

PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE STUDY!
NOTES FOR THIS WEEK: 3/15-16/2021
THIS WEEK'S STUDY: *Jeremiah Chapters 29-30*

MONDAY 7 PM Bible Study - Time: 07:00 PM Pacific Time (US and Canada)
THE MONDAY NIGHT STUDY HAS RESUMED MEETING IN CLASSROOM HS112, CCCM, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 87858644763 Passcode: 087484

Join Zoom Meeting -

<https://us02web.zoom.us/j/87858644763?pwd=b25tUzhkaTE0UzIrSnpkVmZEWGJVQT09>

Meeting ID: 878 5864 4763 - Passcode: 087484

One tap mobile

+16699006833,,87858644763# US (San Jose)

+13462487799,,87858644763# US (Houston)

Dial by your location

+1 669 900 6833 US (San Jose); +1 346 248 7799 US (Houston); +1 253 215 8782 US (Tacoma);

+1 301 715 8592 US (Washington D.C); +1 312 626 6799 US (Chicago);

+1 929 436 2866 US (New York);

Meeting ID: 878 5864 4763

Find your local number: <https://us02web.zoom.us/j/87858644763>

TUESDAY 7 AM Bible Study - Time: 07:00 AM Pacific Time (US and Canada).
THE TUESDAY MORNING STUDY HAS RESUMED MEETING IN THE FAMILY ROOM, CCCM, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 85309150746 - Passcode: 715340

Join Zoom Meeting -

<https://us02web.zoom.us/j/85309150746?pwd=Tk5oVjN0TzdpWjE3UC9Oam05a21uQT09>

Meeting ID: 853 0915 0746 - Passcode: 715340

One tap mobile

+16699006833,,85309150746# US (San Jose)

+12532158782,,85309150746# US (Tacoma)

Dial by your location

+1 669 900 6833 US (San Jose); +1 253 215 8782 US (Tacoma); +1 346 248 7799 US (Houston); +1 301 715 8592 US (Washington D.C); +1 312 626 6799 US (Chicago);

+1 929 436 2866 US (New York);

Meeting ID: 853 0915 0746

Find your local number: <https://us02web.zoom.us/j/85309150746>

Phil Twente ptwente@gmail.com cell 714 425 9221 For Audio & notes from previous studies - www.ptwente.com

OPENING PRAYER – Introduction

Jeremiah Chapters 29 & 30

Jer 29:11 For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.

Jer 29:12 Then you will call upon Me and go and pray to Me, and I will listen to you.

Jer 29:13 And you will seek Me and find Me, when you search for Me with all your heart.

Jer 29:14 I will be found by you, says the LORD, and I will bring you back from your captivity; I will gather you from all the nations and from all the places where I have driven you, says the LORD, and I will bring you to the place from which I cause you to be carried away captive.

See a Victory (4:15)

The weapon may be formed But it won't prosper
When the darkness falls, it won't prevail
'Cause the God I serve knows only how to triumph
My God will never fail Oh, my God will never fail
I'm gonna see a victory I'm gonna see a victory
For the battle belongs to you Lord (2x)
There's power in the mighty name of Jesus
Every war He wages, He will win
Oh, I'm not backing down from any giant
'Cause, I know how this story ends
I'm gonna see a victory I'm gonna see a victory
For the battle belongs to You Lord (2x)
Gonna worship my way through this battle
Gonna worship my way through
You take what the enemy meant for evil
And you turn it for good You turn it for good (3x)
I'm gonna see a victory I'm gonna see a victory
For the battle belongs to you Lord (3x)
You take what the enemy meant for evil
And you turn it for good
You turn it for good (You turn it around)
You take what the enemy meant for evil
And you turn it for good You turn it for good
They're working it out They're working it for my God

THIS WEEK'S STUDY:

Chap. 29 - Jeremiah's Letter to the Captives (vs. 1-32); Chapter 30 - Restoration of Israel and Judah; (vs. 1-24).

Jeremiah's Letter to the Captives

Jer 29:1 Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the remainder of the elders who were carried away captive—to the priests, the prophets, and all the people whom Nebuchadnezzar (reigned 605-562 BC) had carried away captive from Jerusalem to Babylon.

Jer 29:2 (This happened after Jeconiah the king, the queen mother, the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths had departed from Jerusalem.)

- *Jeconiah was taken to Babylon in 598-597 BC.* By this time Babylon had already invaded Judah and Jerusalem twice (605 BC and 598 BC) and taken captives each time, including Daniel in the first deportation and Ezekiel in the second. There still remained a sizable population in Jerusalem and Judah, but many will die in the siege of the city. They would also soon be conquered and carried away in forced exile in 586 BC.

