

6/2/02

Jeremiah 30-31

The material of chapter 31-33 is called the “Book of Consolation” describing the grief and sorrow of the people through Yahweh’s wrath and captivity that will ultimately lead to the worse period of their history that will usher in the Kingdom Age.

We will be looking only at chapter thirty and thirty-one.

These two contain prophecies that are short and long term in their fulfillment of restoration but for the most part it is dealing with long term fulfillment, eschatological for the latter days. Jer. 30:24c

The period of time these first two chapters were written is diverse.

1. Some believe in the reign of Josiah.
2. Others think chapters 31-33 fit in the reign of Jehoiakim. Jer. 36:1
3. Still others place the chapter 31-33 in the closing years of Zedekiah, his tenth year as the following two chapters indicate. Jer. 32:1; 33:1

* I think this is probably the best choice!

If so then Jeremiah was in prison when he wrote these chapters. Jer. 32:2

The material was to provide God’s people with the promise of a hopeful future by Yahweh’s faithfulness and it appears that Jeremiah received all this through a dream. Jer. 31:26.

30:1-31-1 The Tribulation period and Israel.

30:1-3 The introduction to the restoration of Israel.

* Since the four chapters are a unit, this is the introduction to all four.

1) The words once again are divine revelation, “The word that came to Jeremiah, “ from the LORD”. Vs. 1

2) The command to Jeremiah is to write all the words that the Lord had spoken to him in a “book”. Vs. 2

* Three other times the term “cepher” or “book” appears and it means a document.

a) To the captives. Jer. 29:1

b) To the scroll to be read in the temple. Jer. 36:2

c) To the oracles against Babylon. Jer. 51:60

3) The purpose of God was to give hope to the captives regarding Yahweh’s promised restoration. Vs. 3

a) “The days are coming” is an eschatological term for the ultimate

fulfilment that is repeated. Jer. 30:3a, 31:27, 38

* The ministry of Jeremiah was two-fold, to root out and to pull down. To destroy and throw down, to build and to plant, having done the first, he now focuses on the restoration! Jer. 1:10

b) “I will bring back from captivity My people Israel and Judah”.

* There is no ten lost tribe as some teach, “the British Israelites” but one nation.

c) “I will cause them to return to the land that I gave to their fathers”.

* It will be a literal return to the land!

d) “They shall possess it”, due to the fact that God gave it to them!

30:4-11 The day of great distress and great deliverance.

30:4-9 *The time of Jacob’s trouble.*

1) The words are not man’s but God’s. Vs. 4

a) This is the second time both Israel and Judah are mentioned to emphasize the complete redemption of the nation.

b) The Northern kingdom has been taken by Assyria, Babylon having conquered Assyria was under control of those taken captive.

2) The nature of the day given could certainly have their present distress in part but it looked beyond to the ultimate fulfillment, “For thus says the LORD: `We have heard a voice of trembling, Of fear, and not of peace. Vs. 5

* “For thus says the Lord” provides for us natural divisions, with the exception of the last two being one. Jer. 30:5, 12, 18; 31:2, 7, 15, 16, 23, 35, 37

3) The intensity of the pain and distress is pictures as if men were in labor pains, holding their loins and their faces pale in a rhetorical question. Vs. 6

4) The day is identified for us. Vs. 7

a) Alas! For “that day” is great, a phrase often used for the “Day of the Lord”, a day of judgment and darkness and distress. Dan. 9:27; 12:1; Jer. 46:10; Is. 2:12-21; 13:6; 34:1-8; Ezk. 30:3; Joel 1:15; 2:1-2, 11; Amos 5:18-20; Mic. 1:2-5; Zeph. 1:2-3:8; 14:1-8, 12-15

b) So that none is like it; it is unique and none like it ever. Dan. 12:1, Matt. 24:21

c) And it is the time of **Jacob's trouble**, the period of seven years, known as Tribulation and Great Tribulation. Dan. 9:27; Matt. 24; Mk. 13; Lk. 21; 2Thess. 2, Rev. 6-19

