increased. God said that to the children of Israel. God said that to the children of Judah.

God says that to the church today. We see such an overload of sin in the church today that there is absolutely no difference on a Sunday morning crowd in the worship house of the Lord as what there is out in the world. All the sins that are named out in the world are found in the church.

Now I know there are those who say, well the church is supposed to be a hospital for sick people, those that are in sin. And that is true. We're all sinners when we come into that.

But there has to be a legitimate presenting of the gospel is that Christ did not come to just mend our wounds, but Christ came to save us from our sins. The whole terminology, thou shalt call his name Jesus, because he shall save them from their sins, that's his very name. And yet if he hasn't saved us from our sins, then our sins still remain.

And in the church today, all of our methods, all of our means, all of our digits and gadgets and gizmos that we have tried to win the world for Christ, is that we have adulterated ourselves with the things of the world. So that the world is now in the church, and the church is without a witness in that. I think it was one of the Bonar brothers, Andrew Bonar or Horatius Bonar, is that he made that great quote that you and I need to, we need to understand and need to pray, that it not be so much true of the church today in North America, but it is.

He says, I looked for the church, and I found it in the world, and I looked for the world, and I found it in the church. Just because it seems that worldly means and ways are successful by popularity, by influence, by numbers, does not mean that God's blessing is in it. And when iniquity increases without addressing that, and the church's primary responsibility is to make people Christ-like, and to advance the kingdom of God, sin has to go.

And so the church today is defiled, it's guilty, it's stained, it looks like, smells like, and acts like the world. There is no difference in the church today than the world. And this testament, in this condemning statement, because your iniquities have increased, that's now marked on us.

So the church, there needs to be a huge repentance, a huge cleansing that needs to separate us, and again, a revival will do that. A true revival of God coming will accomplish that for us. Because it will purge the world out of us, and out of the church, and it will make us once again what we're supposed to be, which is holy.

Holy, set apart, made holy, made clean, made without sin. That's the attribute that the church is supposed to be exemplifying. But if God says, because, to the church, because your iniquities have increased, then we're not whole.

As a matter of fact, we're unwhole. And that puts us away from God. And this is a breakdown of a lot of the situations and problems that we're doing today.

Now lastly, the fourth area of prayer, you pray for yourself, because your iniquities have increased, and we examine ourselves, is my heart clean? Is my hands pure? Is my tongue truthful and edifying in everything that God wants? Are my thoughts clean and pure? You examine yourself. You examine your family. You

examine the church.

And if any one of those three areas, because your iniquities have increased, then it is a time of confession, specifically naming the sin. It is a time of repentance, that we put it away from us. And it is a time to be sealed by the Holy Spirit, so that we not fall prey to those same things that have been so consistent of sin that's in our lives around about us.

Now the last area, the fourth area, is our nation. And you can do this for any nation that's in the world, from continents to communities and things like that, because your iniquities have increased. In my lifetime, in my forties now, in my lifetime, I have seen our iniquities increase in this nation.

We've seen sin legalized. We have seen more predominant sin, abominations, vileness, wickedness, evilness. We have seen such gross sins increase in our land, is that it is no mystery to anybody that really sees and knows these things, to say, what's going on? And God says, because your iniquities and sins have increased, as a nation, I'm going to judge you.

I'm going to punish you. Now, in these couple verses here, in the middle of this, from 14 to 17 that we just read, because your iniquities have increased, He says, your cure, your bruises are incurable. Now, this is the thing that we are fighting now in our prayer times.

If our nation's sins have increased, if our family's sins have increased, if the church's sins have increased, if our sins have increased, then we produce a bruise, a wound, a disease that's incurable. And we are beginning now to see the ramifications, the fruitfulness of all that. What you sow is what you reap.

And we have sown decades and generations now of sin. And it has become a byproduct now that we're trying to fight in the mindset of people that have always known these sins. And we excuse these sins because it's legalized, or because it's a part of our common lifestyle or of our way.

But it doesn't mean that God has ever pardoned it. It doesn't mean that God has ever compromised with it, and nor should we. But this wound now is deep.

It's a bruise that's upon us. It's a bruise that's in us. And He says, because your iniquities have increased, then these are the things that we have to fight, and these are the things that we have to wrestle against.

So our prevailing prayer must be that this is overturned. And again, He who knew no sin became sin for us, to set us free from such things. But yet we see in generational byproduct of our teenagers, young people today, of our middle-aged, clear-up-to-senior adults today, three generations of this wound of our process of thinking that our life is about ourself.

Humanism is one of these incurable bruises because it is so steeped in our way of life, about self, about being happy, about our life, about our ways and those kind of things, which is completely a lie out of hell. It is that which is damaging in the church today, in families today, and in individual lives today because they think they're living for themselves. We've forgotten the first rule of the Catechism.

The first rule the Catechism is, is that your life is to be lived for the glory of God. And until we get back to that, this bruise remains. And it is a bruise that is in the mindset of education, of sports, of entertainment, of politics, of every fiber of our life.

It is far-fetched in this, and it is steeped deeply in the roots and the basis of all of it, of course, is pride and vanity, which you've got to get to the roots of all this to cut out this cancer that's affecting us. And entertainment, because it is so prevalent today, of all that we've advanced it, that has become a bruise that is incurable, from the pornography to the movies to sports to all these things that have occupied our time. How do you get back time that has been wasted on all that we've invested in in our lifetime? Again, a bruise that's incurable is something that cannot be changed back.

You cannot go back and undo 60 years of life, live for self, in one fell swoop. Yes, you can be forgiven of it. Yes, you can be saved from it.

But you can't go back in your lifetime and undo that. That's the reason is that every hour, every day, every moment is important for us that we're living for Him, living in Him, and living with Him, in our prayers and in our attitudes and all that. So that little phrase there, your bruise is incurable, that was a blight upon Israel and they never recovered from it.