Jer 29:3 The letter was sent by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiyah, whom Zedekiah king of Judah sent to Babylon, to Nebuchadnezzar king of Babylon, saying,

- *The letter was sent by the hand of Elasah and Gemariah,* who were two, being sent as ambassadors from Zedekiah to Nebuchadnezzar. Jeremiah slipped the letter in, saying, “Give this to the captives when you get there”.

Jer 29:4 Thus says the LORD of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon: (Jer 24:5) "Thus says the LORD, the God of Israel: 'Like these good figs, so will I acknowledge those who are carried away captive from Judah, whom I have sent out of this place for their own good, into the land of the Chaldeans

- *All who were carried away captive, whom I have caused to be carried away!* Notice, the Lord takes the responsibility for their captivity, I am the One that *caused* them to be taken as *captives*. We see here an example of the Lord taking us through short term difficulties to give us long term benefits as He uses the difficulties to draw us to Him!

Jer 29:5 Build houses and dwell in them; plant gardens and eat their fruit.

Jer 29:6 Take wives (of the captivity) and beget sons and daughters; and take wives for your sons and give your daughters to husbands, so that they may bear sons and daughters—that you may be increased there, and not diminished.

- **The false prophets were encouraging them to just relax in that the captivity would not last long.** They were prophesying that within two years they would be returning back to the land and dwelling back again in Jerusalem. “So, don’t settle down, and it’s just a matter of time and we’re going to be out of here.”
- **The true prophets of God, including Ezekiel, who was one of the captives in Babylon, and Jeremiah in Jerusalem, saying the captivity was going to be long-term.** The Jewish people were in Babylon by the will of God, in that He was bringing judgment on Judah for their generations of rebellion against Him. In God’s plan they would be in Babylon a long time, so it was best for them to settle in and make the best of their lives and families there, that they might *be increased, and not diminished*. God wanted the Jewish people to multiply in Babylon, even as they multiplied in Egypt. Exile didn’t mean that God forgot about them or wanted to destroy them.

Jer 29:7 And seek the peace of the city where I have caused you to be carried away captive, and pray to the LORD for it; for in its peace you will have peace.

- **Don’t rebel against them but pray for the good and pray for the peace of the city.** Now, it was a time of confusion, because there were many false prophets, who were encouraging the people to rebel. In the New Testament that we are to pray, *(1Ti 2:1-2) Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, [2] for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.* We should be praying for those who are in government. We need to be praying for those even as Jeremiah was saying that they should pray for the peace of the cities where they are. Seek peace there because it will be really for your own benefit.
- **God wants a relationship with us!** Now In captivity, you have no temple. All religion relics have been stripped away. Now you’re going to discover Me again! That relationship with Me! You pray, you’ll find Me!

Jer 29:8 For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are in your midst deceive you, nor listen to your dreams which you cause to be dreamed.

Jer 29:9 For they prophesy falsely to you in My name; I have not sent them, says the LORD.

- **Don’ be deceived! Be alert! Be discerning! Do not listen to the false prophets,** who were saying the captivity would soon be over. Those in Babylon would soon be allowed back to Judah and they should plan accordingly. But God said, “*They prophesy falsely to you in My name; I have not sent them.*”

Jer 29:10 For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place. (Dan 9:2) in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

- **Seventy years!** For 490+ years, during the reign of the Israelite kings from David onwards (about 1,050 BC to 587 BC), they refused to allow their land to rest during the Sabbaticals. The verse implies that never enjoyed its sabbatical year as commanded by Moses in the book of Leviticus. Because of their disobedience, God allowed the children of Israel to be taken captive to Babylon for *seventy years*. Daniel, reading the *seventy years* length of captivity realized it was almost over, proceeded to seek the **LORD**.
- **I will visit you;** in a way of mercy, by stirring up Cyrus king of Persia to grant them their liberty.
- **And perform My good word toward you and cause you to return to this place.** This *good word* of the promise of return from their captivity to their own land, was, indeed, a promise of good things. There was no doubt of its performance, in that God is faithful who has promised, and is able also to perform! This will make their return out of captivity very comfortable, that it will be the performance of God’s *good word* to them, the product of a gracious promise. It was from this, that Daniel learned the time of the captivity, and the return from it.

Jer 29:11 For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.

- **For I know the thoughts that I think toward you!** “I know what I’m thinking. My thoughts are peace. My thoughts are to bring you back into this land. My thoughts are to establish you again here. I know My

thoughts. They're not evil thoughts. They're thoughts of peace. I'm concerned with your peace, and I'm concerned with the end result. That you come back and that you serve Me, here in the land."