- d) But he shall be saved out of it, as their deliverance would come from Babylon, so in the end times. Jer. 27:12
- e) The Tribulation and Great-tribulation to an extent is to prepare Israel for her Messiah and all who are true Israel. Rom. 11:26; Zach. 12:10-13:1; Matt. 24:22; Rev. 7:1-8; 12:13-17
- 5) The day will reveal God fighting for Israel. Vs. 8
 - a) The victory is guaranteed for in **that day** the LORD of hosts, the Captain of the armies of heaven will be for them.
 - b) He will break the yoke of all from their neck and burst your bonds; Foreigners, no longer to be enslaved.
- 6) Israel will at that time serve the LORD their God, And David their king, Who Yahweh will raise up for them. Vs. 9
 - a) This chapter is mastered by God's "I will's", 15 in each chapter. Jer. 30-31
 - b) The raising of David their king is to Messiah Jesus not David himself.
 - c) The millennial reign of Christ on the earth is taught throughout the Scriptures. Is. 66:7-9

30:10-11 *A day of God's faithful righteousness.*

- 1) Yahweh would save his servant Jacob, so he is exhorted not to fear or Israel be dismayed. Vs. 10a-f
- 2) The reason was that Yahweh would save them from afar and their seed from the land of their captivity. Vs. 10g-i
 - * Short-term Babylon, long-term the tribulation period.
- 3) The proof is that their return would be followed by rest and quietness, no one making them afraid. Vs. 10j-l
 - * This can not indicate the return of Ezra or Nehemiah. Is. 35:9; Jer. 33:16; Hos. 2:18
- 4) The affirmation of their restoration is given. Vs. 11
 - a) God will be with them to save them and will make a full end of all the nations where the Jew has been scattered. Vs. 11a-d
 - b) Yet He will not make a full end of them but correct them in justice for their sin. Vs. 11e-g
- 30:12-17** The intervention of God for the restoration of Israel's hopeless condition.
 - 1) The present condition of the nation of Judah is given, her affliction was incurable and her wound severe." Vs. 12
 - 2) This is a legal court scene, no one is pleading for her nor did she have any

healing medicines for her condition. Vs. 13

- 3) Her allies all forsook her due to the fact that Yahweh had wounded her with cruel chastisement for her many sins. Vs. 14
- 4) Israel's complaining to God was wrong, for she had only reaped chastening from God for the sowing of her sins. Vs. 15
- 5) God would act on her behalf and repay all Israel's enemies who had devoured, plundered her or preyed on her. Vs. 16
- 6) Yahweh Himself would restore Israel, heal her wound because her enemies call her an outcast, being without a husband and mocking her, "this is Zion; no one seeks her". Vs. 17
 - a) Yahweh was their faithful God.
 - b) Yahweh was the one who loves them.
 - c) Yahweh was the one they must look to. Ezk. 37:20-28; Rev. 7:1-8

30:18-31:1 The return of Israel to the land.

30:18-22 *The Lord's promise of Jerusalem and the rulers.*

- 1) The Lord will bring back the captivity of Jacob's tents, in mercy God will have the city built and the palace. Vs. 18
- 2) The response of the people will be thanksgiving, the voice of merriment and God will multiply and glorify them. Vs. 19

- 3) Their children will be as before in peace and safety with their congregation established before Yahweh, punishing all who oppress them. Vs. 20
- 4) Their rule shall be their own. Vs. 21
 - a) Their nobles and governor shall come from their midst, Jews not foreigners.
 - b) They will be subject to Yahweh for He will cause the ruler to draw near and approach Him; having no need of a mediator. Zach. 6:13; Ps. 110:4
- 5) They will be God's people and Yahweh their God. Vs. 22

30:23-31:1 *The judgment of the wicked and the blessing of Israel.*

- 1) The certain triumph over the wicked is pictured as a continuous furious whirlwind of the LORD destroying the wicked and their authority. Vs. 23
- 2) The fierce anger of the LORD will bring a complete end to the wicked, accomplishing His intent, which the nation of Israel would understand and discern in the **latter days** or the Great-Tribulation period. Vs. 24
 - a) Some see a short term of Babylon also.
 - b) Verse twenty-three and twenty-four are repeated exactly the same earlier. Jer. 23:19-20