You know, there is a perfect plan that God has for His people. And every time we sin, we exit away from that and it takes us further away from God instead of bringing us closer to God. And nations have been toppled, churches have been toppled.

It's the great call, you've left your first love because of the church. They got this bruise that was incurable in Christ in Revelation 2 and 3 that I gave to you in the immediate call to repent. It's that I'm going to come to you quickly and I'm going to remove your candlestick.

And He did it. And that's what we're facing today. That is the bruise that is incurable when the ways of worship and the ways of prayer and the ways of the spiritual disciplines have been forgotten.

The old paths that are right in the sight of God have been forgotten. That's a bruise that's incurable and it is only by God's mercy that He would allow for us to continue without sentencing us, judging us, punishing us in the severe manner that He's talking about. But all of this is steeped because your iniquities have increased.

Your bruise is incurable. This is the by-product of what you're living now, what we're reaping now because you've sown in this sin. It's now affected all those that are around about you.

And then, now our response, which I want to go back to the first couple of verses that was mentioned from the beginning in verse 4 there, 5, 6, and then 7 there where he talks about, he says, and as I looked upon the people, matter of fact, let's read that again so that I got the wording correct on that. And I want to start verse 6. Ask you now and see whether a man does prevail with child. Prevail with child.

The birth process here, and he gives a very descriptive format here. Wherefore do I see every man with his hands on his loins as a woman in travail? The birth pains are coming. She contracts.

It's not, you know, the hospital beds today and the epidurals and all that kind of thing removes a lot of this imagery of travailing and bringing forth. But yet you know throughout all Scripture, there it is. Paul says it.

He says, Until I travailed, I did not bring forth. Until Christ travailed in the garden of Gethsemane, He did not surrender and yield. Thy will be done.

Let this cup pass from me. Nevertheless, Father, let Thy will be done. He travailed.

He brought forth. And it was with great pains that He brought forth. And here's that same imagery that's found in this.

And he says, And all faces are turned into paleness, sucking the very healthiness out of our very features, our life. And because we are in such anguish and we are in such brokenness. Now, if our iniquities have increased in our lives, and we see a lot of Christians that it has, and again I say, I pray that it's not true of us.

If we've seen it in our families, if we've seen it in the churches, if we've seen it in our nation, and all those things are true, then the anguish that falls on us is that as we see these things, then we've got to respond to these things. Sin has increased, our prayers must increase. Sin has increased and it's claiming our family members.

It's claiming their souls for eternity in hell because sin separates people from God and that's what Satan wants. But if we just continue playing patty cake church and patty cake prayer times without any brokenness and tears and anguish over this thing, then we're never going to see the travail that brings forth. And so it is the still birth, it is the being, having a child born in deadness because we did not travail and we did not bring forth the way that he wanted us to do it.

And so that means is that a prayer time where people's prayers and again, the format of praying rightly. So often in these prayer meetings and prayer calls that are going on, people want to talk to one another. Prayer is about talking unto God.

It's about listening to God. And in these conference calls when we listen to people's conversations, they just want to tell a story and they go into this thing. Telling a testimony is fine and it's edifying and encouraging and all that.

But during a prayer time, there's going to be some travail of anguish because our iniquities have increased. And as God hates it and as God looks upon this sin, even Jesus beholding the city, He wept over it because of the anguish of what He saw in their hard hearts and their iniquities had increased and He knew what they were going to do to Him. And it's true the same today.

And we must have the same response as Christ did. Christ likened us. And so we have to respond to that in our prayer times.

So I want to challenge you and ask of you, be careful. Be careful that upon hearing and reading and studying and chewing on this little portion of Scripture, is that your prayer life is not just going through a routine. You're not just saying prayers to hear yourself talk.

You're not saying prayers to be religious. You're not saying prayers is to say, I prayed today. But you prayed to prevail and bring forth for God's kingdom and God's glory.

Satan has them. We must prevail to bring and set the captives free. God is waiting on us in our prayer times to do that.

And so we've got to accomplish this the way that God instructed of us. This is a huge theme to me where we're at right now and presently. Because your iniquities have increased.

And God's response is wrath and anger and being provoked because our iniquities have increased. And you know throughout history what He has done to that. You know what we're experiencing now in all four levels of the nation, the church, our families, and our own personal living.

We're all facing God's wrath because our iniquities have increased. We've got to see a turnaround. And that means we have to prevail and bring forth for God's mercy, God's power, God's cleansing, and to get back in a right relationship with Him.

So may you chew on these words. May you take them into your prayer times and anguish over them. God is highly offended.

But yet we know in 2 Chronicles 16.9 The promise that God says, My eyes go to and fro throughout all the earth to find someone whose heart is perfect towards me. That He's going to do great things. Praying John Hyatt accomplished this.

And as I'm able to come to you via this way, I'm going to continue to have this in front of us, that we will continue to strive to be what God wants us to be in our prayers. Some of these set times that I'm going to have, I'm just going to walk us through maybe some prayer initiatives, prayer themes. Others of these I'll just be sharing out of this what God's laid on my heart that I want to be able to communicate it to you a little bit better than me writing it out.

So I pray that these words today have been a source of thought for you. And as much more, take it into the Lord to pray. And may we see the opposite of this being said about us today.

Because your iniquities have increased, may God say to us at the close of today, because your sins have decreased, and He is glorified. And all that. So God bless you.

And let's pray. Let's pray right now.

Video: <https://sermonindex2.b-cdn.net/S7wBdZPDPQ0.mp4>
Source: <https://sermonindex.net/speakers/dan-biser/jeremiah-30-bible-study/>

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