

## Jeremiah Chapter 30

Verses 30:1 – 33:26

These chapters known as the “Book of Consolation”, promise that God would bring back the captives from exile and establish a new covenant with Israel that would enable His people to live in a right relationship with Him (Psalm 53:6).

These prophecies of Israel’s restoration look beyond the return from exile to the second coming of Jesus and His thousand-year reign in the millennial kingdom.

In Romans 11:26-27, Paul looks forward to the time when “all Israel will be saved” in fulfillment of God’s covenant promises to Israel.

Verses 1-3

Chapters 30-33, contain messages of consolation for a troubled people.

They will give hope to the righteous remnant of Judah.

For their return from captivity (see the note on 23:3).

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

“There is no particular date annexed to this prophecy, whereby to ascertain the precise time of its delivery, but it may not unreasonably be presumed to have followed immediately after the preceding one, in which the restoration of the people from their Babylonish captivity is in direct terms foretold.

**Jeremiah 30:2 "Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book."**

Who is their covenant God; He has not forgotten them and still has a regard for them.

And speaks after the following comfortable manner concerning them.

"Saying, write thee all the words that I have spoken unto thee in a book":

Being things of consequence, which they might remain to the ages to come.

And be read to the use, comfort, and edification of the LORDS's people.

And be a support to their faith and hope, as well as be a testimony of the truth and faithfulness of God.

Each time there is a new word from the LORD to Jeremiah, it is for a specific purpose and is not covering something he has already done.

It seems that God wants Jeremiah to write down what He is about to give him.

He wants a record kept of each word.

This could cover all the prophecies that God has already given him as well as the new things, because it says all the words I have spoken.

Have spoken is past tense.

They are to be gathered in a book for future reference.

Most of this chapter I believe, is speaking of things that have not even occurred yet.

The need for a book was because the generation these prophecies were for, had not even been born yet.

He was not writing a historical book.

It would be possible to put it in chronological order only after all prophecies were fulfilled.

**Jeremiah 30:3 "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."**

The promise to "bring again" the exiles from captivity here (and in 33:26), frames this section of the book.

"I will ... bring again":

This theme verse gives in capsule form the pledge (of chapters 30-33).

God's restoration of the whole nation to their own land (compare 29:10; Amos 9:14-15; Rom. 11:26), has in view a final regathering never to be removed again (see note on 16:15), and not just a return in the time of Ezra and Nehemiah (verses 8-9; 31:31; 32:39-40; 33:8-9, 15-16).

This verse is a summary of the prophecy (given in verses 4-9).

This is speaking of a time when the 12 tribes of Israel will return to the Promised Land.

The people will return in 70 years and rebuild.

This is looking to a time far beyond this time, when God will bring His people back to His land. This is in the process of happening now in Israel.

In 1948 Israel became a nation, and there has been a steady flow of the Israelites back to their Promised Land.

**Jeremiah 30:4 "And these [are] the words that the LORD spake concerning Israel and concerning Judah."**

Which follow in this chapter and the next.

First concerning Israel, the ten tribes; and then concerning the two tribes of Judah and Benjamin, even concerning all Israel.

Whereas, if this prophecy only respects the return from the captivity in Babylon, there is very little in it which concerns the ten tribes, or but a very few of them.

The words may be rendered, "unto Israel, and unto Judah"; as being the persons to whom they were directed, as well as were the subjects of them.

We must remember that Judah represents the two tribes of Judah and Benjamin.

Israel represents the rest of God's people.

**Jeremiah 30:5 "For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace."**

"A voice of trembling":

Rather, a sound of trembling, a sound causing men to tremble.

Doubtless it is "the sound of the trumpet, the alarm of war" (Jer. 4:19).

"Of fear, and not of peace":

Rather, there is fear, and no peace.

"Peace," as usual, means the harmony of a well ordered, secure, and peaceful community.

Literally, it is wholeness.

Its opposite is "breaking," i.e. outward ruin and inward anguish.

