

Jeremiah 30:1-7

Jeremiah 30-33 is referred to as God's "Book of Consolation" and is written to a people that needed hope in the midst of sorrow. The Hope of Israel has always been the Lord, the Messiah, Jeremiah 14:8; 17:13, and this is so very true in these four chapters.

The chapter starts with the immediate promise from God that He will bring the Jewish people back to the land. But, this promise takes Israel through the "time of Jacob's trouble" and into the millennium. There is no greater consolation than to know that Israel's future is secure and her blessings manifold in the Messianic kingdom.

The highlight of chapter 31 is the promise, to Israel, that in the future they will have a New Covenant with God. And, the certainty of this coming to fruition is reinforced when God says if one wants to destroy my promises to Israel and the Jewish people, he needs to destroy the universe.

As we continue our look at the "Book of Consolation" in chapter 32, the Babylonian captivity can't be avoided. But, once again, God promises to not only bring the Jewish people back from Babylon, but from a much greater and longer captivity – that of 70 A.D. and worldwide captivity.

The final chapter of this "Book of Consolation" has a number of important doctrines – the certainty of the Davidic Covenant, Israel's return from worldwide captivity, the Davidic king Messiah, and a warning against even considering for a moment that God is through with Israel and the Jewish people.

These four chapters are the most amazing part, in my opinion, of this entire book.

- 1 The word that came to Jeremiah from the LORD, saying,**
2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

Most of Jeremiah's ministry, he is told to speak to the people.

"But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak," Jeremiah 1:7

"Go and cry in the ears of Jerusalem, saying, Thus saith the LORD..." Jeremiah 2:2.

"For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns," Jeremiah 4:3.

"Thus saith the LORD; Go down to the house of the king of Judah, and speak there this word," Jeremiah 22:1.

Starting with chapter 30 (through chapter 33) God tells Jeremiah to write these words in a book. These chapters would ultimately be incorporated into the entire book of Jeremiah, but the command to write down these chapters speak to how important they are. The emphasis of these chapters is the hope (and consolation) that God will one day bring the Jewish people back to the land to dwell in peace with their Messianic King ruling over them.

- 3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.**

Here is the basic thrust of these 4 chapters - the promise of the return to the land of Israel. The use of the phrase "the days come" sets the time frame in an eschatological (end time) setting.

- 4 And these are the words that the LORD spake concerning Israel and concerning Judah.**

The content of these four chapter concerns the entire nation of Israel - the northern kingdom of Israel and the southern kingdom of Judah. This is an important statement. The northern kingdom of Israel went into Assyrian captivity in 722 B.C. Here, some 135 years later, this simple statement shows that there has never been any "lost" tribes of Israel.

Are there lost tribes of Israel?

2 Chronicles 11:14-17 974 B.C.

14 *For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:*

15 *And he ordained him priests for the high places, and for the devils, and for the calves which he had made.*

16 *And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.*

17 *So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.*

Notice "out of all the tribes of Israel" they came to Jerusalem, with the Levites. They left Israel and moved to Jerusalem to worship God because Jeroboam, king of Israel, led his nation (Israel) into idolatry.

2 Chronicles 15:8-10 942 B.C.

8 *And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.*

9 *And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him.*

10 *So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.*

Some from Ephraim, Manasseh and Simeon went to Judah

2 Chronicles 30 - 726 B.C.

5 *So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.*

6 *So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.*

11 *Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.*

18 *For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one.*

In 2 Chronicles 30 people from the northern kingdom are invited to come to Jerusalem and celebrate the Passover by Hezekiah. Some of the tribes are named - Asher, Manasseh, Zebulun, Issachar - but the invitation went throughout the land, verse 5, and more than likely every tribe would have been represented. And some of them "dwelt in Judah."

2 Chronicles 34:9 623 B.C.

"And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem."

Godly people from Israel, the ten tribes, came to Jerusalem to help rebuild the Temple after the Assyrian captivity.

2 Chronicles 35:17-18 623 B.C.

17 *And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.*

18 *And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.*

People from Israel, the ten tribes, kept the Passover. This was after the Assyrian captivity. The annals of the Assyrian Sargon, discovered by archaeologists, says only 27,290 people were taken into captivity. With the population of Israel being 400,000 - 500,000 at the time most of them remained in the land.

Ezra 6:17 516 B.C

"And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel."

When Ezra came back from Babylon an offering of 12 he-goats was made for the tribes of Israel. Obviously, all the tribes were represented, in Babylon and in Jerusalem at this time.

Acts 26:7

"Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews."

When Paul presented his defense before King Agrippa he spoke of his Jewish brethren having a common hope and promise.

James address the 12 tribes scattered abroad (James 1:1). Seems that the 12 tribes were both in and out of the land and were all known as Jews.

Paul referred to himself as a Jew (Acts 26:3) and an Israelite (Romans 11:1) and was from the tribe of Benjamin (Philippians 3:5).

Acts 19:14

"And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so."

A Jew is chief of the priests (Levites)

Luke 2:36

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;"

Anna was of "the tribe of Asher."

Revelation 7:4

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

In the Tribulation period there will be people out of every tribe set aside by God (Rev. 7:4-8) so there must be people from every tribe in the world today. These from every tribe are called Jews today.

"Israel, during her 4,000 years of existence, has been by far the most literate people in the history of the world. Rabbi Kleman's DNA studies demonstrate that, 'Genetics research as described has clearly shown that the Jewish people today are the descendants of the ancient biblical Hebrews.' In addition, no nation has kept better records of her own history, whether through divinely inspired Scripture or mere human writings than the Jewish people. These records provide ample evidence that the Jews of today have had continual existence, even though they were often scattered around the world for much of their existence. We see that not only do recent DNA studies provide a scientific basis for verifying the modern Jewry really are descendants of Abraham, Isaac, and Jacob, this view is also supported by biblical logic and the testimony of history. Jews are a racial class that stands in contrast with Gentiles, according to the Bible. Only bias or prejudice would lead one to a contrary opinion when examined in the light of Scripture. Therefore, it is with utmost certainty that anyone examining the record should conclude that those who are Jews today, whether in or out of the land of Israel, have the blood of Abraham, Isaac, and Jacob flowing through their veins. This fact provides a basis for their Zionistic claim that the land of Israel belongs to the Jews because God gave it to them."

5 **For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.**
 6 **Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his**
hands on his loins, as a woman in travail, and all faces are turned into paleness?
 7 **Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall**
be saved out of it.

There will first be a **"time of Jacob's trouble."** This period is:

1. A time of trembling and fear.

"Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. And in all vineyards shall be wailing: for I will pass through thee, saith the LORD. Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light." Amos 5:16-18

"The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zephaniah 1:14-18

2. A time compared to a **"woman in travail"** with all faces becoming pale.

I Thessalonians 5:3 birth pains

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail (ωδιν o-deen) upon a woman with child; and they shall not escape."

Matthew 24:3-8 beginning of sorrows

- 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?
- 4 And Jesus answered and said unto them, Take heed that no man deceive you.
- 5 For many shall come in my name, saying, I am Christ; and shall deceive many.
- 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.
- 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
- 8 All these are the beginning of sorrows travail (ωδιν o-deen).

ωδιν o-deen - a pang or throe, especially of childbirth:--pain, sorrow, travail.

3. A time that is like no other in Israel's history.

Isaiah 13

- 6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.
- 7 Therefore shall all hands be faint, and every man's heart shall melt:
- 8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.
- 9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

4. **"but he shall be saved out of it"**

This is the thrust of these 4 chapters. God will deliver the Jewish people (Israel) from their most desperate time. There is hope and comfort.