



## Sermon Series Notes

### “From Wrath To Restoration” (Jeremiah 30-31)

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30:2 I am so glad God gave us an inspired book that records His past works, as well as prophecies & promises regarding the future. There is no other book like the Bible...

30:3 The promise of God bringing His people out of captivity goes beyond the 70 years captivity in Babylon. This is clearly revealed throughout the book, as we will see again tonight...

\* All of us are in captivity as a result of sin & its curse

- To this present world (Heb.11:9); There is **no place** in this world you can go and escape the curse.

- To this body of death (Rom.7:24, struggle with sin; struggle with mortality, II Cor.5:4-7; I Cor.15:42b-55).

30:4-7 Before restoration there will be judgment. The “time of trouble for Jacob” is also known as The Great Tribulation. See Daniel 9:25-27; 7:25; 12:11-12; Matthew 24:15ff; II Thess.2:1-4; Zech.13:8-9; Rom.11:25-27; Eph.3:6, 9; Luke 4:16-21.

\* v.25 The issuing of the decree to rebuild Jerusalem ‘til the Messiah comes = 483 years, but divided into two divisions. The first is seven sevens, or 49 years.

\* Isa.44: 24 "This is what the LORD says-- your Redeemer, who formed you in the womb: I am the LORD, who has made all things, who alone stretched out the heavens, who spread out the earth by myself, 25 who foils the signs of false prophets and makes fools of diviners, who overthrows the learning of the wise and turns it into nonsense...28 who says of Cyrus, 'He is my shepherd and will accomplish all that I please; he will say of Jerusalem, "Let it be rebuilt," and of the temple, "Let its foundations be laid.'"

\* Isa.45: 12 It is I who made the earth and created mankind upon it. My own hands stretched out the heavens; I marshaled their starry hosts.

13 I will raise up Cyrus in my righteousness: I will make all his ways straight. He will rebuild my city and set my exiles free, but not for a price or reward, says the LORD Almighty."

\* Problem: Cyrus’ decree was in 538 B.C. The numbers just don’t work out from this date.

\* Artaxerxes “ on March 5, 444 B.C. (Some slight differences of opinion on the exact date). It was this decree that gave the Jews permission to rebuild Jerusalem’s city walls.

\* The rebuilding was completed in a total of 49 years. Anyone needs only to read the book of Nehemiah to understand that the rebuilding was met with great opposition (streets, a trench, times of trouble).

\* The second division is the sixty-two sevens, or 434 years. This was the period between the rebuilding of Jerusalem under Nehemiah and the coming of the Anointed One, Jesus the Christ.

\* Over a hundred years ago in his book, *The Coming Prince*, Sir Robert Anderson gave detailed calculations of the sixty-nine weeks, using “prophetic years,” allowing for leap years, errors in the calendar, the change from B.C. to A.D., and figured that the sixty nine weeks ended on the day of Jesus’ triumphal entry into Jerusalem, five days before his death!

\* N.T. scholar Harold Hoehner calculates that the end of the 483 years was on March 30, A.D. 33, the same date he concludes Jesus made his triumphal entry! (Also may see Alva J. McClain, *Daniel’s Prophecy of the Seventy Weeks*: Zondervan, 1969)

30:9 Ezekiel 34:24 & 37:25 tells us that in the coming kingdom David will be a prince among the Jewish people forever.

30:11 God uses times of judgment to purge His people

30:12-15 On the one hand, God says that the wound caused by sin has no cure

30:16-17 On the other hand, God says that he will heal wounds caused by sin & bring about restoration.

\* See Isa.53:5-6

30:24 In Jeremiah’s day, many of these prophecies were like stumbling around in a dark room.

31:7b Have the congregation say this, either now, or at the end of the message (or both).

31:15 Matthew 2:16-18 tells us that this prophecy was fulfilled when Herod had all the boys in Bethlehem two years old and under killed. See Gen.35:16-19. Jeremiah’s prophecy suggests to me that the place Rachael died was Ramah. Ramah was a transit camp for refugees (Jer.40:1). The Babylonians used this as a staging area to chain the captives together for the long march to Babylon. So for the captives it was a place of utter despair – mothers lamenting the loss of their children, children that had survived crying in their mother’s arms, most people gaunt from near starvation as a result of the siege. As I think about what it must have been like, scenes of the holocaust burst into my mind. The book of Lamentations is one book that deals solely with the awfulness of the situation. In times like these, some people refuse words of comfort. That is certainly what it must have been like in Bethlehem that first Christmas. Rachael represents all those mothers weeping that fateful night. But what a contrast, while Rachael is weeping, Mary is rejoicing. In the midst of all the weeping and mourning, all the darkness of that moment, the Christ child has come into the world. The message could not be clearer. No matter how dark the night, God still provides a light. And that is exactly what He does in this prophecy. Matthew only quotes Jeremiah 31:15. But look at the context. This very dark prophecy is clothed in marvelous heavenly light! Read again 31:12b-13, then read 31:16-17a.

\* Note: Luke 2:35...And a sword will pierce your own soul too. Even Mary had to face the consequences of this cursed world, not only the death of her son, but her own death one day as well.

31:21-22 This is a call to not miss out on the restoration that the Lord is going to bring about in future days. And the only way not to miss it is to return to the Lord...

31:26 Jeremiah awoke to the disappointing reality that the restoration had not yet become a reality. He no doubt longed to lay right back down and dream again. Have you ever done that – awoke from a good dream & try and go right back to sleep and try and pick it up where you left off?

\* God has given all His children a dream that will one day become reality!

31:29-30 The consequences for sin will be dealt with personally (?) The people won't be blaming parents or past generations, but will be responsible for their own sin.

31:31-34 The New Covenant is inward, written on the heart, & is personal rather than national. The Old Covenant sought to control conduct, while the New Covenant changes character.