Truly even unto this day, there has never been peace in Israel.

The voice of trembling has to do with a great war.

**Jeremiah 30:6 "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 image of Judah's warriors as women "in travail" pictures the horrors of the Babylonian invasion.

The pain is so great to the men that they are like women with labor pains.

Fear is the cause many times, of paleness.

There is a great time of fear coming upon the earth that we read about in Luke's Scripture.

Luke 21:26 "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Verses 7-10

The "time of Jacob's trouble" during the exile was a preview of the period of unparalleled suffering for Israel during the time of the Great Tribulation following the Rapture of the church (Dan. 9:12; Joel 2:11; Amos 5:18).

After this time of divine purging and judgment against the people of Israel, the LORD will "break his yoke" of foreign oppression for His people and they will live under the rule of Jesus, their Messiah.

**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."**

Before the future blessing promised to a repentant and righteous people, will come "the time of Jacob's trouble".

This refers to the great period of Israel's tribulation (Deut. 4:30; Isa. chapters 24-27; Dan. 12:1; Matt. 24:15-28; Rev. 12).

That affliction in the end times will be associated with the great judgments involved in the day of the LORD.

As a day of judgment.

"The day of the LORD" is characterized by:

- (1) Desolation and fear (Isa. 13:6-16; Joel 1:15; 2:1);
- (2) Darkness and gloom (Joel 2:2, 10; Zeph. 1:15);

- (3) Earthly and celestial phenomena (Isa. 13:9-10, 13; Joel 2:30-31; 3:14-15; Amos 5:20; Zeph. 1:15; Zech. 14:1-7; 2 Peter 3:10);
- (4) Devastation and destruction (Obad. 15-16; Zeph. 1:14-18; 1 Thess. 5:2; 2 Peter 3:10-11);
- (5) Wrath (Zeph. 1:14-18);
- (6) Death (46:10; Isa. 13:15-16; Ezek. 30:2; Zeph. 1:17-18; Zech. 14:1); and
- (7) Unprecedented warfare (Rev. 16:14).

However, when judgment has done its work, Israel “shall be saved out of it”.

Hence, that “day” will also be characterized by:

- (1) Salvation (Joel 2:20, 32; 3:17; Zech. 4:3);
- (2) Righteousness (2 Peter 3:13);
- (3) Peace and prosperity (Joel 3:18, 20; Zech. 14:8-10);
- (4) The return of the Messiah (Zech. 14:4-7); and
- (5) His worship and adoration (Zech. 14:16).

The "time of Jacob's trouble" is speaking of the Great Tribulation that comes upon the earth.

Joel 2:11 "And the LORD shall utter his voice before his army: for his camp [is] very great: for [he is] strong that executeth his word: for the day of the LORD [is] great and very terrible; and who can abide it?"

Jacob is mentioned here, because he was the father of all 12 tribes of Israel.

That great day is the day of God's judgement on all the earth.

The troubles we have been reading about in Babylon, were but a type and a shadow of this great trouble mentioned here.

The believers are saved in the middle of the Great Tribulation.

They are saved from God's wrath, not saved from tribulation.

The following Scripture is vivid about God's family being saved out of tribulation.

Revelation 7:14 "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Verses 8-12

Jeremiah offers a true hope based on God's Word.

**Jeremiah 30:8 "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:"**

Better, "And it shall come".

Here, there comes hope uttered in the words "he shall be saved out of it," which keeps the prophet from sinking under the burden of his sorrow.

The second and third person are strangely mingled.

Jehovah speaks to Israel, "thy bonds," and "his yoke" is that of the oppressor. I.e., of the Babylonian ruler.

"And strangers shall no more serve themselves of him:" i.e., by Israel.

The prophet echoes the words of (Isa. 10:27).

The yoke that has been on all mankind, was put there by Satan.

Jesus broke that yoke for all believers when He gave His body on the cross for the sins of the world.

