

Jehovah's Triumph Despite Jacob's Troubles, Jer. 30:1-18

Manfred E. Kober, Th.D.



1A. Introduction:

1b. The subject matter of the passage:

Chapters 30-33 of Jeremiah are so consistently hopeful that they have been rightly called “the Book of Consolation.” The passage stands in stark contrast with the “weeping Prophet’s” (Jer. 9:1, 13:17) book of Lamentations.

2b. The significance of Jeremiah 30:

The passage was written in a book to give Israel encouragement in exile. The Babylonians were at the gates of Jerusalem, Jeremiah was in prison and the city was in dire straits by famine and disease. Jeremiah writes of the distant history of Israel, its suffering and ultimate glory.

Jeremiah 30 gives us a synopsis of the tribulation period. As **Isaiah 14**, known as “Isaiah’s Little Apocalypse,” depicts the **convulsions of the planet** during the tribulation (cf. 24:21, 6, 20), so **Jeremiah 30** speaks of the **calamity of the people** of Israel during the tribulation, as well as their ultimate triumph.

2A. The Return from the Dispersion: 30:1-3

1b. The request:

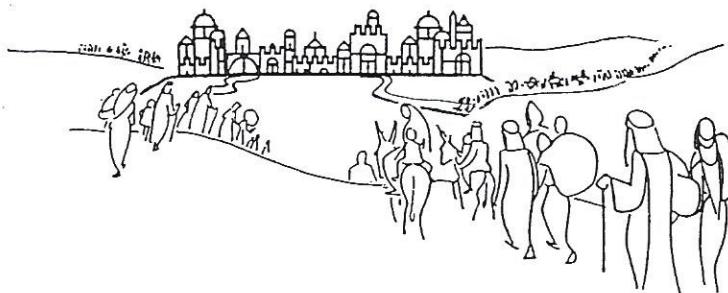
To write the words in a book which could be read during Israel’s captivity.

2b. The announcement:

V. 3 is a synopsis of chapters 30-31, speaking of Israel’s return and redemption in the realization of the new covenant.

The time of the regathering is not that of the return from the Babylonian captivity but the final regathering for the millennial blessings, as the following factors show:

1. It is the time of Jacob’s trouble, 30:7
2. David appears to be resurrected as king, 30:9
3. Israel is totally at rest, 30:10
4. Jerusalem is rebuilt, 30:18
5. The Messiah has ascended to His throne, 30:21
6. The events take place “in the latter days,” 30:24
7. The context is the implementation of the New Covenant, 31:31ff



3A. The Refining in the Tribulation: 30:4-7

2

1b. The extreme distress:

The Jews are speaking of their suffering and pain:

The pain is excruciating: trembling, fear, paleness, 5, 6b

The pain is extraordinary: like men in travail with child, 6

So intense will be the pangs of the apocalyptic judgments (Rev. 19:20) that all faces will turn pale with the ghastly pallor of terror.

Unger's Commentary of the O.T., 1417)

2b. The eschatological disaster:

“Alas” is an expression of woe

“None like it,” absolutely unique in its **extent and severity**

(Dan. 12:1; Mt. 24:21; Is. 2:12-21; Joel 2:1-2; Amos 5: 18-20; Rev. 3:10)

“Jacob’s trouble” – although world-wide and affecting the Gentiles as well, the time will be preeminently Jacob’s [Israel’s] distress

“saved out of it” – a redeemed remnant (Rom. 11:26) will be saved out of it both physically and spiritually, transforming Israel into its millennial rule (Gen. 32:28). As Unger correctly notes,

That purging of a saved remnant from the apostate mass of the nation to form the nucleus of the millennial Kingdom is the central purpose of the Great Tribulation in God’s plan of the ages. (*Ibid*, 1417)