- **Thoughts of peace and not of evil, to give you a future and a hope!** God said, "I know My thoughts". God's thoughts concerning you are those of peace. They're of good, **not of evil**. God never thinks of you in the terms of **evil**, but always in the terms of your benefit and your welfare. He is always concerned in the end-result, with the eternal benefit. As far as God is concerned, the most important thing for every one of you is that you spend eternity with Him! The end, the anticipated and promised end, is eternity with Him. God is always dealing with your life, with eternity in view.
- **Thoughts of peace and not of evil, to give you a future and a hope.** In their harsh conditions in Babylon, there was that feeling that God had turned His back on them. That God was angry with them. That God was thinking **evil** concerning them. It always seems that way when we are going through chastisement. Somehow when we are being chastised, we somehow interpret that as God being angry. God being upset, and God punishing us. If you are a child of God, I do not believe that God ever punishes you. I believe that God in His love, corrects you, and it's because of His love He does correct you. When you correct your children, it isn't that you hate them. It's because they are doing something that could be dangerous to them, something that could hurt them. So, you correct their behavior because you don't want them to hurt themselves. You're concerned for their safety. Much more so, God has a concern for you. We do things that are dangerous, spiritually. We do things that could destroy us, thus, God in His love, corrects us.

Jer 29:12 Then you will call upon Me and go and pray to Me, and I will listen to you. (Jer 33:3) *'Call to Me, and I will answer you, and show you great and mighty (inaccessible) things, which you do not know. (7x "I will") (Dan 9:2-3) in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. [3] Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.*

- **Then you will call!** God will stir them up to pray! When God is about to give His people the expected good, He pours out a spirit of prayer, and it is a good sign that He is coming towards them in mercy. Then, when you see the expected end approaching, **then you shall call upon Me**. Promises are given, not to supersede, but to quicken and encourage prayer. When the promised deliverance is coming, we must by prayer go forth to meet it. When Daniel understood that the 70 years were near expiring, then he **set his face** with more fervency than ever to seek the Lord! This helped define the **future and a hope** that God had for His exiled people. Though they were not in Jerusalem and could not perform the appointed temple rituals, God would still **listen** when they prayed. Their prayer and God's answer were part of their future and a hope.

Jer 29:13 And you will seek Me and find Me, when you search for Me with all your heart.

- **And you will seek Me and find Me!** Daniel is responding. He is praying. He is seeking the Lord. It was at this time that Daniel was waiting upon the Lord, and it was a period of time, that the Lord sent Gabriel the angel, who gave to Daniel one of the most glorious and exacting prophesies of the time of the coming of the Messiah, which is vital for understanding the Book of the Revelation.
- **You will find me when you search for me with all your heart.** God sometimes sort of waits until we really get desperate, before Him. Can you remember those times when you have really gotten desperate before God? When you really sought Him with all of your heart? Did not God come through in marvelous ways? I'm as guilty as the next person of, so many times, just sort of casually asking the Lord, rather than feeling that urgency and that desperation.
- **When you search for Me with all your heart.** We are often guilty of seeking the Lord in a half-hearted way. We are not really seeking the Lord with all of our hearts. That is one of the real perils of the present day, in which we live, is that we are truly living in desperate days. If you look at the conditions of our nation, of the world, we are living in really desperate days. Yet the church is not really desperate in prayer before God. We take things rather lightly. We don't really seek the Lord with all of our hearts. When we read something horrible in the paper, we may say, "Oh God, you know, change things", and then we just sort of pass it off. It isn't really seeking God with all of our heart! How often do we really seek the LORD with all of our hearts?
- **"with all your heart"** -- 1Ki 14:8 (David); 2Ki 23:3, 25; 2Ch 34:31 (Josiah); 2Ch 22:9 (Jehoshaphat); 2Ch 31:21 (Hezekiah) -- **"wholly followed the LORD"** -- Num 32:12 (Caleb, Joshua); Deu 1:36, Jos 14:8, 9; 14 (Caleb)

Jer 29:14 I will be found by you, says the LORD, and I will bring you back from your captivity; I will gather you from all the nations and from all the places where I have driven you, says the LORD, and I will bring you to the place from which I cause you to be carried away captive.

- *I will be found by you, says the LORD, and I will bring you back.* This shall be the performance of God's promise, the expected and desired end to them! Let not the failing of those false prophet's predictions which are delivered as from God lessen the reputation of those that really are from Him. That which is indeed God's word is a *good word*, and therefore it will be made good, and not one jot or tittle of it shall fall to the ground. (*Num 23:19*) *"God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?"* This will make their return out of captivity very comfortable, that it will be the performance of God's *good word* to them, the product of a gracious promise.