This is speaking of a time when the yoke is broken for everyone, not just the believers, because it includes the word "strangers".

This could be the 1000 years that Jesus has Satan bound, so that he cannot deceive the nations.

Notice the yoke is broken by God, not by man.

**Jeremiah 30:9 "But they shall serve the LORD their God, and David their king, whom I will raise up unto them."**

David their king":

The Messiah, the greater David in David's dynasty, ultimately fulfills this promise (2 Sam. 7:16).

He is the great king often promised as Israel's hope (23:5-6; Isa. 9:7; Ezek. 37:24-25; Dan. 2:35, 45; 7:13-14, 27; Matt. 25:34; 26:64; Luke 1:32; Rev. 17:14; 19:16).

No king of David's seed has held the scepter since the captivity.

Zerubbabel, of David's line, never claimed the title of king (compare Hag. 2:2).

“David”, in this Scripture, is referring to the Lord Jesus Christ who will reign as King of kings and Lord of lords.

**Jeremiah 30:10 "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."**

You that are my servants, and the posterity of Jacob.

Though your captivity be seventy years, yet be not afraid that I have quite forgotten you, or my promise made to your fathers.

For I will assure you, that though I have for your sins sent you afar off, yet you are not beyond the reach of my saving arm.

You shall return out of the captivity of Babylon, and be at rest.

“Neither be dismayed, O Israel”:

The same thing in other words; for Jacob and Israel are the same; and to fear and be dismayed are much alike.

"For, lo, I will save thee from afar":

From a far country; not from Babylon only, but from all distant countries where they are dispersed, east, west, north, or south.

Distance of place should be no hindrance to their salvation, and so there's no need for any objection in their minds to it.

"And thy seed from the land of their captivity":

Their children should come forth with them.

It seems to respect future times.

That though this should not be accomplished in the persons of the Israelites then living, yet should be in their posterity.

"And Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid":

Which was not fulfilled upon the Jews' return from the Babylonian captivity.

For they quickly met with much opposition and disturbance in the rebuilding of their city and temple.

And afterwards from Antiochus, in the times of the Maccabees, by whom they were greatly disquieted.

And at last by the Romans, by whom their nation was subdued and ruined.

Wherefore this respects the quiet and peaceable times they shall have when they are converted, and have embraced the Christian religion.

Who is not to fear?

God's servants.

This speaks of a time of perfect peace for Israel.

I believe this is speaking to both physical Israel and spiritual Israel (Christians).

Fear should not be in the vocabulary of believers, except to fear God.

Fear is the opposite of faith.

Without faith, it is impossible to please God.

Moses had been spoken of as the deliverer of the physical house of Jacob, when he led them out of Egypt to the Promised Land.

He was a type and a shadow of the great Deliverer, the Lord Jesus Christ, who is the King of Peace.

When He comes, He brings perfect peace.

**Jeremiah 30:11 "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."**

“Not make a full end”:

Israel will endure as a people until Messiah’s kingdom (compare Rom. 11:1-29).

God is ever “with” His people even though He may have to chastise them (Heb. 12:5-8).

He will not cast off the one who is truly His (Genesis 28:15; Deuteronomy 31:6-8; Joshua 1:5-9; Hebrews 13:5-6).

Every man must give an account to God.

God has always kept a remnant of physical Israel.

He has never made a full end of them.

God realizes the weakness of man, and that is why He gave them a better covenant of grace through Jesus Christ our Lord.

The Savior of all mankind is Jesus.

1 Timothy 4:10 "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe."

Verses 12-17

Everything about Israel's situation looked hopeless, but the "therefore" (of 30:16), introduces an unexpected reversal that can be explained only by the grace of God.

The enemies that had devoured Israel "shall be devoured".

The nation that had "no healing medicines" for its incurable wounds would find healing from the LORD.

Judah had no reason to complain.

**Jeremiah 30:12 "For thus saith the LORD, Thy bruise [is] incurable, [and] thy wound [is] grievous."**

By themselves or others, in all human appearance.