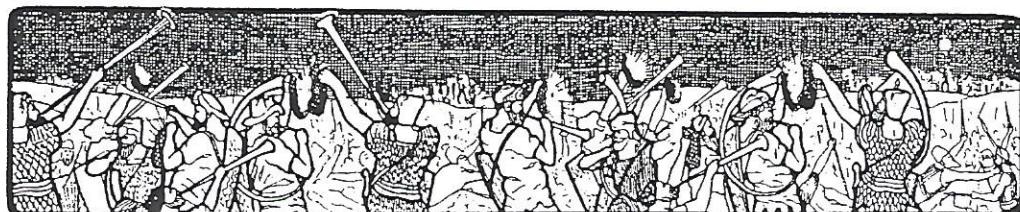
Several purposes for the Seven-Year Tribulation or time of Jacob’s trouble may be discerned:

1. To fulfill God’s promises, v. 3
2. To rescue isle from oppressors, v. 3, 8
3. To transform Jacob into His Israel role in the Kingdom, Gen. 32:28
4. To deliver Israel physically and spiritually, Rom. 11:26
5. To establish Israel as the head of the nations of the Kingdom, v. 17-18
6. To punish Israel for her transgressions, v.11-15

4A. The Rescue from the Enemy: 30:8

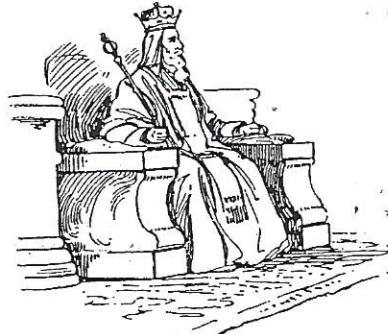
1b. The end of enslavement:

Israel will never be enslaved again.—“yoke” The reference must be to the final return at the end of the tribulation since Antichrist will certainly subject Israel to him religiously and politically (Dan. 11:45; Mt. 24:15; 2 Thess. 2:4).



2b. The end of anti-Semitism: Gen. 12:3; Jer. 30:20

- 1c. Enslavement by the enemies in the O.T.
- 2c. The carnage on the continent
- 3c. The iniquities of the inquisition
- 4c. The horrors of the holocaust
- 5c. The abominations of anti-Semitism
 - Mahmoud Ahmadinijad and Ali Khameni -- Iran
 - Mohamed Morsi – Egypt



5A. The Reign of the Messiah and David: 30:9

1b. The service of the King:

Redeemed and restored Israel in the Millennium will no longer serve their enemies but will render service to their God and to David.

2b. The significance of David:

Some commentators dispute that verse 9 contains a reference to the resurrected David and understand it to be a term referring to the greater Son of David, the Messiah.

Thus Feinberg states, “The person indicated is the future ideal King, the so-called second David” (*Jeremiah: A Commentary*, 1982, 205). Either view is tenable but since the resurrected twelve Apostles will be ruling over the twelve tribes of Israel (Mt. 19:28) and there are repeated references to a resurrected David (Ez. 34:23; 37:24; Hos. 3:5), it is very likely that David and the Apostles will rule over Israel while Christ and His Church will rule over the world (1. Cor. 6:2-3). Cf. Mt. 8:11

6A. The Restoration of Israel: 30:10

1b. An extraordinary exhortation: “fear not!”

- be not discouraged—God will remember His servant
- be not dismayed—Israel will be rescued from captivity
- do not doubt—Israel will be restored in tranquility (Mic. 4:4; Is. 35:9)

2b. An arresting announcement:

“lo” – an interjectional adverb introducing a far-reaching prophecy. Israel will return not only from their Babylonian Exile (Ps. 126) but will be regathered from their final worldwide dispersion. Israel is promised freedom, peace and rest. The picture of quiet and ease recalls the picture of sheep lying undisturbed in their pastures.



7A. The Reckoning of Iniquity: 30:11-15

Excessive sin demanded heavy chastisement.

