

Session 11 The Forerunner Message in Jeremiah 30

I. INTRODUCTION

- A. Jeremiah described the anguish of Israel in the Great Tribulation (30:5-7, 12-15) and their glorious restoration and joy in the millennial kingdom (30:8-10, 16-24).
1. The anguish described in Jeremiah 30 had a partial fulfillment in context to the destruction of Jerusalem and the deportation of its people as captives to Babylon in 586 BC.
 2. The restoration prophesied in Jeremiah 30 had a partial fulfillment in Israel's return from Babylonian captivity in 536 BC and again when the state of Israel was re-established in 1948. The promised restoration here will find its ultimate fulfillment in the millennial kingdom.
- B. Jeremiah 30-33 is a collection of prophecies that focus on comfort and hope for Israel. These four chapters are commonly referred to as "*the Book of Consolation.*"

C. Outline for Jeremiah 30:

- 30:1-3 Israel's restoration is coming
- 30:4-7 Jacob's Trouble or the Great Tribulation
- 30:8-11 The Lord will save Israel
- 30:12-15 Israel's incurable wound
- 30:16-17 The Lord will heal Israel's wound
- 30:18-22 The Lord will restore Israel
- 30:23-24 God's end-time judgments

II. ISRAEL'S RESTORATION IS COMING (JER. 30:1-3)

- A. Jeremiah summarized here the main prophetic themes elaborated upon in Jeremiah 30-33. The Lord will bring Israel back from captivity and cause them to return to the land (30:2-3).
- ¹The word that came to Jeremiah from the LORD, saying, ²"...write in a book for yourself all the words that I have spoken to you. 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. 30:1-3)**
- B. ***Write:*** The Lord commanded Jeremiah to write the prophetic words he received so that they would survive the destruction of Jerusalem and be preserved for the redeemed through history.
- C. ***Israel and Judah:*** These promises are for all the tribes of Israel, not only the north or the south.
- D. ***I will bring back from captivity:*** The subject of Israel and the body of Christ going into captivity in the end times is a prominent but sober reality in the prophetic Scriptures.
- ¹Behold, the day of the LORD is coming... ²I will gather all the nations to battle against Jerusalem; the city shall be taken...the women ravished. Half of the city shall go into captivity, but the remnant...shall not be cut off from the city. ³Then the LORD will...fight against those nations...* (Zech. 14:1-3)**

1. Moses' prophetic warning of Israel being scattered and in captivity (Deut. 28:64) was partially fulfilled in the invasion by Assyria (721 BC), Babylon (586 BC), and Rome (AD 70). This prophecy by Moses will see its ultimate fulfillment in the end times.
⁶⁴“Then the LORD will scatter you among all peoples, from one end of the earth to the other, and there you shall serve other gods...” (Deut. 28:64)
 2. The New Testament describes Christians suffering persecution and even being taken captive (Rev. 13:7, 10; cf. Mt. 10:21-22, 28; 24:9; Lk. 12:4-7; 21:16-19; Jn. 15:18-16:4; 2 Tim. 3:12; Rev. 6:9-11; 11:7; 12:11, 17; 16:5-7; 17:6; 18:24; 19:2; 20:4).
 3. The Old Testament describes Jewish people being scattered, persecuted, and/or taken captive (Ps. 102:20; Isa. 11:11-14, 16; 14:1-3; 19:23; 27:12-13; 40:11; 42:7, 16, 22; 45:14; 49:9-12, 21, 24-26; 60:10, 12, 14; 61:1, 5; Jer. 30:3, 8, 10, 17; 31:16, 23; Ezek. 39:23-29; Hos. 11:11; Joel 3:1-2, 8; Amos 9:14; Mic. 2:12-13; 4:6-7; 5:6; 7:12; Zeph. 3:19-20; Zech. 9:11-12; 10:10-11; 13:8; 14:2).
- E. **Bring back from captivity** (*shuwb sh@buwth*): Many translate this idiom as “return the captives.” Because the verb is most often translated as “to return” or “to bring back,” it often indicates a return from physical captivity.
1. It can speak of the Lord “returning” people from captivity or “returning” their lost land or possessions, that is, restoring their fortunes.
 2. Occurring twenty-six times in the OT, the idiom occasionally occurs where there is no captivity in view, clearly not referring to return from physical captivity but to “restoring one’s fortunes” (Job 42:10). In Ezekiel 16:53, it is paralleled by the phrase “to restore the situation.” Thus many translations say, “restore the fortunes” or “reverse the plight.”