Jer 29:15 Because you have said, "The LORD has raised up prophets for us in Babylon"—

Jer 29:16 therefore thus says the LORD concerning the king who sits on the throne of David, concerning all the people who dwell in this city, and concerning your brethren who have not gone out with you into captivity—

- **Jeremiah is speaking about those who are still living in Jerusalem.** Zedekiah, and the others who have not yet been carried away to Babylon, those who are still here in the land. You think you're coming back to the land right away, and you're going to be back here, but those that are still here, that haven't been carried away captive yet. Many among the exiles in Babylon believed that those who had not yet been carried *into captivity* were somehow better than those who had been taken away. God told the exiles that those who remained would face severe judgment.

Jer 29:17 thus says the LORD of hosts: Behold, I will send on them the sword, the famine, and the pestilence, and will make them like rotten figs that cannot be eaten, they are so bad. (Jer 24:8) 'And as the bad figs which cannot be eaten, they are so bad'—surely thus says the LORD—'so will I give up Zedekiah the king of Judah, his princes, the residue of Jerusalem who remain in this land, and those who dwell in the land of Egypt.

- **Like rotten figs that cannot be eaten:** In chapter 24, Jeremiah told of the parable of the baskets of *figs*, and here the picture is repeated. Those who remained in Jerusalem and Judah were like the *rotten figs*, not the good ones.

Jer 29:18 And I will pursue them with the sword, with famine, and with pestilence; and I will deliver them to trouble among all the kingdoms of the earth—to be a curse, an astonishment, a hissing, and a reproach among all the nations where I have driven them,

- **Their fate was to be a curse, an astonishment, a hissing, and a reproach among all the nations.** Do not envy the state of *Zedekiah who sits on the throne of David*, nor that of the *people* who are now in Babylon, were they have been carried captive.

Jer 29:19 because they have not heeded My words, says the LORD, which I sent to them by My servants the prophets, rising up early and sending them; neither would you heed, says the LORD.

- **The reason is because they have not heeded My words, which I sent to them by My prophets.** They did not listen to my servants and the prophets, who rose up early They would not hear the word of God!

Jer 29:20 Therefore hear the word of the LORD, all you of the captivity, whom I have sent from Jerusalem to Babylon.

- **Jeremiah foretells the judgment of God upon the false prophets in Babylon,** who deceived the people of God there. He calls upon all the children of the captivity, who boasted of them as prophets of God's raising up. Hear what is going to happen to the false prophets you are so fond of.

Jer 29:21 Thus says the LORD of hosts, the God of Israel, concerning Ahab the son of Kolaiah, and Zedekiah the son of Maaseiah, who prophesy a lie (Ahab and Zedekiah were both leading false prophets) to you in My name: Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes.

- **Concerning Ahab, the son of Kolaiah, and Zedekiah the son of Maaseiah:** In Jeremiah's letter to the exiles, He addressed some specific individuals. Here, God spoke to *Ahab* and *Zedekiah* – two men considered prophets (though they were false) and named after a wicked king of Israel and a wicked king of Judah.
- **I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them:** Apparently, Ahab and Zedekiah were among the prophets who lied to the people of God, telling them of Nebuchadnezzar's weakness and the soon restoration of the Jews to Judah. Not only were they wrong generally, they also were wrong regarding themselves personally, and would soon be executed by the king they said was fading in power and influence. They will be slain right before *your eyes*.

Jer 29:22 And because of them a curse shall be taken up by all the captivity of Judah who are in Babylon, saying, "The LORD make you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire";

Jer 29:23 because they have done disgraceful things in Israel, have committed adultery with their neighbors' wives, and have spoken lying words in My name, which I have not commanded them. Indeed I know, and am a witness, says the LORD.

- **These two false prophets were going to be killed by Nebuchadnezzar**, that would become the further sign. They were to be *roasted in the fire*.
- **The Book of Daniel tells us when Shadrach, Meshach, and Abed-Nego refused to bow** before the great idol that Nebuchadnezzar had made. Nebuchadnezzar called them in, and he told them that he would give them one more chance to bow, and if they did not, he would throw them into the burning, fiery furnace. "And what God", he said, "is able to deliver you from the burning fiery furnace?"
- **Our God is able!** They said, we're not even careful in how we answer you concerning this matter, because our God is able to deliver us from your burning, fiery furnace, and even if He doesn't, we're still not going to bow down to your image, which made Nebuchadnezzar so angry, he ordered the furnace to be heated up seven times hotter than it had ever been heated before. The three were thrown into the fiery furnace. God delivered them! When they came out, the only thing that was burned were the ropes by which they were bound. Their hair was not singed, there wasn't even the smell of smoke on them. Nebuchadnezzar made a proclamation, ordering a reverence to God, "There's no God like the God of Shadrach, Meshach, and Abed-Nego, who is able to deliver out of the burning, fiery furnace!"
- **That was Nebuchadnezzar's way of terrifying people.** When someone had done something that was displeasing to him, he would cremate them alive. He would throw them into this burning, fiery furnace. So, these two false prophets, they got *roasted in the fire*. They didn't have God's protection. They were killed by Nebuchadnezzar in the burning, fiery furnace.
- **They became a curse!** If you didn't like someone and you wanted to sort of curse them, you'd say, "Well may the Lord make you like Zedekiah and Ahab!" God allowed them to be destroyed because, *they have done disgraceful things in Israel, have committed adultery with their neighbors' wives, and have spoken lying words in My name, which I have not commanded them*. We are never to accept anything that is claimed to be from God, by anyone who is living this kind of deliberately sinful life against God. Their consciences have been seared! Because of the damage they were doing, God did not wait seventy years for them to be taken out but takes them out now!