- 3) Then shall be fulfilled God's promise to Israel to be the God of all the families of Israel, and they shall be His people. Vs. 1
- a) "I will bless those who bless you, And I will curse him who curses you; And in you all the **families** of the earth shall be blessed." Gen. 12:3
- b) Amos the prophet reproves the Northern Kingdom of Israel, "Hear this word that the LORD has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying: You only have I known of all the families of the earth; Therefore I will punish you for all your iniquities. Can two walk together, unless they are agreed?" Amos 3:1-3

31:2-40 **The Kingdom Age and the nation of Israel.**

- 1) Some will identify the Northern Kingdom. Vs. 2:22
- 2) The Southern kingdom. Vs. 23-26
- 3) The blessings to both. Vs. 27-40

31:2-6 *The faithfulness of God in the kingdom.*

- 1) The history of Israel gives testimony to God faithful love as He brought them out

- of Egypt, through the wilderness into the promise land. Vs. 2
- 2) God pledged His eternal love for Israel to the prophet and demonstrated it drawing them through His steadfast love "heced" Vs. 3
- a) Hosea the prophet declared Yahweh's steadfast love for Israel even though she has played the harlot, "I will betroth you to Me forever; Yes, I will betroth you to Me In righteousness and justice, In **lovingkindness** and mercy. Hos. 2:19
- b) "'When Israel was a child, I loved him, And out of Egypt I called My son...I drew them with gentle cords, With bands of love, And I was to them as those who take the yoke from their neck. I stooped and fed them.'" Hos. 11:1, 4
- 3) The city of Jerusalem will be built and Israel will be pure as a virgin in the kingdom causing the people will rejoice with tambourines and dance. Vs. 4
- a) Samaria was the capital of the Northern Kingdom.
- b) In His days Judah will be saved, And Israel will dwell safely; Now this *is* His name by which He will be called: **THE LORD OUR RIGHTEOUSNESS.** Jer 23:6

4) The land would become normal again and produce fruit in the mountains of Samaria and the planters shall eat and be nourished. Vs. 5

* In the law they had to wait till the fifth year, the fourth was the Lord's, the fifth was man's. Lev. 19:23-25; Deut. 20:6, 28:30

5) The people will have a heart for God as watchmen in that day will cry on Mount Ephraim, "Arise, and let us go up to Zion, To the LORD our God". Vs. 6

a) The only true sanctuary, opposed to those raised in the Northern Kingdom.

b) The inexhaustible patience of God is marked by the prophet!

c) They will worship as one nation at the millennial temple. Ezk. 40:11-43:5, Is. 2:2-3

31:7-14 *The re-gathering of Israel from all the earth for the kingdom.*

1) The earth will be commanded to sing with gladness for Jacob, shout and praise God, pleading that He save His people, the remnant of Israel. Vs. 7

2) Yahweh will respond and do so. Vs. 8

a) Bring them from the north country.

b) Gathering them from the ends of the earth.

c) The blind and the lame, The woman with child And the one who labors with child, together.

d) A great multitude will return.

3) The people will weep for joy and God will lead them to repentance. Vs. 9

a) He will cause them to walk being refreshed and in safety, by the rivers of waters, In a straight way in which they shall not stumble.

b) The reason is because He is a Father to Israel, And Ephraim is His firstborn, notice "they" indicates the oneness of the nation again.

* Remember that Ephraim was the youngest of Joseph's sons but firstborn means in pre-eminence or priority. Ephraim was known as the head of the Northern kingdom.

