

## Jeremiah 30:8-24

Jeremiah 30-33 is referred to as God's "Book of Consolation" 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 in this chapter – 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.

### **8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:**

"In that day" is an eschatological term (though not always in the earlier Scripture) speaking of the end time seven year Tribulation period ("Time of Jacob's Trouble).

"LORD of hosts" Jehovah of hosts צבא tsaw-baw'

"To summarize, the LORD of hosts, Jehovah Sabaoth is the Name of God we find used in Scripture when a man or woman is at the end of their rope so to speak -- Jehovah Sabaoth is the Strong Tower which God has made available for those times when we fail & are powerless, when our resources are inadequate, when there is no other help. And it is especially during those times that one comes to appreciate that God is truly the LORD of the Armies & of all hosts. In short, Jehovah Sabaoth speaks of God's available power in our time of trouble." [https://www.preceptaustin.org/jehovah\\_sabaoth\\_-\\_lord\\_of\\_hosts](https://www.preceptaustin.org/jehovah_sabaoth_-_lord_of_hosts)

At the end of the Tribulation period God will break the yoke from off the neck of Israel.

### **"strangers shall no more serve themselves of him"**

The exact opposite will occur. Israel will be the head of nations and will be recognized for the unique relationship they have with Jehovah.

Isaiah 49:

- 22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.
- 23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.

Zechariah 8:

- 20 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:
- 21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.
- 22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.
- 23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

**9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.**

Israel will serve their God and David their king. Many commentators want to see "David their king" as a reference to the Messianic King, Jesus.

"Baron and many other conservative commentators interpret "David" as referring to Jesus. My simple question is what does the text say? Who will the "liberated" Jews serve? Two descriptions are given: (1) the LORD their God and (2) David their king. The text does not say "the LORD their god "even" David their king" which would clearly equate these two designations. But you ask "How could David be king in the future? He is dead." Yes, David died but the text says "whom I will raise up." Who will God raise up? The nearest antecedent is David. While one might say the word "raise" in this context simply means to "exalt", the literal root meaning of the Hebrew verb qum is to raise up from a prostrate position. While I cannot find qum used in the OT to describe resurrection from the dead, it is notable that the Greek verb chosen here is anistemi, which is the NT verb used to describe resurrection from the dead, including Jesus' resurrection from the dead (Mt 17:9, Mt 20:19, Mk 8:31, Mk 9:9, 10, 31, 34, Lk 18:33, Lk 24:7,46, Jn 20:9, Acts 2:24,32, Acts 10:41, Acts 13:34, Acts 17:3,31, 1Th 4:14). Is it therefore unreasonable to think that David will be resurrected from the dead in the future? And if he is resurrected, why is it so difficult to envision him as King over Israel and subject in turn to the King of kings? Finally, while Jesus is repeatedly referred to as the "Son of David", I can find no place in Scripture where Jesus is called "David." In summary, if one reads the text in its plain, normal sense, it is at least reasonable to consider that David will be resurrected and will reign as king under Christ, the King of kings."  
[https://www.preceptaustin.org/the\\_jewish\\_problem-david\\_baron#3](https://www.preceptaustin.org/the_jewish_problem-david_baron#3)

"In Jeremiah 30:8, 9 another reference is found to the reign of the seed of David and again it is in a context of Israel's future regathering which will be consummated following the great tribulation. According to Jeremiah 30:9, 10 it is predicted that Israel will be free from Gentile oppression and will serve the Lord and David their king. Jeremiah writes: "But they shall serve Jehovah their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid." As in other passages, the fulfillment of the Davidic covenant is linked with the return of Israel to the land following their time of Jacob's trouble, as indicated in the preceding context. Here it is stated that they will serve Jehovah and David their king. There is no good reason for not taking this exactly as it is written, namely, that David will be raised from the dead and will with Christ reign over the people of Israel in the millennium."  
<https://walvoord.com/article/286>

**10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.**

**11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.**

Israel is to have no fear about their continued existence and their ultimate return to the land in rest and peace (speaking of the promised Messianic kingdom). God is with Israel to deliver her from her enemies.

1. The enemies of Israel will be destroyed.
2. Israel won't be destroyed but will be disciplined by God.

**12 For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.**

**13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.**

**14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.**

**15 Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.**

The sins of Israel were of such that there was no remedy outside of God. The major sin of Israel was the rejection of their Messiah.

Zechariah 13:

- 7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.
- 8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

The context of these verses is the Time of Jacob's Trouble. **"All thy lovers have forgotten thee; they seek thee not,"** is the sad reality that in the Tribulation period every nation, even nations like the U.S.A., turns against Israel.

**16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.**

But, the reality of Genesis 12:3 is that God will curse those who curse Israel. He will destroy them.

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

"The preservation of the Jews is really one of the most single and illustrious acts of divine Providence... and what but a supernatural power could have preserved them in such a manner as none other nation upon earth hath been preserved. Nor is the providence of God less remarkable in the destruction of their enemies, than in their preservation... We see that the great empires, which in their turn subdued and oppressed the people of God, are all come to ruin... And if such hath been the fatal end of the enemies and oppressors of the Jews, let it serve as a warning to all those, who at any time or upon any occasion are for raising a clamor and persecution against them."

Thomas Newton, Bishop of Bristol (1704-1782)

"No nation under heaven could touch Israel for ill without bringing down upon them the wrath of almighty God. The pages of history are strewn with the wreckage of nations who, though great in the eyes and councils of the world, incurred the just wrath of an outraged God. While God reserved the right to judge His chosen people for their sins, He also reserves the right to judge those who spitefully treat the Jews, and thus bring reproach on the One who made an everlasting covenant with Israel."

Feinberg, Charles Lee, *The Prophecy of Ezekiel: The Glory of the Lord*, Chicago, IL: Moody Press, 1969, p. 146.

**17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.**  
**18 Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.**  
**19 And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.**  
**20 Their children also shall be as aforesaid, and their congregation shall be established before me, and I will punish all that oppress them.**  
**21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.**  
**22 And ye shall be my people, and I will be your God.**

The language in these verses unambiguous, unequivocal, and abundantly clear. The Jewish people will go back to the land of Israel, have a nation blessed by God, and will be ruled by God.

Vs. 17 God will heal the nation

Vs. 18 The nation of Israel will prosper

Vs. 19 The people will increase and be thankful and joyful.

Vs. 20 Children shall flourish.

Vs. 21 The leaders will be raised up from the people and their desire will be God's will and purpose.

Vs. 22 **"ye shall be my people, and I will be your God"** is the phrase first found in Exodus 6:7.

**23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.**  
**24 The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.**

The fury of God in the Tribulation period is all-encompassing. There is no nation or individual who will be spared God's wrath during the seven year Tribulation period.