

Notes: March 10, 2018

Start: 10 AM

Order of service:

1. Shabbat Shalom – Service Begins
2. God Bless America: *Prayer for America and it's Leadership*
3. Children's Song: *What You Sow Is What You Reap*
4. Children's Lesson: *Remember The Sabbath*
5. Children's Blessing and Dismissal to Class
6. Welcome, Announcements, and Prayer
7. Matovu
8. Drash – Cynthia Hudson - Wisdom
9. Name of God For the Week: *Elyon – Most High*
10. Liturgy
11. Prayer
12. Worship in Music and Dance
13. Rabbi Stephen's Message: *Jeremiah's Warning – Part 2*
14. Kiddush

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Jeremiah's Promises – Part 2

On February 10th and 17th I talked you about five of the 13 warnings to Israel as conveyed by Adonai through Jeremiah. It was quite clear that Adonai was trying to get Israel's attention as it pertains to their transgression. I conveyed Adonai's enormous patience with Israel in that these warning took place over the course of many years. Jeremiah's time as a Prophet to the nation was 40 years. A great deal of that time was spent in urging Israel to t'shuvah, repent and return.

Ultimately, through all these warnings and Israel's ignoring of these warnings, one thing became certain...judgment was coming.

And on February 24th, I talked with you about Jeremiah's promises as conveyed by Adonai, beginning in Chapter 29. Adonai used Jeremiah to convey His promises to the people of Israel, even though judgment was coming. It would not be permanent, nor final. Perhaps he wanted to communicate Isra'el's future hope so the Jews could put the events of the captivity in proper perspective before God's judgment came crashing down upon the Nation.

How fitting that we are looking at Jeremiah 30 this week. A passage that includes verse 7...

Jer 30:7 How dreadful that day will be! — there has never been one like it: a time of trouble for Ya`akov, but out of it he will be saved.

Ya'akov's troubles...an often referenced verse – alluded to in Yeshua's Olivet discourse whereby He responds to questions of His talmidim, and found in Matthew 24:3...

"when will these things happen?
And what will be the sign that you are coming, and that the `olam hazeh is ending?"

Let's go back for a moment...verse 7 begins, with “How dreadful that day will be” indicating that something significant had been revealed...

Jer 30:5 Here is what Adonai says: "We have heard a cry of terror, of fear and not of peace.

Jer 30:6 Ask now and see: can men give birth to children? Why, then, do I see all the men with their hands on their stomachs like women in labor, with every face turned pale?

Something significant is going to occur to the Jewish people. So severe that the allusion of a man experiencing the same pain a woman experiences while giving birth will be felt by men also. Yet, please pay careful attention to what transpires prior to these verses and what will transpire at the end of verse 7...

First, these troubles Israel will experience will be when they reside in the land.

Jer 30:3 For the day is coming,' says Adonai, 'when I will reverse the exile of my people Isra'el and Y'hudah,' says Adonai. 'I will cause them to return to the land I gave their ancestors, and they will take possession of it.' "

Adonai promised to bring them back into the land after exile in Bavel. And they experienced great trouble while in the land, first at the hands of the Greeks and then at the hands of the Romans.

Israel is back in the land again...what can we expect?

Today, we are seeing a continued rise in anti-semitism. Appropriate, considering we have just concluded our Purim service and our focus on the Megillah of Ester. A once prominent anti-semite was unsuccessful in accomplishing his intended outcome of total eradication from the face of the earth of the Jewish people. Today, a prominent anti-semite has reared his ugly head and is back in the news again, spewing all sorts of hate speech, while calling Hitler a “good man”.

The troubles are not only coming back, but really have been continuing. You need look no further than the United Nations and the voting records of their members. When more sanctions are placed on Israel, the only democracy in the middle east than countries who either sponsor terror or are a threat to the world, something is wrong.

Prior to this great future restoration would come a time of future tribulation known as “a time of trouble for Ya`akov” (v. 7).

We saw great tribulation at the hands of the Romans and the oppression Israel experienced as was documented in the Gospels. Yet, the future tribulation will be similar to the Babylonian invasions, but the distress will be even greater for “there has never been one like it” (v. 7).

Yet, in spite of all of this turmoil to ensue upon the Jewish people, let's go back to verse 7...what does it say at the end...

“but out of it he will be saved.”

However, in contrast to the Babylonian invasions, Isra'el will be saved. Thus Yirmeyahu refers to two periods of future hope, two promises made by Adonai:

*the return from Babylonian captivity,
the final restoration of the Nation.*

Israel and the Jewish people will experience great turmoil and tribulation, yet out of all of it Ya'akov, the Jewish people will be saved, the final restoration of the people to the land and to their God will occur.

Jer 30:8 "On that day," says Adonai-Tzva'ot, "I will break his yoke from off your neck, I will snap your chains. Foreigners will no longer enslave him.

Over nearly 2000 years, the Jewish people have experienced such oppression. It has only been recently that the vast majority have experienced liberty, freedom in their own land.

Yet, it wasn't too long ago, that the tragic 1939 voyage of the SS St. Louis, carrying hundreds of German Jewish refugees from Nazi Germany whereby no nation was willing to save them from certain doom. A propaganda tool of the Nazi, the SS St. Louis was used to further validate their premise, The Jewish people are so reviled and hated that no one wants them. In the end, the ship returned to Germany and the fate of its passengers was ultimately sealed in the concentration camps.

I will break your enemy's yoke from around your neck and they will serve me.

Jer 30:9 Instead, they will serve Adonai their God and David their king, whom I will raise up for them.