III. JACOB’S TROUBLE OR THE GREAT TRIBULATION (JER. 30:4-7)

- A. A time of unprecedented trouble is coming to Israel in the Great Tribulation (30:4-7). This great trouble was partially fulfilled in the terrifying destructions of Jerusalem in 586 BC and AD 70.
⁴Now these are the words that the LORD spoke concerning Israel and Judah. ⁵“For thus says the LORD: ‘We have heard a voice of trembling, of fear, and not of peace. ⁶Ask 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? ⁷Alas! 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.” (Jer. 30:4-7)
- B. **Israel and Judah**: This prophetic oracle is for all Israelites whether from the north or south (30:4).
- C. **Trembling and fear**: This will be a significantly difficult time.
- D. **I see every man with his hands on his loins**: Men would bend, appearing like a woman in the anguish of childbirth. The terror will be so intense that the Lord urged the people to ask if a man could go into labor to give birth (30:6). If he cannot, the Lord asks why He sees every man looking as if he is enduring labor pains, as if he is giving birth to a baby.
- E. **All faces turned pale**: Many will be terrified by what they see and experience.

- F. **The day is great:** This speaks of the Day of the Lord. The “ultimate” Day of the Lord is in context to the return of Jesus. The destruction of Jerusalem in 586 BC was a “lesser” Day of the Lord.
- G. **None is like this:** It will be time of unprecedented trembling, fear, and pain. Jesus and Daniel emphasized that the end-time trouble was more intense than any other time. Jeremiah was the first to declare this as the most intense time; Daniel and Jesus confirmed Jeremiah’s word.
- ¹“...there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered...⁷I heard the man [angel] clothed in linen...and [he] swore...that it shall be for a time, times, and half a time [3½ years]; and when the power of the holy people has been completely shattered, all these things shall be finished. (Dan. 12:1-7)
- ²¹...there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be...²⁴For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. (Mt. 24:21-24)
- H. In Matthew 24:21, Jesus made a direct reference to Jeremiah 30:7. The description of the crisis in Jeremiah 30 is preceded by a description of the harmful effects of false prophets (Jer. 27-29). They are not only a sign of the end times, but also a major source of the trouble. Not just deceiving people, they escalate the crisis. Jeremiah saw the destruction of Jerusalem related to false prophets. Matthew 24 and Jeremiah 27-30 provide insight into the destructive role of the false prophets.
- I. **Jacob’s Trouble:** Israel is referred to as Jacob because he wrestled with God and was changed.
- J. **He shall be saved out of it** (30:7): Not all the Israelites would perish in this distress because the Lord promised them deliverance, both physical and spiritual (Zech. 12:10; 13:9).
- ⁸It shall come to pass in all the land,” says the LORD, “that two-thirds in it shall be cut off and die, but one-third shall be left in it: ⁹I will bring the one-third through the fire, will refine them as silver is refined, and test them as gold is tested. They will call on My name, and I will answer them. I will say, ‘This is My people’; each one will say, ‘The LORD is my God.’” (Zech. 13:8-9)

IV. THE LORD WILL SAVE ISRAEL (JER. 30:8-11)

- A. When the Lord returns, He will set Israel free from all who oppressed and enslaved them (30:8-9).
- ⁸For 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. ⁹But they shall serve the LORD their God, and David their king, whom I will raise up for them. (Jer. 30:8-9)
- B. **I will break his yoke:** The Lord will break the yoke of the Antichrist from Israel’s neck.
- C. **No more enslaved:** Foreigners shall enslave them no more.
- D. **David their king:** The most common view sees this fulfilled in Jesus, the greater David. The main challenge to this view is that Jesus is never referred to as “David” in the scriptures, though He is frequently called the “son of David.”