There was no help for them from men.

Their case seemed desperate.

There was no likelihood of their recovery to their former state and glory, as at this day the case of the Jews appears to be.

There seems to be no probability of their conversion and restoration.

And whenever it is, it will be as life from the dead (Rom. 11:15).

Like quickening Ezekiel's dry bones, or raising persons from the dead, which none but the hand of omnipotence can affect.

"And thy wound is grievous":

An expression signifying the same as before.

The metaphor is taken from a body wounded and bruised in such a manner, as to be past the skill of the most able surgeon to cure it.

**Jeremiah 30:13 "[There is] none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines."**

None that will give themselves the trouble to look into their wound to judge of it.

To consult, and reason, and debate about the nature of it.

And what methods are most advisable to take for the healing and binding of it up.

Or, as others, "for the compression" of it; the squeezing out the corrupt matter, in order to bring it to a cure.

"Thou hast no healing medicines":

Either of thine own, or of others, preparing for thee.

The design of all these expressions is to show the helpless and hopeless state of the people of Israel, before their call, conversion, and restoration.

By which it will appear to be the LORD's work, and his only.

And since he was able to do it, and would do it, therefore Jacob and Israel had no reason to be afraid and dismayed, though their case might seem desperate.

Mankind cannot save itself.

Their sickness and ours is sin.

The end result of sin is death.

The only cure is Jesus, if we will accept Him.

He abolished our sin.

He took our sin upon His body on the cross, and sin, for the believer in Jesus, was nailed to the cross.

**Jeremiah 30:14 "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 thine iniquity; [because] thy sins were increased."**

The Egyptians and Assyrians, whom they sought unto for help, and entered into an alliance with, and who promised them great things.

But forgot their promises and forsook them.

"They seek thee not":

To ask of thy welfare, as the Targum adds.

They do not visit thee nor inquire after thine health, or how it is with thee, having no manner of care and concern for thee.

This has been the case of the Jews for many ages.

"For I have wounded thee with the wound of an enemy, with the chastisement of a cruel one":

So it might seem to be; and thus it might be interpreted by them.

As if the LORD acted the part of an enemy, and a very cruel one, that had no mercy.

Though he corrected them (as Jer. 30:11), in measure, moderation, and mercy.

Or else the meaning is, that he wounded them, when their nation, city, and temple, were destroyed, by the hand and means of an enemy.

Even a very cruel and merciless one, the Romans.

"For the multitude of thine iniquity":

Because thy sins were increased.

A very wicked people the Jews were, not only before they went into the Babylonish captivity, but after their return.

And in the times of Christ and his apostles; who complain of their covetousness, hypocrisy, adultery, thefts, murders, and sacrilege.

And particularly they were in the above manner chastised by means of the Romans.

For their unbelief and rejection of the true Messiah, and the persecution of his followers.

Sin is like a cancer that spreads. The lover here, is speaking of all those who sinned with them.

God sends chastisement on His children to cause them to repent.

Every time God pours out His wrath, the next statement is, "And they repented not".

You see God wants everyone to be saved.

He seems cruel sometimes, to cause us to be saved.

He showed the greatest love that ever was, when He gave His Son on the cross to pay for our sins.

**Jeremiah 30:15 "Why criest thou for thine affliction? thy sorrow [is] incurable for the multitude of thine iniquity: [because] thy sins were increased, I have done these things unto thee."**

Or complains of the hardness, and heaviness, and continuance of it, when there was such a just cause for it?

When men have sinned at a high rate, they have no reason to complain of the punishment of their sins (Lam. 3:39).

"Thy sorrow is incurable for the multitude of thine iniquity":

Such were the number of their iniquities, that they brought them into such a sorrowful and wretched estate and condition that there was no recovery of them.

Nor hope of recovery of them, by their own power, or by the help and assistance of others.

"Because thy sins were increased, I have done these things unto thee":

Which shows the justice of God, and is a vindication of it under all the seeming severity of it.