Jer 30:10 "So don't be afraid, Ya`akov my servant," says Adonai, "or be alarmed, Isra'el; for I will return you from far away and your offspring from their country of exile. Ya`akov will again be quiet, at rest; and no one will make him afraid.

Jer 30:11 "For I am with you to save you," says Adonai, "I will finish off all the nations where I have scattered you. However, you I will not finish off, but will discipline only as you deserve; I will not completely destroy you."

So, don't be afraid.

These verses convey a judgment is coming to the world for their actions towards God's people.

We see this in Revelation...

The seal judgments of Revelation 5 and 6

The shofar judgments of Revelation 8: - 11:15

The seven bowls of God's fury, introduced in Revelation 15 and enacted in chapter 16

So, don't be afraid. Just as Adonai protected Israel in Egypt, so to, he will protect them and those grafted into the commonwealth of Israel, Adonai will do it again.

Yet, this does not exempt God's children from a time of discipline and correction, something done by any loving parent to their children...

Jer 30:12 For here is what Adonai says: "Your wound is past healing, your injury most severe;

Jer 30:13 no one thinks your wound can be bandaged; you have no medicines that can heal you.

Jer 30:14 All your friends have forgotten you, they no longer seek you out. I have struck you down as an enemy would, punished as a cruel man would, because of your great wickedness, because of your many sins.

Jer 30:15 Why cry that your wound and pain are past healing? I have done these things to you because of your great wickedness, because of your many sins.

Jer 30:16 "But all who devour you will be devoured, all your enemies will go into exile, those who plunder you will be plundered, those who pillage you will be pillaged.

Jer 30:17 For I will restore your health, I will heal you of your wounds," says Adonai, "because they called you an outcast, Tziyon, with no one who cares about her."

Jer 30:18 Thus says Adonai: "I will return Ya`akov's captives to their tents; I will take pity on his dwellings. Cities will be rebuilt on their own tells, with palaces where they're supposed to be.

Reiterating a return to the land

Jer 30:19 From them will come thanksgiving and the sound of people celebrating. I will increase them; they will not be decreased; I will honor them; they will not be despised.

What has been attempted for centuries

Jer 30:20 Their children will be as they used to be, their community confirmed in my presence; and I will punish everyone who oppresses them.

Lookout United Nations, lookout Louis Farrakhan, look out all those who come against the Jewish people.

Jer 30:21 Their leader will be one of their own, their ruler will come from among them. I will cause him to come close and let him approach me; for, otherwise, who would guarantee his heart enough to approach me?" says Adonai.

Their Leader – is conveyed in the Targumim as being Messiah. This is profound, considering what we will be looking at next week.

The **targumim** (singular: "targum", [Hebrew](#): תרגום) were spoken paraphrases, explanations and expansions of the [Jewish scriptures \(also called the Tanakh\)](#) that a [rabbi](#) would give in the common language of the listeners, which was then often [Aramaic](#). You could call them a compilation of many drash.

Jer 30:22 "You will be my people, and I will be your God."

Deu 26:17 You are agreeing today that Adonai is your God and that you will follow his ways; observe his laws, mitzvot and rulings; and do what he says.

Deu 26:18 In turn Adonai is agreeing today that you are his own unique treasure, as he promised you; that you are to observe all his mitzvot;

Deu 26:19 and that he will raise you high above all the nations he has made, in praise, reputation and glory; and that, as he said, you will be a holy people for Adonai your God."

These verses further convey Adonai's protection upon Israel and those who are grafted into the cultivated olive tree.

Jer 30:23 Look! The storm of Adonai, bursting out in fury, a sweeping storm, whirling down upon the heads of the wicked!

Jer 30:24 Adonai's fierce anger will not abate till he accomplishes the purpose in his heart. In the acharit-hayamim, you will understand.

Jer 31:1 (30:25) "When that time comes," says Adonai, "I will be God of all the clans of Isra'el, and they will be my people."

Have you ever been separated from God for 70 years?

Going back to Purim, what we have learned is that God may be silent in speech, yet He is not silent in deed or action.

In spite of our transgressions and the judgment that ensues, He is faithful to His Word.

Which truly conveys this truth...

Rom 8:31 What, then, are we to say to these things? If God is for us, who can be against us?

Rom 8:32 He who did not spare even his own Son, but gave him up on behalf of us all — is it possible that, having given us his Son, he would not give us everything else too?

Rom 8:33 So who will bring a charge against God's chosen people? Certainly not God — he is the one who causes them to be considered righteous!

Rom 8:34 Who punishes them? Certainly not the Messiah Yeshua, who died and — more than that — has been raised, is at the right hand of God and is actually pleading on our behalf!

Rom 8:35 Who will separate us from the love of the Messiah? Trouble? Hardship? Persecution? Hunger? Poverty? Danger? War?

Rom 8:36 As the Tanakh puts it, "For your sake we are being put to death all day long, we are considered sheep to be slaughtered."

Psalm 44:22, quoted in this verse, speaks of Israel as oppressed by enemies and scattered among the nations, yet faithful to God's covenant; the psalmist prays for God's deliverance and acknowledges the futility of self-effort ("I do not trust in my bow, nor shall my sword save me.

Note: In quoting one verse Sha'ul implicitly is applying the entire psalm to those who have come to trust in the Gospel, thus expanding on what he wrote in Romans 8:18.

Rom 8:37 No, in all these things we are super conquerors, through the one who has loved us.

Rom 8:38 For I am convinced that neither death nor life, neither angels nor other heavenly rulers, neither what exists nor what is coming,

Rom 8:39 neither powers above nor powers below, nor any other created thing will be able to separate us from the love of God which comes to us through the Messiah Yeshua, our Lord.