- E. Some suggest this speaks of the resurrected David who rules with Jesus as a prince in the millennial kingdom (Newell, Unger, Feinberg, Walvoord, Pentecost, Chafer, Ryrie, Elwell), as the reign of Christ is shared with many others.

4...the LORD God of Israel chose me...to be king over Israel forever, for He has chosen Judah to be the ruler...He was pleased with me to make me king over all Israel. (1 Chr. 28:4)

- F. David is mentioned by name related to ruling in the Millennium (1 Chr. 28:4; Jer. 30:9; Ezek. 34:23-24, 37:24-25, 45:22, Isa. 55:3-4; Amos 9:11-12). This may be a reference to Jesus.

1. Others mentioned related to the millennial kingdom include *the apostles* (Mt. 19:28; Lk. 22:30; Rev. 2:26-27; 21:14); *Daniel* (Dan. 12:13); *Elijah* (Mal. 4:5-6; Mt. 17:10-11); *the priests of Zadok* (Ezek. 44:8, 15-16); *Zerubbabel* (Hag. 2:20-23); *the end-time martyrs* (Rev. 20:4-6);
2. Most of *Abraham's* prophecies will be fulfilled in the Millennium (Gen. 12-17).

- G. The Lord promised to save His people from afar and their descendants from their captivity (30:10).

10“...do not fear...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. 11 For I am with you...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.”
(Jer. 30:10-11)

1. *I will save you from afar*: That is, I will save your seed from the land of their captivity.
2. *The Lord will make a full end of all nations*: The Lord will completely destroy the nations that oppressed Israel in their captivity.
3. *I will correct you in justice*: The Lord will discipline Israel intensely, but will preserve her.

V. ISRAEL'S INCURABLE WOUND (JER. 30:12-15)

- A. The Lord wounded Israel because of the multitude of her continually increasing sins (30:12-15).

12“For thus says the LORD: ‘Your affliction is incurable, your wound is severe. 13 There is no one to plead your cause, that you may be bound up; you have no healing medicines. 14 All your lovers have forgotten you; they do not seek you; for I have wounded you with the wound of an enemy... for the multitude of your iniquities... 15 Why do you cry about your affliction? Your sorrow is incurable...because your sins have increased, I have done these things to you.’” (Jer. 30:12-15)

- B. *Incurable affliction*: Israel's sin had so permeated her society that it was terminal—there was no hope for her to be healed from such darkness without an intense, divine intervention of discipline.
- C. *No one to plead your cause*: No one had evidence for her innocence nor desire to defend her.
- D. *Why do you cry about your affliction?*: The Lord anticipated that His people would complain about the intensity of the affliction. His answer was clear—it was due to their increasing sin (30:4-15).

VI. THE LORD WILL HEAL ISRAEL'S WOUND (JER. 30:16-17)

- A. The Lord will punish Israel's enemies in a way corresponding to how they treated Israel (30:16).
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. ¹⁷For 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.’” (Jer. 30:16-17)
- B. *All those who devour you*: The Lord will punish the wicked nations that He used to serve His purposes in disciplining and purifying Israel and the Church.
- C. *All your adversaries*: Jeremiah does not identify who these perpetrators are. The ultimate fulfillment of this divine vengeance will be on the nations and armies under the Antichrist.
- D. *All who prey upon you*: Those who took plundered Israel, taking advantage of her weak position.
- E. *The Lord will restore health to Israel*: The Lord is the ultimate “Healer” who will heal her wounds.
- F. *They called Israel an outcast*: They esteemed the Lord's promises to save Israel as nothing. That is, they assumed that no one cared or could help Israel—not even the God of Israel. The Lord will not allow wicked nations to boast in having the power to devastate Israel as if the God of Israel could not have stopped them. Both God's judgment and deliverance show forth His sovereign power.