Shemaiah's False Prophecy

Jer 29:24 You shall also speak to Shemaiah the Nehelamite, saying,

Jer 29:25 Thus speaks the LORD of hosts, the God of Israel, saying: You have sent letters in your name to all the people who are at Jerusalem, to Zephaniah the son of Maaseiah the priest, and to all the priests, saying, (Jer 21:1-2) The word which came to Jeremiah from the LORD when King Zedekiah sent to him Pashhur the son of Melchiah, and Zephaniah the son of Maaseiah, the priest, saying, [2] "Please inquire of the LORD for us, for Nebuchadnezzar king of Babylon makes war against us. Perhaps the LORD will deal with us according to all His wonderful works, that the king may go away from us."

Jer 29:26 "The LORD has made you priest instead of Jehoiada the priest, so that there should be officers in the house of the LORD over every man who is demented (insane, raving madman) and considers himself a prophet, that you should put him in prison and in the stocks.

- **Shemaiah, a false prophet, is saying**, "You're a priest, with the authority of a priest, you ought to be putting the prophets who are *demented* and saying these things, you ought to put them in *stocks*. You ought to imprison them! Why have you allowed Jeremiah to go free? Why haven't you shut him up? Because he wrote this letter to us here in Babylon, saying it's going to be a long time before we come home, *build houses and live in them. Plant gardens and eat the fruit*".

Jer 29:27 Now therefore, why have you not rebuked Jeremiah of Anathoth who makes himself a prophet to you?

Jer 29:28 For he has sent to us in Babylon, saying, 'This captivity is long; build houses and dwell in them, and plant gardens and eat their fruit.'

- **Why have you not rebuked Jeremiah of Anathoth:** *Shemaiah* wanted *Zephaniah* to do everything he could to oppose and discredit Jeremiah, denying his message that they would be in exile for a long time and should make the best of it.

Jer 29:29 Now Zephaniah the priest read this letter in the hearing of Jeremiah the prophet.

- When the letter from *Shemaiah* came to Jerusalem and *Zephaniah*, *Jeremiah* heard the letter exalting *Shemaiah* and criticizing *Jeremiah*.

Jer 29:30 Then the word of the LORD came to Jeremiah, saying:

Jer 29:31 Send to all those in captivity, saying, Thus says the LORD concerning Shemaiah the Nehelamite: Because Shemaiah has prophesied to you, and I have not sent him, and he has caused you to trust in a lie—

- *Caused you to trust in a lie* - One of the sad byproducts of false prophets, is that they caused people often to trust in a lie to their own destruction. We see the fighting that was going on between Jeremiah and the false prophet, as Jeremiah was attempting to bring the people the word of the Lord, and as the false prophets were contradicting his message, and seeking really to have him imprisoned, and quieted.

Jer 29:32 therefore thus says the LORD: Behold, I will punish Shemaiah the Nehelamite and his family: he shall not have anyone to dwell among this people, nor shall he see the good that I will do for My people (in seventy years), says the LORD, because he has taught rebellion against the LORD.

- *Behold, I will punish Shemaiah:* The punishment was that *he and his family* were to be cut off. They would not see the fulfillment of God's promise in restoring the people from their captivity. They would die out with no descendants and never *see the good that I will do for My people*.

Restoration for Israel and Judah

Jer 30:1 The word that came to Jeremiah from the LORD, saying,

- *The word that came to Jeremiah from the Lord: (Jer 32:1-2)* gives the time of this prophecy and book (587 BC), covering four chapters 30-33, right before the final fall of Jerusalem. The situation, humanly speaking, could not have been darker as Jerusalem is under siege, but at this very point God commands Jeremiah to speak out concerning the future Its general tone of hopefulness and optimism sets it apart from much of the previous in Jeremiah.

