

Jeremiah

Chapter 30

Restoration for Israel and Judah

The word that came to Jeremiah from the LORD: 2 “Thus says the LORD, the God of Israel: Write in a book all the words that I have spoken to you. 3 For behold, days are coming, declares the LORD, when I will restore the fortunes of my people, Israel and Judah, says the LORD, and I will bring them back to the land that I gave to their fathers, and they shall take possession of it.”

4 These are the words that the LORD spoke concerning Israel and Judah: 5 “Thus says the LORD: We have heard a cry of panic, of terror, and no peace. 6 Ask now, and see, can a man bear a child? Why then do I see every man with his hands on his stomach like a woman in labor? Why has every face turned pale? 7 Alas! That day is so great there is none like it; it is a time of distress for Jacob; yet he shall be saved out of it. 8 “And it shall come to pass in that day, declares the LORD of hosts, that I will break his yoke from off your neck, and I will burst your bonds, and foreigners shall no more make a servant of him. 9 But they shall serve the LORD their God and David their king, whom I will raise up for them. 10 “Then fear not, O Jacob my servant, declares the LORD, nor be dismayed, O Israel; for behold, I will save you from far away, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and none shall make him afraid. 11 For I am with you to save you, declares the LORD; I will make a full end of all the nations among whom I scattered you, but of you I will not make a full end. I will discipline you in just measure, and I will by no means leave you unpunished. 12 “For thus says the LORD: Your hurt is incurable, and your wound is grievous. 13 There is none to uphold your cause, no medicine for your wound, no healing for you. 14 All your lovers have forgotten you; they care nothing for you; for I have dealt you the blow of an enemy, the punishment of a merciless foe, because your guilt is great, because your sins are flagrant. 15 Why do you cry out over your hurt? Your pain is incurable. Because your guilt is great, because your sins are flagrant, I have done these things to you. 16 Therefore all who devour you shall be devoured, and all your foes, every one of them, shall go into captivity; those who plunder you shall be plundered, and all who prey on you I will make a prey. 17 For I will restore health to you, and your wounds I will heal, declares the LORD, because they have called you an outcast: ‘It is Zion, for whom no one cares!’ 18 “Thus says the LORD: Behold, I will restore the fortunes of the tents of Jacob and have compassion on his dwellings; the city shall be rebuilt on its mound, and the palace shall stand where it used to be. 19 Out of them shall come songs of thanksgiving, and the voices of those who celebrate. I will multiply them, and they shall not be few; I will make them honored, and they shall not be small. 20 Their children shall be as they were of old, and their congregation shall be established before me, and I will punish all who oppress them. 21 Their prince shall be one of themselves; their ruler shall come out from their midst; I will make him draw near, and he shall approach me, for who would dare of himself to approach me? declares the LORD. 22 And you shall be my people, and I will be your God.” 23 Behold the storm of the LORD! Wrath has gone forth, a whirling tempest; it will burst upon the head of the wicked. 24 The fierce anger of the LORD will not turn back until he has executed and accomplished the intentions of his mind. In the latter days you will understand this.

30:1–33:26† Often called Jeremiah’s “book of consolation,” the section depicts the ultimate restoration of both Israel (the northern kingdom) and Judah (the southern kingdom) and is the longest sustained passage in Jeremiah concerned with the future hope of the people of God (for other and briefer passages on restoration see 3:14–18; 16:14–15; 23:3–8; 24:4–7). The prophet’s vision ranges in scope and time from the chosen people’s national restoration in the more immediate future to mankind’s liberation from

spiritual bondage in the Messianic age. The information in 32:1 may be used to date the entire section to 587 B.C., the year before Jerusalem was destroyed by Nebuchadnezzar and its people exiled to Babylon. (CSB)

Known as Jeremiah's "book of comfort," which beautifully proclaims the Gospel in contrast to the majority of the prophet's message. (TLSB)

30:1–31:40† Written almost entirely in poetry, these two chapters are filled with optimism as the prophet looks forward confidently to the time when God would redeem his people. (CSB)

Ch 30 The vision of future blessings accorded Jeremiah ranges in scope and time from Israel's national restoration in the more immediate future to mankind's liberation from spiritual bondage in the messianic age. He need not fear that time will prove Jeremiah wrong. The Lord ordered him to record his prophecy, for it will stand the test of ages to come. The vantage point in time from which the vision proceeds is the exile. The dispersion of the "chosen" had not only occurred, as predicted, but was also about to end, as God said it would, after achieving its chastening purpose. (TLSB)

