

Journey through Jeremiah Part 32 Restoration

A sermon series by Pastor Byron Chesney, Th.D. – Wednesday, Aug. 2, 2017

† Jeremiah 30:1-11

1 The word that came to Jeremiah from the LORD, saying,
2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.
3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Isn't it wonderful to know that God instructed Jeremiah to write down his words concerning the people of Israel and Judah? Writing down the words means that there is a permanent record. It is God's way of showing them that he intends to keep his word and they can go back in future times and read what was written and say, "sure enough God did exactly what he said he would do." In fact, that is exactly what happened as we read in Daniel's prayer in the Book of **Daniel 9:1-2** In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; 2 In the first year of his reign I Daniel **understood by books** the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. The "**books**" that Daniel was referring to are the sacred books, those written by men like Jeremiah.

4 And these are the words that the LORD spake concerning Israel and concerning Judah. 5 For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

An interesting thing to share with you. That phrase "thus saith the LORD," that Jeremiah penned down, is used **415** times in the Bible. Out of those 415 times, Jeremiah uses it **148** times. The most of any other writer. Ezekiel comes in second and he uses it **126** times. Then the only one that comes close to either of them is Isaiah who uses it only **35** times. I think it is safe to say that the Old Testament prophets wanted to make sure it was understood that they were speaking for God and not themselves.

6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

The men of Judah and Israel are in such fear that they are acting like women in child birth. The rhetorical question is asked if they look back in history have they ever seen a man travail with child? Of course, the answer is no and if no then why are they acting like one? They have their hands on their loins like a woman having birth and their faces are pale.

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

Another interesting thing we need to discuss here is the double prophecy that is written in this section. We find the LORD speaking about not only the time that this prophecy was written in but also it appears to be referencing the future of Israel during the end-of-times. While the Medes and Persians would invade Babylon and defeat the Chaldeans, there appears to be a reference to the future time during the Great Tribulation period, here it is called "the time of Jacob's trouble." In both cases there will be much confusion and chaos, however God's people will be delivered.

This same time period is the one that Daniel refers to in **Daniel 12:1** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a **time of trouble**, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

When Michael stands up for the Jews in Daniel Chapter 1, the "time of trouble," "the time of Jacob's trouble," or "the Great Tribulation" begins. Then if you look in the Book of Revelation 12 we see the same thing being referenced:

Revelation 12:7-17 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
8 And prevailed not; neither was their place found any more in heaven.
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.
14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.
16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.
17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The prophecy of Daniel 12:1 with Michael standing up to protect Israel, is a description of what we just read in Revelation 12:7 where Michael fights against the dragon. In both cases Michael is being the protector of Israel and in both cases it marks the beginning of the **Great Tribulation** period. The beginning of the final 3 ½ years of literal hell on earth. It said in Daniel 12:1 says: ... **and there shall be a time of trouble, such as never was.**

We know this to also be talking about the Great Tribulation that Jesus speaks of in **Matthew 24:15-21** When ye therefore shall see the abomination of desolation, **spoken of by Daniel the prophet**, stand in the holy place, (whoso readeth, let him understand:) 16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

So, it is clear that this is what is being referred to, but, I want you to pay particularly close attention to something concerning this “**time of trouble**.” This “time of trouble” time period is also referred to as “the time of Jacob’s trouble.” We find that in **Jeremiah 30:7**: Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.

Why is that important? Well, as you know I have always taught that the Church will not go through the Tribulation period. This is one more proof text for that. The Bible says it is “**Jacob’s trouble**.” Who is Jacob? **Israel**. So it is Israel who is going through the trouble, the Great Tribulation period, and not the Church.

You may have heard the term “covenant theology.” That is a theology that believes that the Church took the place of Israel and that all of the promises that God made to Israel apply to the Church. That’s just not true theology. The Church did not take the place of Israel or vice versa. Promises made to Israel were made to Israel. Israel and the Church are separate. “The time of Jacob’s trouble,” is a time of trouble for Israel, not the Church.

Another important thing we need to notice in this verse is what it says in the last part: **and at that time thy people shall be delivered, every one that shall be found written in the book.**

That is interesting. Another thing that I have always taught is that not every single Jew will be saved. Some people believe that every single Jew will be saved just because they are Jews. But that’s not what the Bible teaches. Here for example it clearly states that those found “**written in the book**,” will be delivered. How does one’s name get written in the book? The LORD writes it in there. Who does He write in the book? Those who will be saved. How do you get saved? Through Jesus Christ.

- Saved people today were saved by trusting in the finished work of Christ on the cross. We weren’t alive when Jesus was here on earth and crucified but we are saved because by faith we believe in Him to save us.
- Saved people in the Old Testament days were saved by trusting in the work of Christ that would occur in the future. They were not alive when Jesus was here on earth either but by faith they trusted in the One to come to save them from their sins.
- The Jews in the Tribulation period will be saved the same way; by faith in Jesus. If their name is written in the Book then God wrote it there because they trusted in Christ.

Revelation chapter 7 tells us that God will seal 144,000 from the 12 tribes of Israel. That is 12,000 from each tribe. These 144,000 are sealed because they are saved Jews. They trusted in the finished work of Christ their Messiah. They will spend their time during the Tribulation period preaching the Gospel of Jesus Christ.

8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: 9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

King David had long since been gone. This reference is obviously to the coming Messiah who is to set upon the throne of his father David. Remember what the angel said to Mary concerning Jesus: **Luke 1:30-33**: And the angel said unto her, Fear not, Mary: for thou hast found favour with God. (31) And, behold, thou shalt conceive in

thy womb, and bring forth a son, and shalt call his name JESUS. (32) He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him **the throne of his father David**: (33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

The Old Testament prophets often used the name David referring to the Messiah. Such as this one in **Ezekiel 37:25** And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever.

Also, Jeremiah himself said this: **Jeremiah 23:5-6**: 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 judgment and justice in the earth. (6) 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**.

There are some that believe that King David himself will be raised up to co-reign with Christ. I do not see that from the text. It appears to me all of these prophetic references to David are referring to the Lord Jesus.

10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee 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.

Of course the usage of the name Jacob here is referring to Israel as a nation. The LORD promises to restore them to the land that He gave them and they will live in peace. We know when the Lord sets up His Millennial Kingdom the Jew will finally get the rest and the peace that they have longed for.

11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

While God is going to save a remnant of His people, not all of them will be saved. And, they also will not escape punishment for their sins and idolatry. They must endure suffering. The truth is the LORD chastens those that belong to him. The same with the Christian today: **Hebrews 12:6-8** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. (7) If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? (8) But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

We are going to stop here tonight. I don’t have enough time to adequately expound on the rest of these verses. Lord willing we will pick back up next Wednesday evening.

† All Scripture from the Authorized King James Version of the Bible