4) The nations are to declare to all afar off the words of Yahweh in the Kingdom Age, that He who scattered Israel will gather and care for them as a shepherd for his flock. Vs. 10

5) The LORD being the redeemer of Jacob who ransomed him from their powerful enemies. Vs. 11

a) The power of the Anti-Christ.

b) The Satanic attack upon her. Rev. 19, Math. 25:41

- 6) The response of the people will be to come and sing in the height of Zion to receive the goodness of the LORD—meeting all their provisions and putting an end to their historic sorrow. Vs. 12
* Isaiah gives us a glimpse. Is. 2
- 7) The virgin will rejoice in the dance, And the young men and the old, together; God will turn their mourning to joy, comfort them and make them rejoice rather than sorrow. Vs. 13
- 8) Yahweh will satiate the soul of the priests with abundance and His people will be satisfied with offerings for sacrifices to worship. Vs. 14
- a) Those during the Kingdom Age who do not come yearly to Jerusalem to pay homage to Jesus will not be given rain. Zech. 14:16-17
- b) Sacrifices will be offered by the people.
* In that day "HOLINESS TO THE LORD" shall be *engraved* on the bells of the horses. The pots in the LORD'S house shall be like the bowls before the altar. Yes, every pot in Jerusalem and Judah shall be holiness to the LORD of hosts. Everyone who sacrifices shall come and take them and cook in them. In that day there shall no

longer be a Canaanite in the house of the LORD of hosts. Zech. 14:20-21

31:15-22 *The chastening sorrow will lead to true repentance in the Kingdom.*

31:15-17 A look back to the past, their present.

- 1) This verse is thought to be out of place by many but it need not be taken that way. Vs. 15
- a) In it's short term is merely reflects the sorrow for the captivity of God's people looking back.
- b) Ramah was a town five miles north of Jerusalem where the exiles were gathered before deportation to Babylon, the high point between the Northern and Southern kingdom. Beacon
- c) The verse is quoted by Matthew as the long term fulfillment of Herod's massacre of the children in Jerusalem, in attempt to kill the Messiah, which we would never have identified. Matt. 2:17-18
- 2) The LORD: commands to refrain from weeping, for the simple reason that Yahweh would rewarded them and bring them come back from the land of the enemy. Vs. 16

* Their ongoing suffering is also over the period known as the “Time of the Gentiles”. Dan. 2; Lk. 21:24

3) Their future was filled with hope in that their children would come back to their own border. Vs. 17

* This is twice repeated for emphasis!

31:18-22 The repentance and renewal.

1) God was fully aware of Ephraim’s true repentance to be restored. Vs. 18

a) She acknowledges her need of her being chastised as a untrained bull.

b) She cries out to be restored and her commitment t turn.

c) She claims Yahweh as her God.

* Her sin of calf worship and idolatry.
Hos. 4:16, 10:11

2) Ephraim revealed the signs of true repentance. Vs. 19

* After her repentance she struck herself on the thigh; ashamed and humiliated, bearing the reproach of her youth.

3) God could not deny Ephraim as His dear son and in remembering him His heart yearned for him and had mercy on him. Vs. 20

* Hosea also describes the emotional turmoil in the heart of God. Hos. 11:8-9

4) They are commanded to set up signposts, landmarks; to guide their heart toward the highway back to their cities. Vs. 21

a) She is called “O virgin of Israel” having been cleans from her sin.

b) The short term is for the Northern kingdom to find their way.

c) The long term is for the ultimate re-gathering.

5) Yahweh asks how long they would gad about, calling her a backsliding daughter, which was her previous condition, for the LORD had created a new thing in the earth--A woman shall encompass a man. Vs. 22

a) The phrase “a woman shall encompass a man” is understood in different ways.

a) The church father saw it as the virgin birth but there is no article in it.

b) The context is the restoration of the nation, so it could imply the return of the nation under the provisions and protection of Yahweh and long term the Messiah in the Millennial reign.

31:23-34 *The abundant blessings of the nation in the kingdom.*

31:23-26 The blessed future of Judah.