30:2 *Write.* In order to preserve for future generations the predictions of restoration. (CSB)

book. In scroll form. (CSB)

The prophecy thus inscribed on a roll becoming a part of the sacred record of the Bible. (Kretzmann)

all the words I have spoken to you.† Concerning the future redemption of God's people. Cf. 36:2. (CSB)

30:3 *days are coming* – They begin with the day of Babylon's overthrow and extend into "the latter days" of the messianic era. (TLSB)

bring ... back to the land. This introduction serves as a heading and summary of this entire section of Jeremiah's prophecy, and must be understood in the light of all that follows. (Kretzmann)

Israel and Judah. The northern and southern kingdoms, the first of which was exiled in 721 B.C. and the second of which would be entering the final stage of its exile in about a yea. (CSB)

His message transporting us with dramatic vividness into the very midst of the future, a future, moreover, which includes more than the history of the two nations as such. (Kretzmann)

30:5 *Cry of panic ... terror.* The sounds of battle and destruction. (CSB)

Before being restored to her homeland, Judah would face an unparalleled judgment, a time of indescribable terror. Judah's pain would render the strongest person weak. (PBC)

30:6 *woman in labor.* A symbol of anguish and distress. (CSB)

Searing pain would take all their strength to make them appear sick and anemic. Whatever strength of will or inner reserve they had would disappear. Who could imagine that any good could come of it or that anyone could escape it? (PBC)

30:7 A description of the day of the Lord (see notes on Isa 2:11, 17, 20; Am 5:18; 8:9). Jeremiah's immediate reference is to the foreseeable future (see vv. 8, 18), but a more remote time in the Messianic age is also in view. (CSB)

The Lord will shape events so that they shall be saved. He will use the events to initiate that day when He will raise up a Son of David whose universal kingdom will have no end. (TLSB)

great. This would be a testing of hearts and minds. (Kretzmann)

time of distress. The Hebrew for this phrase is translated "time of distress" in Da 12:1. (CSB)

Jacob. Israel. (CSB)

The promise of restoration is made not only to the 10 tribes of the Northern Kingdom, often called Jacob or Israel, but to both Israel and Judah. (TLSB)

All the true children of Jacob, the members of the spiritual Israel, being delivered from the wrath to come. (Kretzmann)

30:8 *burst your bonds.* † The Hebrew underlying this phrase is translated "break their chains" in Ps 2:3, where the nations plot to free themselves from the Lord and his anointed ruler. Here the Lord promises to free his people from enslavement. (CSB)

foreigners. Including, but not limited to, Babylonia. (CSB)

30:9 *David their king.* The Messiah (see note on 23:5). The Targum (ancient Aramaic paraphrase) here reads "Messiah, the son of David, their king." (CSB)

The "righteous Branch" to arise from David's lineage here bears the name of His royal ancestor (Lk 1:32–33). (TLSB)

raise up. It was to Christ that the entire Messianic prophecy of the Old Testament pointed. (Kretzmann)

30:10–11 Repeated almost verbatim in 46:27–28. (CSB)

Jeremiah assures the captive Israelites of God's power and will that the descendants of Jacob will not vanish from history, as their oppressors will. Justly chastened but graciously returned, the survivors of the exile will again be accorded the status of God's servants and entrusted with the roles for which He chose them. (TLSB)

30:10 *Jacob my servant.* See Isa 41:8–9 and note; 44:1–2, 21; 45:4; 48:20. (CSB)

none shall make him afraid. This speak of the security of the children of God thus being emphasized. Cp. Ps. 46, 5. (Kretzmann)

30:11 *I am with you to save you.* Words spoken originally to Jeremiah alone (see 1:8, 19; 15:20) are now spoken to all God's people. (CSB)

He was taking the part of those that are His own. (Kretzmann)

scattered. This was the overthrow of the world empire being a type of the overthrow of all enemies of Jehovah and His Church. (Kretzmann)

will not make it a full end. This was the deliverance of His people being always assured in the Gospel-message. This was done literally, "with judgment," in such moderation as will bring about a change of heart for the better in them, (Kretzmann)

no means leave you unpunished. This was a chastisement of His children such as He exercises is intended to keep them in His ways, for the Lord's thoughts toward them are thoughts of love and of peace. Thus is the culmination of the Messianic period portrayed. (Kretzmann)