Jer 30:2 "Thus speaks the LORD God of Israel, saying: 'Write in a book for yourself all the words that I have spoken to you.

- *Write in a book:* Jeremiah was commanded to write the following prophecy. Previous words from God were obviously written, but there was special emphasis on this prophecy - *all the words that I have spoken to you*, likely because its ultimate fulfillment was a long time distant to the days of Jeremiah. This is not a prophecy of the gathering of the Jews back into the land, after the Babylonian captivity. But this is the final gathering of the Jews into the land. We are not yet seeing this prophecy fulfilled, although we do see the Jews coming back into the land!

Jer 30:3 For behold, the days are coming,' says the LORD, 'that I will bring back 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 shall possess it. ' "

Jer 30:4 Now these are the words that the Lord spoke concerning Israel and Judah.

- *I will bring back from captivity My people Israel and Judah:* This is a promise stated many times before and after in Jeremiah. Yet as this prophecy develops, it seems clear (Israel and Judah), that this return from captivity is later and greater than the relatively soon return from the Babylonian exile. This is especially indicated by the last words of this chapter, which tell us that *in the latter days you will consider it.*

Jer 30:5 "For thus says the LORD: 'We have heard a voice of trembling, Of fear, and not of peace.

- *We have heard a voice of trembling, of fear, and not of peace:* Now the prophecies concerning the great tribulation. Jeremiah poetically described the terror of the Jewish people (*Israel and Judah*) under a great calamity without comparison.

Jer 30:6 Ask now, and see, Whether a man is ever in labor with child? So why do I see every man with his hands on his loins Like a woman in labor, And all faces turned pale?

- Have you *ever* seen a *man in labor with child*? Jeremiah sees the agony and the anguish that is going to come upon mankind during this period of great tribulation. Jesus said, "It will be a time of great trouble, great tribulation. Such as the world has never seen before, nor will ever see again." Daniel says the same thing in chapter twelve.

Jer 30:7 Alas! For that day is great, So that none is like it; And it is the time of Jacob's trouble, But he shall be saved out of it.

- **The time of Jacob's trouble, But he shall be saved out of it.** Jeremiah claims the same thing. There has never been a time in history that will equal the judgement that the earth will experience during the Great Tribulation. It will be unparalleled to the history of man, the horrible carnage that will take place. Revelation chapter six through eighteen, gives you many, many details of this period of time when there will be heavy meteorite showers striking the earth. There will be a cataclysmic upheaval of nature. There will be a shaking of the earth's foundation, there will be moving of the oceans, and mountains disappearing, and tremendous floods and famines. Really just unparalleled types of cataclysmic events as God is bringing His judgement and His wrath upon this rebellious earth because of its rebellion against Him, and against His laws, and against His reign.
- **But he shall be saved out of it:** Not from it, but out of it! The Lord knoweth how to deliver the Jewish people. Those not yet trusting in their Messiah will endure this time of Jacob's trouble and be *saved out of it*. In contrast, Jesus told us to pray to escape these things! Jesus promised His people that they would be kept from the very hour of calamity that comes upon the earth.

Jer 30:8 'For it shall come to pass in that day,' Says the LORD of hosts, 'That I will break his yoke from your neck, And will burst your bonds; Foreigners shall no more enslave them.

- **I will break his yoke from your neck:** A false prophet previously used the symbol of the broken yoke to bring false hope (*Jer 28:2-4*). Here God states the true promise that one day – in the season of the time of Jacob's trouble – there would never again be a yoke upon the Jewish people by an earthly power or by the antichrist.

Jer 30:9 But they shall serve the LORD their God, And David their king, Whom I will raise up for them. (Eze 34:23) I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd their shepherd.

- **They shall serve the LORD their God, And David their king,** This verse goes on into the kingdom. God is going to set them free. No longer will they be a curse among the world, no longer will they be hated by the nations of the world. But they will come, they will serve the Lord their God, and David, Jesus Christ will come, the son of David, to rule and to reign in the fulfillment of the many prophecies of the Old Testament, concerning the reign, the eternal reign, the son of David. We know that that will be fulfilled through Jesus Christ. This could be as soon as eight years from now!

Jer 30:10 'Therefore do not fear, O My servant Jacob,' says the LORD, 'Nor be dismayed, O Israel; For behold, I will save you from afar, And your seed from the land of their captivity. Jacob shall return, have rest and be quiet, And no one shall make him afraid.

- **That can't be said of the present day.** There's not *rest* and peace and *quiet* in Israel. There is strife. There is turmoil. Even now there is the attempt to bring the various factions to the peace table, to negotiate some kind of settlement concerning the land. This time of real peace and quiet will not happen until Jesus, the Son of David, the Prince of Peace, will come to rule and to reign.

