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## The Restoration of Yisra'el

### 30: 1-24

The restoration of Isra'el DIG: What happened to Yisra'el a century before Jeremiah (30:8; Second Kings 17:5-6, 24-44), a situation that will be rectified when they returned (30:16-18)? Who will be their king? What will he be like (30:21, also see 23:5)? What had King Josiah of Judah done for the northerners early in Yirmeyahu's ministry (Second Kings 23:15-20) to serve as a prototype for this righteous King to come? What were the days of old like for Yisra'el under the reign of David? What fortunes, songs of praise and covenant promises would be restored? What accomplished this turnabout?

**REFLECT:** Is it easy or hard to detach yourself emotionally from people who were once important to you? Why? After a falling out, does "out of sight, out of mind" come naturally? Would you like a "restoration" with someone from your past? If Y'hudah had sinned and was restored, what does that say about your sin and God's redemption?

#### 595 BC during the eleven-year reign of Zedekiah

The primary work of the scroll of **Jeremiah** was to speak to the exiles in Babylon. While **the prophet** was given a twofold task **to uproot and tear down, to destroy and overthrow, to build and to plant (1:10)**, the negative theme is emphasized more than the positive. The primary thrust of the book is that **YHVH** will dismantle **Judah** and **Jerusalem** according to **His** divine sovereign purpose. The counter theme of **build and plant**, however, is indeed present in **Jeremiah**. The Exile was not the end of the Jewish community or the Jewishness. On the one hand, **Jerusalem** was not "emptied" by the Babylonians, but many **Jews** continued to live in **the City**. On the other hand, the Jewish community in Babylon developed an intentional and intense identity as a faithful community in exile. This community understood and presented itself as the real **Isra'el** that would shape the post-exile experience.<sup>265</sup>

**This is the word that came to Yirmeyahu from ADONAI while he was asleep (31:26)** for sometimes **God** spoke to **His** servants through dreams (**Dani'el 10:9; Zechariah 4:1**). **“This is what the LORD, the God of Yisra’el says: Write in a scroll all the words I have spoken to you (1:1)**. This is an example of verbal inspiration. **Jeremiah** is specifically commanded to write in Hebrew, *write for yourself, or for your own benefit*, **the prophet’s** heartache had been **his** ministry to proclaim and prophecy is a very unpopular message. It was really getting to **him** because **he** wanted to present something more positive. **YHVH** was therefore, answering that desire on the part of **Yirmeyahu**. **He** was given four chapters (**30-33**) of a very positive message.



**The days are coming**, declares **the LORD**. When **Yirmeyahu** (under the direction of **the Ruach ha-Kodesh**) uses the phrase **in the days to come; the days are coming; in those days; in that day, at that time; or for the time will surely come**, the context points either to **the near historical future** or **the far eschatological future** and which one should be used. This is the fifteenth of twenty-five times that one of **these phrases** above will be used in **Jeremiah**. **The days are coming when I will bring back My people Isra’el and Judah back (shuwb) from captivity and restore them (shuwb) as a united people to the Land I gave their forefathers to possess**, says **ADONAI (30:2-3)**. This is **a far eschatological prophecy**. In these three verses, **God** spelled out, for **Jeremiah’s** sake, the details of the restoration of **Isra’el**. This Book of Comfort would not only encourage **Jeremiah** as **he** proceeds with **his** grim ministry, but it will later encourage the Jews in exile.

**The time of Jacob’s trouble: These are the words the LORD spoke concerning** the northern kingdom of **Isra’el** and the southern kingdom of **Judah (30:4)**. Then **Jeremiah** begins to describe the Great Tribulation itself. First, **he** announces the voice of judgment, certainly not words of peace as one would expect

from a book of consolation! **This is what the LORD** says: **Cries of fear are heard - terror, not peace. He** uses a figure commonly used by the prophets in the TaNaKh, a woman in childbirth. First **he** asked a rhetorical question then demands a negative answer. **Ask and see: Can a man bear children?** Then **the prophet** asked another question. **Then why do I see every strong man with his hands on his stomach like a woman in labor, every face turned deathly pale (30:5-6)?**

Then **he** tells us why this has happened. **How awful that day will be! It** will be a unique day, a specific day. **None will be like it (Joel 2:2). It will be a time of trouble for Jacob (30:7a). The time of trouble for Jacob** is a term used for the Great Tribulation (see the commentary on **Isaiah, to see link click Eu - The Rapture and the Great Tribulation**). The last days of the Dispensation of Grace (before the Great Tribulation) are always viewed as a series of **birth pains** (see the commentary on **Revelation Bg - The Sequence of Pre-tribulation Events**).

**The Day of the LORD** is a general term and the most common one for the Great Tribulation. **The day of trouble for Jacob**, however, is specifically for Jews. While it is true that the Great Tribulation falls upon all men and women; however, there will be a particular effect upon the Jewish people. One of the purposes of it is to judge the world for sin, to make an end of wickedness and wicked ones, the other primary purpose is to bring **Isra'el** to repentance. This time will be far more severe for the Jewish people (**Zechariah 13:8-9; Isaiah 40:1-2; Matthew 24:15-28; Revelation 12:1-17**).