30:12 *Your.* Judah's. (CSB)

hurt is incurable. The stroke delivered to the Jews as a nation is mortal, the hopes which they entertained of having their exile end soon were vain. (Kretzmann)

30:13 *uphold your cause.* Against your enemies. (CSB)

no remedy for your sore. See Hos 5:13. (CSB)

Intercession could no longer be expected by them. The wounds of their body politic being bandaged were not possible because there were no remedies of bandages and plasters. Cp. chap. 8, 22. (Kretzmann)

30:14 *lovers.* Egypt, e.g., often supported Judah against the Babylonians (see 37:5–7). (CSB)

because your guilt is great. Whatever evil was descending upon Judah, its people had no one but themselves to blame; their punishment was strictly according to justice. But just when Israel was submerged in the evils descending upon it, the mercy of the Lord turned to His people, to vindicate His honor over against all the enemies. (Kretzmann)

30:16 *shall be plundered.* See Isa 17:14. (CSB)

They would be plundered in turn. The enemies were, indeed, the instruments for carrying out the punishment of God upon His people, but at the same time they were guilty before Him and were bound to suffer accordingly. (Kretzmann)

30:17 *restore you to health.* This was so because the Lord had, for the purposes of His mercy, forsaken His people for the time being. (Kretzmann)

30:18-22 Jeremiah is granted a view of the results of God's intervention on behalf of His stricken people. Brought back to their homeland, they will rebuild the city of Jerusalem, raise songs of thanksgiving for their restored fortunes, and become an established "congregation." However, their physical and national well-being is not to be an end in itself. (TLSB)

30:18 *restore the fortunes.* The time of oppression and exile would be a thing of the past. (Kretzmann)

the city ... the palace. Lit. "a city ... a palace," perhaps referring to Judah's cities and palaces in general (see Am 9:14). It is possible, however, that only Jerusalem and its palace are intended. (CSB)

where it used to be. The Hebrew for this word is *tel(l)*, referring to a mound of ruins resulting from the accumulation of the debris of many years or centuries of occupation and on which successive series of towns were often built (see, e.g., Jos 11:13). (CSB)

mound. Cities stood on hills known today as “tells.” (TLSB)

30:19 *songs of thanksgiving.* Their voices were raised in psalms of rejoicing. (Kretzmann)

shall not be few. The number of God’s children being increased under His blessings. (Kretzmann)

honored. They will be honored and not despised in His sight. (K)retzmann

30:20 *were of old.* Probably the early days of the united kingdom, especially the reign of David. (CSB)

congregation. In 1Ki 12:20 the Hebrew for this word is translated “assembly,” the political and religious governing body of the people. (CSB)

will be established before me. This was founded upon the Rock of Ages. (Kretzmann)

30:21 *prince ... ruler.*† Although the Targum renders “Messiah” here, the terms may refer in the first place to the rulers of Judah immediately after the exile. But Jesus Christ ultimately fulfills the promise (see Heb 7:26–28). (CSB)

one of themselves. Not foreigners (cf. Dt 18:15, 18). (CSB)

make him draw near. Unauthorized approaches into God’s presence were punishable by death (see Ex 19:21; Nu 8:19). (CSB)

approach Me. The high priest of the old covenant dared not, on pain of death, draw near the holy God by virtue of his own authority and character. The Ruler and Prince to come, combining royal and priestly functions, will have access to the divine throne (Heb 7:26). (TLSB)

No mere man could take his life into his hands in approaching the holy God in the capacity of Redeemer and Mediator, because all ordinary men, being sinful creatures, would be destroyed by His holiness. Only in and through the Messiah is this approach possible. (Kretzmann)

30:23–24 All His plans are executed, down to the smallest detail. His people would realize the object of the lesson which the Lord wanted them to learn, at the time when the Messianic period would reach its culmination, the supreme test coming with the Last Judgment. (Kretzmann)

In the latter days. See note, Is 2:2. The prophets commonly divide time into two periods: former and latter, or beginning and end (cf Dt 11:12). (TLSB)

Ch 30 God tells Jeremiah to write down the prophecy of a future restoration. God will anoint a King to rule over His people, and the community will live in peace. God’s greater purpose of salvation will be accomplished in spite of the people’s sin. He will rescue His people and reign over them through David’s descendant, the Messiah. • Keep our hearts, O Lord, filled with the joy of our salvation and the confidence of Your love for us in Jesus Christ. Amen. (TLSB)