- 1b. Adversity described: 11
- 2b. Abandonment defined: 11b
- 3b. Apostasy deplored: 12
- 4b. The Advocates disappeared: 13 God became their adversary rather than advocate.
- 5b. The Allies defected: 14a
- 6b. The Abominations doubled: 14b
- 7b. The Agony is deserved: 15 His grace will eventually overrule Israel's iniquity and shame.

8A. The Retribution Upon the Enemies: 30:16-17

- 1b. The retribution: 16

- those who devoured shall be devoured
- those who enslave shall be enslaved
- those who plundered will be spoiled
- those who abused shall be abused

- 2b. The rescue from the enemy: 17

- 1c. Israel's health will be restored.
- 2c. Israel's wounds will be healed
- 3c. Israel's reproach will be reversed

Both the citizens and the city will be rescued. Zion or Jerusalem has never yet lived up to its name as the city of peace. In the tribulation “the holy city” (Rev. 11:2) will be the seat of immorality and idolatry, thus the reference to “the great city which spiritually is called Sodom and Egypt” (Rev. 11:8).



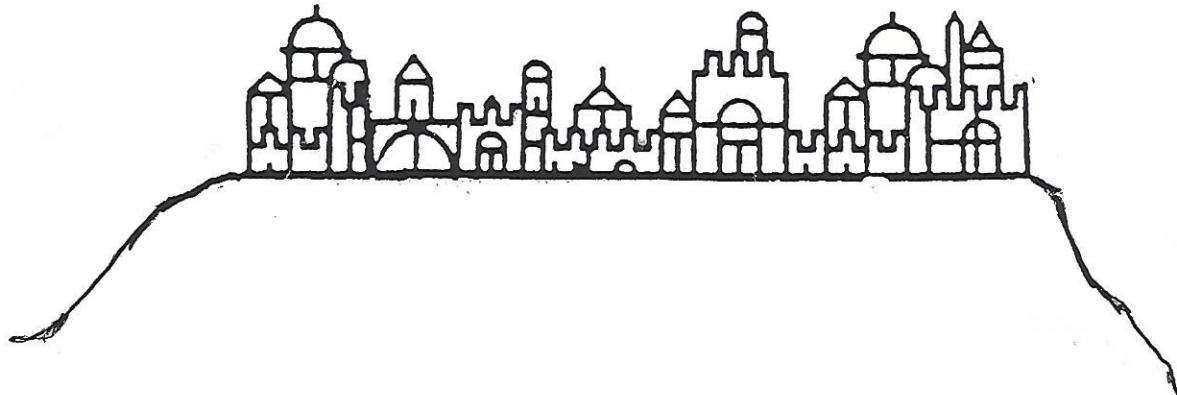
9A. The Rebuilding of Jerusalem: 30:18

- 1b. The scattered in all the earth will be summoned to their land.
- 2b. The city will be rebuilt on its ancients ruins

“her own heap,” or mound -- Hebrew *tel* (Tel Aviv), Arabic *tell* (Tell es-Sultan, Jericho), the remains of ancient cities, human occupational mound.

After over thirty conquests by the enemy and some 22 total destructions, Jerusalem will be the cynosure of the world.

- 1c. The people who were dispersed will be restored.
- 2c. The city that was depopulated will be reinhabited.
- 3c. The palaces that were destroyed will be repopulated.



10A. Conclusion:

- 1b. The believer, like Israel, should turn in distress to his only source of help, the mighty Jehovah God.
- 2b. The believer’s God, who is also Israel’s God, can be depended on to keep His promises and covenants. (In Ps. 89 seven times His faithfulness is lauded [*amunah*]).
- 3b. As our God has a very special love for Israel, the unfaithful wife of Jehovah, so He does for us, the chaste Bride of His Son. He has always loved us. There never was a time when He did not (Jer. 31:3). Do we return His love and confidently trust in His ability to deliver us from troubles and trials? (1.Cor. 10:13)