The Jews acknowledge, that after the second temple there was a great increase of capital crimes, such as murders, adulteries, etc.

For which, and other sins, wrath came upon them to the uttermost by the Romans.

And they still continue under the visible marks of the divine displeasure.

This appears that they wanted the affliction to go away without repenting of their sins.

The purpose of the afflictions was to bring them to repentance.

Verses 16-24

These absolute and extensive promises have yet to be fulfilled in history; they look forward to the reign of Christ, the greater David, in the millennial kingdom of the "latter days".

**Jeremiah 30:16 "Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey."**

Though they had sinned at so great a rate, and were so much afflicted and chastened by the LORD. Yet their enemies should not go unpunished, and mercy in the issue would be showed to them.

Jarchi calls it an oath, that so it should be.

The Romans that devoured them, and ate up their substance, were devoured by the Goths and Vandals.

For this may be carried further than to the destruction of the Babylonish Empire by the Persians.

"And all thine adversaries, every one of them, shall go into captivity":

Or be conquered and subdued, as were the Assyrians, Egyptians, Chaldeans, Grecians, and Romans.

And not only Rome Pagan has been destroyed, but Rome Papal also will go into captivity (see Rev. 13:10).

"And they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey":

They shall be used according to the law of retaliation.

The same measure by which they have measured shall be measured to them again.

Romans 12:19 "Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord."

**Jeremiah 30:17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, [saying], This [is] Zion, whom no man seeketh after."**

That is, bring thee into a comfortable and prosperous condition, both in church and state.

With respect to things religious and civil: as the afflictions and distresses of the Jewish nation are expressed by sickness, wounds, and bruises.

So their prosperity, both spiritual and temporal, is signified by health.

The words may be rendered, "I will cause length to ascend unto thee"; or a long plaster.

Or rather, that which has been long looked for, and long in coming, prosperity.

Or else, that whereas they were before bowed down with afflictions and sorrows, now they should be as a man in an erect posture.

Which rises up in his full height and length, being in a robust and healthful state.

"And I will heal thee of thy wounds, saith the LORD":

Pardon their sins, remove their afflictions, and bring them into a comfortable situation, into a Gospel church state, and into their own land.

"Because they called thee an outcast":

As were the Jews at that time, cast out of their own land, rejected from being the people of God.

So, they are reckoned by the nations who surrounded them.

"Saying, this is Zion, whom no man seeketh after":

After their good, either "temporal or spiritual":

Despised by most, pitied and prayed for by few.

And fewer still they are that seek after, and are solicitous about, or take any methods, or make use of any means, for their conversion.

But though man does not, God will, and his work will appear the more obvious.

Not only does God heal His people, but He keeps them in divine health.

Israel has always been thought of as an Outcast.

The church of the Lord Jesus Christ (Zion), is thought of as an Outcast as well.

The world does not understand salvation.

Anything they do not understand they declare an Outcast.

1 Corinthians 2:14 "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned."

**Jeremiah 30:18 "Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof."**

That is, the captives of Israel, the inhabitants of them.

Alluding to the patriarchs, Abraham, Isaac, and Jacob, dwelling in tents.

And to the Israelites in the wilderness.

And fitly expresses the present unsettled state of the Jews.

"And have mercy on his dwelling places":

By restoring Israel, or Jacob's posterity, to their dwelling places in Jerusalem, and other places rebuilt by them and for them.

The Targum is, "I will have mercy on his cities;"

"And the city shall be builded upon her own heap":

The city of Jerusalem, as the Targum expresses it, as it was in the times of Zerubbabel.

It was built in its place (as the same Targum); upon the very spot of ground where it before stood, which was become by its desolation a heap of rubbish.

Or, "upon its hill".

Mount Moriah, on which some part of the city was built.

So likewise in the latter day.

Though Jerusalem was destroyed by the Romans, and is now in a desolate condition.