Jer 30:11 For I am with you,' says the LORD, 'to save you; Though I make a full end of all nations where I have scattered you, Yet I will not make a complete end of you. But I will correct you in justice, And will not let you go altogether unpunished.'

- **For I am with you,' says the LORD, 'to save you;** In Romans we're told that, Blindness has happened to Israel, in part until the fullness of the Gentiles comes in, but then all of Israel shall be saved, for the Lord shall send a deliverer, out of Zion, to turn the hearts of their children unto their fathers. This is when that will be fulfilled when Jesus comes again. Then the Lord will be with them, to save them.
- **Though I make a full end of all nations where I have scattered you.** The nations of the world will be brought to an end. The Kingdom of God will be set up. There will be one King and one Lord over the whole earth. There won't be a United States, or a Mexico, or a Canadian, or a European. But we will all be one people, living under the reign of Jesus Christ.
- **Will not let you go altogether unpunished.'** You're going to have to be punished for your sins.

Jer 30:12 'For thus says the LORD: 'Your affliction is incurable, Your wound is severe.

Jer 30:13 There is no one to plead your cause, That you may be bound up; You have no healing medicines.

- **Your affliction is incurable:** God spoke to the Jewish people honestly about their sinful condition, and that among men there was *no one to plead your cause*. Through history there have been few non-Jews willing to stand with Israel and the Jews in the face of deeply ingrained Jewish hatred.
- **How necessary it is for us to really raise up intercessors!** It appears that our nation is in the same kind of a critical position that Israel and Judah were in, before they went into captivity. The same conditions that existed then, are existing now. The same attitude that was in their heart, seems to be in our heart. A carelessness for the

things of God. A drawing after the pleasures of the world. A forsaking of the Lord. The anarchy and all of the things that were taking place in Judah, seem to be taking place here. It would seem that God, today, is looking for intercessors. Men and women who will stand in the gap, and fill in the hedge, and intercede.

Jer 30:14 All your lovers have forgotten you; They do not seek you; For I have wounded you with the wound of an enemy, With the chastisement of a cruel one, For the multitude of your iniquities, Because your sins have increased.

- ***All your lovers have forgotten you:*** In Jeremiah's day and beyond, the Jewish people often trusted in and gave themselves to foreign nations hoping they would protect them. They would forget them instead.

Jer 30:15 Why do you cry about your affliction? Your sorrow is incurable. Because of the multitude of your iniquities, Because your sins have increased, I have done these things to you.

- ***Why do you cry about your affliction?*** Now they're crying out because of the terrible things that they were experiencing, the Babylonian captivity, and all of these things, and God said, "It's because of your iniquity and your sins that these things have come upon you."
- ***Because your sins have increased, I have done these things to you:*** God reminded them that the catastrophe came upon them from His own hand. They were not accidents or events of bad luck.

Jer 30:16 Therefore all those who devour you shall be devoured; And all your adversaries, every one of them, shall go into captivity; Those who plunder you shall become plunder, And all who prey upon you I will make a prey.

- ***All those who devour you shall be devoured:*** God spoke comfort to His people, assuring their sense of justice that those who had afflicted and *devoured* them would themselves *go into captivity* and *become plunder*.

Jer 30:17 For I will restore health to you And heal you of your wounds,' says the LORD, 'Because they called you an outcast saying: "This is Zion; No one seeks her."'

- ***I will restore health to you and heal you of your wounds:*** God promised to bring ruin to Israel's enemies, but restoration to Israel. They would both be afflicted, but only one would be restored. God promised to restore them **because** the opposing nations treated Israel as *an outcast*.

Jer 30:18 "Thus says the LORD: 'Behold, I will bring back the captivity of Jacob's tents, And have mercy on his dwelling places; The city shall be built upon its own mound, And the palace shall remain according to its own plan.

Jer 30:19 Then out of them shall proceed thanksgiving And the voice of those who make merry; I will multiply them, and they shall not diminish; I will also glorify them, and they shall not be small

- ***I will bring back the captivity of Jacob's tents:*** For emphasis, God repeated the promise of restoration. Their present captivity in Babylon would not last forever, nor would future captivities.
- ***The city shall be built upon its own mound:*** Jerusalem would never remain a dead or unoccupied city. God would build and restore it again. God promised to bless the people in the city, making them *merry* and *multiplied*.
- ***I will also glorify them:*** I will put honor upon them everywhere, so that they shall be no longer *small!*

Jer 30:20 Their children also shall be as before, And their congregation shall be established before Me; And I will punish all who oppress them.