VII. THE LORD WILL RESTORE ISRAEL (JER. 30:18-22)

- A. The Lord promised to bring Israel back from captivity and to restore her fortunes (30:18-20).
¹⁸“...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. ¹⁹Then out of them shall proceed thanksgiving...I will multiply them, and they shall not diminish; I will also glorify them, and they shall not be small. ²⁰Their children also shall be as before, and their congregation shall be established before Me... (Jer. 30:18-20)
- B. *Bring back the captivity of Jacob's tents*: The Lord will “restore the fortunes” of Jacob's tents. Tents is an expression for the families or clans who lived in the tents in ancient Israel and for settlements in other nations.
- C. *Jerusalem shall be rebuilt*: The city of Jerusalem shall be built upon its own mound or ruins, and the palace or temple shall be built according to God's plan for it. Jerusalem would be rebuilt on the hill where Solomon's temple stood. The word “mound” is from the Arabic *tell*—a tell is a mound resulting from the ruins of a city. God will change the ruins of Jerusalem into a place of praise.
- D. *Thanksgiving*: Out of Jerusalem shall be heard thanksgiving instead of the weeping of former years.
- E. *The Lord will multiply Israel*: He will glorify or cause Israel to be honored by the nations. All the curses for breaking the covenant will be reversed (Deut. 28).

- F. ***Their children***: The families shall be secure and established in God’s favor. Their congregation or community would be established and filled with peace instead of scattering or hiding in fear.
- G. Their leader would be one of their own, not a foreign ruler who oppressed them (30:21-22).
²¹Their 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. ²²‘You shall be My people, and I will be your God.’
(Jer. 30:21-22)
- H. ***Their nobles***: The word, nobles, is literally “glorious or excellent one” indicating a single primary ruler. The word “nobles” is the word “excellent” in Psalms 8:1. The noble one and the governor speak of the same Man—the Messiah who would come from among them (not a foreigner).
¹O LORD, our Lord, how excellent is Your name in all the earth...! (Ps. 8:1)
- I. ***Who pledged his heart to approach Me***: This man is very different from the wicked kings of Israel or Judah or the foreign kings who oppressed Israel. He will be deeply loyal to the Father. This King will function as a priest who enters the holy place. The Father will “bring Him near to Me.” This prophesies of Jesus as the priest-king who approaches God’s presence.
- J. ***You shall be My people***: Israel’s great blessing is summed up in the great covenantal relationship and promise that they will be His people and He will be their God (7:23; 11:4; Gen. 17:7; Ex. 6:7; Lev. 26:12; Deut. 7:26; Isa. 35; Ezek. 36:28; Rev. 21:3).
³...“Behold, the tabernacle of God is with men...and they shall be His people. (Rev. 21:3)

VIII. THE LORD’S END-TIME JUDGMENTS (JER. 30:23-24)

- A. The Lord will remove all that hinders love and the advancement of His kingdom (30:23-24).
²³Behold, the whirlwind of the LORD—goes forth with fury...it will fall violently on the...wicked. ²⁴The 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. (Jer. 30:23-24)
- B. ***Whirlwind of the Lord***: This prophecy of judgment in 30:23-24 is against wicked Gentiles. Earlier, Jeremiah gave a very similar prophecy describing judgment against Israel in 23:19-20.
- C. ***You will consider it***: In the latter days God’s people will deeply ponder on His judgments (30:24).
¹⁹Behold, a whirlwind of the LORD...²⁰The anger of the LORD will not turn back until He has executed...the thoughts of His heart. In the latter days you will understand it perfectly. (Jer. 23:19-20)
- D. Jeremiah 31:1 is the last verse of Jeremiah 30 (vs. 25) in the Masoretic Text (MT). The ten tribes of Israel in the north and the two tribes in the south (Judah and Benjamin) will walk together in God’s favor (31:1), at the same time, namely in the latter days, as mentioned in Jeremiah 30:24.
¹“At the same time...I will be the God of all the families of Israel, and they shall be My people.” (Jer. 31:1)