**They** will no longer **serve** human conquerors, **they will serve ADONAI. In that day,** declares **ADONAI-Tzva'ot, "I will break the yoke off their necks and will tear off their bonds; no longer will foreigners enslave them. Instead, they will serve the LORD their God" (30:8-9a). He** now elaborates on the Jewish deliverance during **the time of trouble for Jacob**. The promise in this **far eschatological prophecy** is that **the Jews** who survive the Tribulation **will no longer** be **enslaved** by **foreigners**.

**The people** will also submit to the authority of **David their King** (see the commentary on **Revelation Fi - The Government of the Messianic Kingdom**), **whom God will raise up for them (30:9b)**. There is no compelling reason not to take **Jeremiah's** words here in a literal sense. **David** is referred to by name elsewhere in passages that look to the future restoration of **Isra'el (Ezeki'el 34:23-24, 37:24-25; Hosea 3:5)**. The term **raised up** is often used for the

resurrected dead. Therefore, **David**, being one of the righteous of the TaNaKh, will be **raised up** from the dead during the 75-day period between the end of the Great Tribulation and the start of **the Messianic Kingdom** (see the commentary on **Revelation Ey - The Seventy Five Day Interval**).

**So do not fear, O Jacob My servant; do not be dismayed, O Isra'el**, declares **the LORD**. Here for the first time **Jacob** is referred to as **My servant** and identified with **Isra'el**. **For I will bring you home again from distant lands, and your children will return (shuwb) from their exile. She will return to a life of peace and quiet, and no one will terrorize her. I am with you and will save you,** declares **ADONAI**. **I will not completely destroy you. I will discipline you but only in due measure; I will not let you go entirely unpunished (30:10 NLT and 11).**

**The healing of Yerushalayim's wounds:** This is what **ADONAI** says: **Your wound is incurable** from a human perspective, **your injury beyond healing. There is no one to plead your cause, no remedy for your sore, no healing for you.** It is so bad that new skin cannot grow over **the wound. All your allies have forgotten you. ADONAI did the wounding: I have struck you as an enemy would and punished you as would the cruel, because your guilt** (singular: the rejection of **Messiah**) **is so great and your sins** (plural: **they** did not have the means of having **their** sins atoned for since **God** ceased accepting animal sacrifice after the death of **Yeshua**) **so many. Why do you cry out over your wound, your pain that has no cure? Because of your great guilt and many sins I have done these things to you"** (30:12-15).

**All the Gentile nations who persecuted Yisra'el during the Great Tribulation will go into exile. But all who devour you will be devoured; all your enemies will go into exile. Those who plunder you will be plundered; all who make spoil of you I will despoil. But I will restore (Hebrew: *a'alah*) you to health and heal your wounds,** declares **the LORD**, **because you are called an outcast, Tziyon for whom no one cares (30:16-17).**

**The restoration of Jacob:** This is what **ADONAI** says, **"I will return (shuwb) the fortunes of Jacob's temporary tents** (see the commentary on **Isaiah Kg - The Second Coming of Jesus Christ to Bozrah**) **and have compassion on his permanent dwellings of the Promised Land.** So **God** will rescue **Jacob** the place where **he dwells** temporarily. **The City** (the Hebrew text does not have the definite article, so the word **city** should be taken as a collective singular of all the cities of

the Promised Land) **will be rebuilt on her ruins (Second Kings 19:12; Ezra 2:59; Ezeki'el 3:15), and the palace will stand in its proper place.** The effect on **the Jews** will be clearly seen. **From them will come songs of thanksgiving and the sound of rejoicing. I will add to their numbers, and they will not be decreased; I will bring them honor, and they will not be disdained. Their children will be as in days of old** during the exodus and the Golden Age of David and Solomon. **And their community will be established before Me; I will punish all who oppress them. Their leader (Hebrew: *addirov*, **the rabbis teach that this is the Messiah**) will be one of their own; their Ruler will arise from among them. I will bring Him near and He will come close to Me, for who is He who will devote Himself to be close to Me, declares the LORD? So you will be My people, and I will be your God (30:18-22).** This will be true because **Jacob** will be regenerated. **All Isra'el, all the Jews** still alive at the end of the Great Tribulation **will be saved (Romans 11:26) and** living under a righteous **Ruler.**

**The wrath of God:** Jeremiah then concluded: **See, the storm of ADONAI, or the wrath of God, will burst out in wrath, a driving wind swirling down on the heads of the wicked. The fierce anger (Hebrew: *searah*, violent whirlwind) of the LORD will not turn back (**shuwb**) until He finally accomplishes the purposes of His heart. In days to come, in the far eschatological future, you will understand this (30:23-24).** This is the sixteenth of twenty-five times that one of **these phrases** above will be used in **Jeremiah.** **Hosea 6:1-3** teaches us that in the last **three days** of the end of the Great Tribulation the Jewish **remnant** will indeed **understand** why judgment had fallen on **them** (see the commentary on **Revelation Ev - The Basis for the Second Coming of Jesus Christ**). The people of **Y'hudah** and **Yerushalayim** would experience terrible trials at the hands of the Babylonians. **They** would end up wearing **the Gentile yoke**, bearing **the wounds** caused by **their sin**, and having endured **the storm of God's wrath.** But **God** would eventually deliver **them**, breaking **the yoke**, healing **the wounds**, and bringing peace after **the storm.** All of this will be a foreshadowing of what will happen to **the Jews in the days to come** as **they** go through the Great Tribulation, meet **their Kosher King**, and enter into **their Kingdom.**