- 1) They would once again greet each other in the blessing of Yahweh in the capital, Jerusalem. Vs. 23
 - a) The Lord bless you, the source. Is. 1:26
 - b) O home of justice, the place of righteousness.
 - c) Mountain of holiness, the chosen place of God's dwelling in the kingdom.
- 2) They would inhabit their cities, both farmers and shepherds in peace. Vs. 24
- 3) The reason being that Yahweh had satiated the weary soul and replenished every sorrowful soul. Vs. 25
- 4) The prophet apparently awoke from his sleep and the dream by which God communicated all the prophecy. Vs. 26
 - * This is not contradiction to Jeremiah's earlier declaration about dreams, for his was from the Lord and coming to pass was wheat! Jer. 23:25

31:27-30 *The national blessing under the Messiah.*

- 1) The days of the Kingdom Age were coming, that Yahweh would multiply the house of Israel and the house of Judah with the seed of man and the seed of beast, since he had given both to Nebuchadnezzar. Vs. 27

- 2) As He had watched over them to pluck up, to break down, to throw down, to destroy, and to afflict, so He would watch over them to build and to plant, says the LORD. Vs. 28
- 3) In those days they would no longer blame their fathers for their sin, "The fathers have eaten sour grapes, And the children's teeth are set on edge." Vs. 29
 - * The phrase was being used by the captives and those left in Jerusalem. Lam. 5:7; Ezk. 18:2-3
- 4) This would not be so in the Kingdom Age, every person would be responsible for their own sin. Vs. 30

31:31-34 *The new covenant for the nation.*

- 1) The days would be coming, a phrase identifying "the day of the Lord" leading into the Kingdom Age, that God would make a new covenant with the house of Israel and with the house of Judah. Vs. 31
 - a) Both Judah and Israel are present and one nation!
 - b) The renewed covenant of Josiah had failed.
- 2) The covenant would not according to the covenant that He made with their fathers when He took them out of the Egypt,

which they broke, being disloyal to God their husband. Vs. 32

- a) The Law could only accuse man, never make him perfect or deserving!
 - b) The covenant is based on the sacrifice of Jesus, the Lamb of God and the Spirit of God being poured out on her. Ezk. 36:25-32; 37:1-28; 39:28; Zach. 12:10-13; Joel 2:23-28
- 3) The covenant would not be external and ritualistic but internal and altering, putting His law in their minds, and writing them on their hearts; being their God and they His people. Vs. 33
- a) This based on the same covenant of Jesus for us in the New Testament but in another sense it is different in that Jesus will be physically present.
 - b) The author the Hebrew quotes it for the New Covenant. Heb. 8
 - c) Israel will be grafted in again and all who are true Israel will be saved and embrace the New covenant for the Kingdom Age. Rom. 9-11; 2Cor. 3:5-18
- 4) Jesus will be reigning in the Kingdom. Vs. 34
- a) No man will teach men about to know God, for Jesus will be ruling and reigning.

b) They will have direct access to him as we now.

c) They will have their sins forgiven like us without remembrance.

* Ezk. 18:31; 36:26-27

31:35-40 *The perpetual existence of Israel.*

31:35-36 The proclamation in view of creation.

- 1) If the sun, moon, stars and seas be untrue to their design, then the nation of Israel would cease to be a nation forever. Vs. 35-36
- 2) The one speaking is the Lord of host, the Creator and Captain of the armies of heaven.
- 3) There is no other way to explain the existence of Israel throughout history, in view of the persecution of the Jews, God!

31:37-38 The proclamation in view of vastness of creation.

- 1) If heaven above can be measured, And the foundations of the earth searched out beneath, once again the nation of Israel would be cast off for all that they had done. Vs. 37
- 2) The dimensions of the city of Jerusalem are given. Vs. 38
 - a) The phrase again “The days are coming” indicate the Kingdom Age.

- b) The city shall be built for the LORD from the Tower of Hananel to the Corner Gate. Vs. 38
 - c) The surveyor's line shall again extend straight forward over the hill Gareb; then it shall turn toward Goath. Vs. 39
- 3) The previous defiled area would be purified. Vs. 40
- a) The area was defiled by the pagan sacrifices prior to their captivity and the carcasses of the slain.
 - b) The area will be defiled by the last battle at the Lord return with carcasses.
 - c) Holiness and blessing will characterize it forever.