Jer 30:21 Their nobles shall be from among them, And their governor shall come from their midst; Then I will cause him to draw near, And he shall approach Me; For who is this who pledged his heart to approach Me?' says the LORD.

- ***Their governor shall come from their midst:*** In the context of the ultimate restoration of the Jewish people, Jeremiah prophetically described their *governor*, the One who ultimately rules over them. He comes *from their midst*; He is one of them.
- ***Then I will cause him to draw near:*** The phrasing here indicates that the unique ruler would *draw near* to Yahweh in a special way, as a priest and representative of the people. This likely refers to the Messiah, who is not only a King but also a Priest according to the order of Melchizedek.
- ***For whom is this who pledged his heart to approach Me:*** Yahweh did not ask this question because He did not know. He asked the question to draw attention to this One, perfect in obedience and in *heart* and who could *approach* God the Father as priest on behalf of His people.

Jer 30:22 'You shall be My people, And I will be your God.' "

- This is the result of the *approach of the King-Priest*. God's people are brought into close and deep relationship with God.

Jer 30:23 Behold, the whirlwind of the LORD—Goes forth with fury, A continuing whirlwind; It will fall violently on the head of the wicked.

- ***The whirlwind of the Lord:*** The *whirlwind* is here a figure of God's judgment, coming like a tornado that brings destruction and cannot be contained or controlled. Before there can be blessing, judgment must be meted out to the guilty.

Jer 30:24 The fierce anger of the LORD will not return until He has done it, And until He has performed the intents of His heart. In the latter days you will consider it.

- ***The fierce anger of the Lord will not return until He has done it, and until He has performed the intents of His heart:*** The judgment of God is certain! In His mercy He may long delay it, but it will certainly come. The judgment of God also comes from *His heart*. One expression of God's love for the good is His displeasure for what is evil.
- ***In the latter days you will consider it:*** God reminds us that much in this chapter waits *until the latter days* for its ultimate and true fulfillment.

Summary – Trials, Affliction, Chastening

- ***For their own good! It was the LORD who caused*** the “good figs” to be carried away captive from Judah, for their own good! (***Jer 24:5***) *"Thus says the LORD, the God of Israel: 'Like these good figs, so will I acknowledge those who are carried away captive from Judah, whom I have sent out of this place for their own good, into the land of the Chaldeans,* which was an example of the Lord taking us usually through short term difficulties (although this one was 70 years due to their sin) to give us long term benefits as He uses the difficulties to draw us to Him!
- ***But the LORD promises them His good word and return to Jerusalem: Jer 29:10*** *For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.*
- ***The LORD is not angry with them -*** *For I know the thoughts that I think toward you! "I know what I'm thinking. My thoughts of peace and not of evil, to give you a future and a hope! God said, "I know My thoughts" – of peace, not evil!* God never thinks of you in the terms of *evil*, but always in the terms of your benefit and your welfare. He is always concerned in the end-result, with the eternal benefit. As far as God is concerned, the most important thing for every one of you is that you spend eternity with Him! The end, the expected end, is eternity with Him. God is always dealing with your life, with eternity in view.
- ***God chastens those He loves!*** A great example of His *chastening* those who had engaged in idolatry, adultery and rebellion But He says *I have thoughts of peace and not of evil, to give you a future and a hope. (Heb 12:5, 6, 11) And you have forgotten the exhortation which speaks to you as to sons: "MY SON, DO NOT DESPISE THE CHASTENING OF THE LORD, NOR BE DISCOURAGED WHEN YOU ARE REBUKED BY HIM; [6] FOR WHOM THE LORD LOVES HE CHASTENS, AND SCOURGES EVERY SON WHOM HE RECEIVES."* - One of the main ways that God loves me! **[11]** *Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*
- ***We often misinterpret God's chastening, as well as trials and afflictions!*** We somehow interpret them as God being angry with us. God being upset, and God punishing us. If you are a child of God, I do not believe that God ever punishes you! Jesus took your punishment on the cross! God in His love corrects you! It's because of His love that He does correct you. When you correct your children, it isn't that you hate them. It's because they are doing something that could be dangerous to them, something that could hurt them. Much more so, God has a concern for you. We do things that are dangerous, spiritually. We do things that could destroy us, thus, God in His love, grace and mercy, corrects us.
- ***We can also learn from The Book of Job*** – trials and afflictions –
 - ✓ Solution, not why, but how great is our God?
 - ✓ God always has the final say! Not circumstances, not man! We can rest in Him that He is going to work all things together for our good; but also, for His glory!
 - ✓ The key in times of trials: We must process it in the light of the greatness of God's wisdom, His power and His love and go deeper into our relationship with Him, deeper than ever before – in the Word of God and in prayer!!

Closing Prayer