Yet it shall be rebuilt, as it seems by this prophecy, upon the very spot where it formerly stood.

"And the palace shall remain after the manner thereof":

Which the Targum interprets of the house of the sanctuary, the temple.

So Jarchi; and it was true of it in Zerubbabel's time.

But as this prophecy has a further view to future times, something else seems intended.

Kimchi says it is either the king's palace or the temple.

The singular may be put for the plural, and design "palaces", noble and stately buildings.

Signifying that the city shall be rebuilt in a very grand manner: and so "shall remain after the manner of it".

Or, "according to its right" or "judgment"; it shall be continued and established by or upon that justice and judgment that shall be done in it.

For it shall be called a city of righteousness, and a faithful city (Isa. 1:26).

God is restoring.

This is speaking of the rebuilding of Jerusalem and the rebuilding of the temple.

It is also speaking of a people being rebuilt.

Redemption from sin clears the conscience and brings real inner peace to the forgiven one.

Only Jesus Christ brings this.

**Jeremiah 30:19 "And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small."**

Thanksgiving to God (as Jer. 17:26).

Either thank-offerings (Lev. 7:12-13), or vocal thanksgivings.

"And the voice of them that make merry":

Either in a religious sense, or in a civil sense if it be taken in the former.

It signifies their mirth at their religious festivals, of which we read much in Scripture (Psalms 42:4; 118:15).

If in the latter, it signifies their happy and joyful state after their restoration.

"I will multiply them, and they shall not be few":

Though they be diminished in the captivity, yet I will return to them in my accustomed providences, and multiply them according to my promise to Abraham.

So as they shall be for number, many.

"I will also glorify them, and they shall not be small":

And as to their quality, it shall be honorable; though during those seventy years they shall be a people of no reputation.

Yet after that time they shall recover their ancient reputation, and again be a people great for honor and glory.

Jesus began with Himself and a handful of apostles.

Today the church has grown to a multitude beyond numbering.

We also know that those in captivity in Babylon were told to multiply, so this possibly has two meanings.

Mankind cannot glorify itself.

God must glorify it.

**Jeremiah 30:20 "Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them."**

In the streets of Jerusalem, numerous and free.

No more in a strange land, or subject to others (Zech. 8:5).

And educated in a religious manner.

Some think it refers to the times of the patriarchs before the law was given.

And that the meaning is, that the law being abrogated, and they are now sensible of it, shall live without it, as their forefathers did.

It may be understood of the church's children in a spiritual sense.

That great numbers should be born again in her as formerly.

Who shall profess the Christian religion, and behave according to it.

"And their congregation shall be established before me":

The church, consisting of them.

Or their church state shall be settled and confirmed, and no more be destroyed, as it formerly was.

"And I will punish all that oppress them":

Or rather, have oppressed them.

All the antichristian nations, who will now suffer the wrath of God.

And after this there will be no more oppressors and persecutors of the church of God.

The children of Israel shall be restored to their greatness.

We remember the children of Israel are two-fold.

This is speaking of the physical and the spiritual house of Israel.

The congregation is like the church.

Both are speaking of God's people on the earth.

God is their very present help in trouble.

He builds a hedge of protection around them.

The oppressor is Satan and all who follow him.

God will take care of their punishment.

#### Verses 21-22

The coming “governor ... from the midst” of the restored people of Israel shall be, as the Jewish Targum suggests, the messiah Himself.

This verse makes clear that He will combine in Himself the roles of both priest and king (compare Ezek. 34:20-24; 37:24-28; Heb. 7:26 – 8:2; 9:11-15).

The phrase “from the midst” is reminiscent of the earlier promised prophet (Deut. 18:15-19).

For being “near” to God (see the note on 23:23).

For the promise that Israel will be my people” (see Lev. 26:12 and Hosea 2:23).

For a similar application to the church (see 2 Cor. 6:16).

**Jeremiah 30:21 "And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who [is] this that engaged his heart to approach unto me? saith the LORD."**

“Governor”:

This refers to the Messiah, the king (of verse 9 and 23:5-6), a springing up from within Israel (compare 11:1), able to approach God as a priest.

Again, we see two messages here.

One is the ruler who comes from their people, and rules them after their bondage in Babylon.

The other is speaking of the Lord Jesus Christ who was born of a woman of the stock of Judah.

He came from the people to reign.

He was King of the Jews.

He was God in the flesh of man.

Jesus opened the way to the Father for all of mankind.

At the crucifixion of Jesus, the temple veil was torn from the top to the bottom making the way open into the Holy of Holies for all who believe.

**Jeremiah 30:22 And ye shall be my people, and I will be your God.**

God in these words declares that in that day he would renew his covenant with Israel, (at least the true Israelites).

And they should be his people to serve and to obey him, and he would be their God to protect and bless them with all temporal and all spiritual blessings.

We must choose to be His people and He will be our God.

**Jeremiah 30:23 "Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked."**

That is, the wrath of God, which like a whirlwind comes suddenly, with great force and strength, and carries all before it.

There is no withstanding it; such is the wrath of God against the enemies of his church and people.

"A continuing whirlwind":

Whirlwinds, as they come suddenly, are generally soon over.

But this will continue very boisterous and terrible, until it has done all the execution designed by it.

"It shall fall with pain upon the head of the wicked":

According to some, the wicked Jews, that do not repent and turn to the LORD, but rather the wicked of the nations.

As Jarchi; not the Gentiles in general, as distinguished from the Jews, which is his sense.

But the antichristian states; for the ruin of antichrist, and the conversion of the Jews, will be much about the same time.

And the vials of God's wrath, which will be poured upon them, and fall upon their heads, will give them much pain, both in body and mind (see Rev. 16:10).

And which wrath and ruin are expressed by a tempest of thunder, lightning, and hail, and by an earthquake (Jer. 30:18).

This is speaking of the wrath of God on all the unbelievers.

**Jeremiah 30:24 "The fierce anger of the LORD shall not return, until he have done [it], and until he have performed the intents of his heart: in the latter days ye shall consider it."**

This explains what is meant by the continuing whirlwind (in Jer. 30:23).

"Until he have done it":

His whole will and pleasure.

Brought Babylon to ruin, and destroyed all the anti-Christian powers.

"And until he hath performed the intents of his heart":

In a way of grace and mercy to his people, and in a way of wrath and vengeance on their enemies.

"In the latter day ye shall consider it":

This prophecy, and understand it.

And see it wholly and fully accomplished.

Now we see the time this whole thing was to be set.

It was in the latter days.

The latter days in my opinion, is speaking of the time of the end.

This is speaking of the time that we read of in Revelation when God pours out His wrath on those unbelievers and removes His children from the earth for safety.

## **Jeremiah Chapter 30 Questions**

1. What was different about what God told Jeremiah to do with this prophecy He had given him?
2. Why did God tell Jeremiah to do this?
3. Jeremiah was not writing a \_\_\_\_\_ book.
4. When would it be possible to put it in chronological order?
5. Verse 3 is speaking of what day?
6. When did Israel become a nation?
7. Who does Judah represent?
8. Who does Israel represent?
9. What does the "voice of trembling" have to do with?
10. What time is spoken of as "time of Jacob's trouble"?
11. What were the troubles we have been reading about of Babylon?
12. Who put the yoke on all mankind?
13. When was the yoke broken for believers?
14. When will it be broken for everyone?
15. Who is being referred to as David in verse 9?
16. Who is not to fear?
17. Fear is the opposite of \_\_\_\_\_.
18. Who is the great Deliverer?
19. What is the sickness verse 12 is speaking of?
20. Who is the only cure for this sickness?
21. What is the greatest act of love ever shown?
22. Who has always been thought of as an Outcast?
23. Who is verse 21 speaking of?
24. What time is verse 24 speaking of?