Introduction

Let’s orient ourselves in the book of Jeremiah. Jeremiah was born in Anathoth (1:1) about 3 miles northeast of Jerusalem. His father was Hilkiah, a priest (1:1). His ministry began about 626 B.C. to 586 B.C. and encompassed and coincided with the reigns of Judah’s last five kings; Josiah (640-609 B.C.); Jehoahaz (609 B.C.); Jehoiakim (608-598 B.C.); Jehoiachin (598-597 B.C.) and Zedekiah (597-586 B.C.). Some of Jeremiah’s contemporaries would have included the prophets Zephaniah, Habakkuk, Ezekiel (in Babylon) and perhaps Obadiah. In the Expositor’s Bible Commentary a brief outline of key events is given:

<table>
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<th>Year</th>
<th>Event</th>
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<tr>
<td>626 B.C.</td>
<td>Call of Jeremiah</td>
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<td>612 B.C.</td>
<td>Fall of Nineveh (the Assyrian Capital)</td>
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<td>609 B.C.</td>
<td>Death of King Josiah (at Megiddo)</td>
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<td>605 B.C.</td>
<td>Fall of the Assyrian Empire</td>
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<td>605 B.C.</td>
<td>First siege of Jerusalem</td>
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<td>597 B.C.</td>
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<td>588-586 B.C.</td>
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Jeremiah lived in a time of upheaval. Storms were taking place socially, morally, empires were crumbling and rising. Judah and Jerusalem’s sin and rebellion permeated every aspect of the culture; Judah slipped into complete corruption and apostasy in the evil reign of King Manasseh and climbed out of the sewer with at least the outward social reforms of King Josiah. But the people failed to repent and return to the Lord in their heart (where it mattered most). The Scriptures describe Judah and Jerusalem as apostate and backslidden; utterly depraved and immoral; excelling in and wise in doing evil.

The prophet Jeremiah exposed and denounced the horrific sins; idolatry, insincere worship, injustice, sexual immorality (including temple prostitution) and even the wicked, sick, evil practice of child sacrifice. The prophet Jeremiah warned for 40 years; the judgment was so harsh as to suggest that the practices were not random or being committed by only a select few. Deep, gross sin was the norm and trend of the society.

In civilized societies there are judicial systems that hold men accountable for their actions. How much more will the judge of Heaven hold human beings accountable for their sin!

We now come to a major division in the book of Jeremiah. In the next several chapters we see messages of comfort and hope for God’s people (chapters 30-33). A series of messages and events before the fall of Jerusalem (chapters 34-39); and messages and events after the fall of Jerusalem (chapters 40-45).

The theme shifts from the coming judgment to comfort and hope. Jeremiah is instructed to write the messages in a book. God desires a permanent record for future generations (30:2).
Why does the theme shift from judgment to hope and reassurance? Because the people are in a hopeless, desperate situation. The entire country has collapsed under the weight of the Babylonian war machine. Jerusalem had been under siege for 18 long months. It was during the final months of that great siege that Jeremiah is given these messages of comfort and hope.

The predicted collapse of Jerusalem was certain and imminent. Thousands of citizens had crammed into the interior of the Jerusalem walls; thousands were hungry as the last supplies of food completely disappeared. People were looting, rioting, threatening, and hoarding. The Babylonian army were putting the finishing touches on the siege ramp that would breach Jerusalem’s protective wall. Utter hopelessness gripped their hearts. The judgment was in part due to their persistent, willful, unrepentant sin. The people had rejected God and His word. They turned from him to idolatry. They had cursed God and embraced every form of wickedness. God appointed Babylon as His agent of discipline and punishment. But judgment is not God’s final word. God’s final word is salvation and deliverance. Salvation and deliverance awaits the people who will make God their Lord. A remnant of Israel will return. A remnant of Israel will return--a remnant of true believers and will be saved. The nation will be rebuilt, the Temple rebuilt--and the people and remnant will survive. Israel as a people and a nation will not perish from the earth.

Now the Lord breathes words of hope; hope of a future restoration; hope of their coming king and Messiah (the Lord Jesus Christ); hope of a new covenant that will transform and redeem their filthy, dirty, sinful hearts, and another hope--an unspeakable hope--salvation for the Gentiles!

The Day Of Restoration And Freedom (vv.1-3)

Jeremiah 30:1–24 (NKJV)

1The word that came to Jeremiah from the Lord, saying,

2“Thus speaks the Lord God of Israel, saying: ‘Write in a book for yourself all the words that I have spoken to you.

We also have access to Jeremiah, to his contemporaries. We can read the books of Moses and all the prophets. We also have access to all the New Testament writers.
For behold, the days are coming, says the Lord, that I will bring back from captivity My people Israel and Judah, says the Lord. And I will cause them to return to the land that I gave to their fathers, and they shall possess it.

The days are coming (Amos 5:18-20; Isaiah 2:12-21; Zephaniah 1:14-18)

“I will bring back from captivity” or restore the fortunes; shabti shebuth--during the exile the expression came to mean restore the fortunes--but probably means to physically restore the captives to their homeland.

Israel and Judah (Israel here means the Northern Kingdom)---the purpose of discipline---chastisement is redemption and restoration.

The prophecy is future. Is this a prophecy of the return from Babylon? In part. Does it also apply to the return after the Roman destruction of the Temple? I think so. I believe we are given a peek into a future time--what is called the End of Days.

We also see a type and picture of freedom from captivity. Babylon has always been a picture of this world. We are all in bondage to sin.

But Jesus came to deliver us from the power of sin; and the penalty of sin; and the presence of sin. Jesus came to deliver us from the power of death. Like the people Jeremiah was speaking to--failure and famine and bondage was right on their doorstep.

For many people who heard Jeremiah’s message--they would die--in the siege. We are all destined to die (except for that final generation). Jesus Christ has delivered us from the coming judgment and condemnation for all who deny and disobey God.

The Day Of Reckoning And Judgment (vv.4-7)

4Now these are the words that the Lord spoke concerning Israel and Judah.

The Lord shows Jeremiah a Day of Reckoning and Judgment; a time of great tribulation. The tribulation will involve both Israel and Judah.

5“For thus says the Lord: ‘We have heard a voice of trembling, Of fear, and not of peace.

The tribulation is described as
Trials And Triumph In The Days Ahead Part 1
Jeremiah 30:1-24

(1) a time of fear and terror and not of peace.

What will this tribulation look like? War, famine, disease, global earthquakes; we are told in the New Testament of a time of floods, hurricanes, tornadoes--perhaps even celestial events--meteor showers.

6Ask now, and see, Whether a man is ever in labor with child? So why do I see every man with his hands on his loins Like a woman in labor, And all faces turned pale?

(2) It is also described as a time of pain, sorrow, distress, severe distress for all people.

Even strong men grip their stomachs in fear and terror and begin to act like a woman in labor.

Whatever is causing the pain (nuclear attack?).

7Alas! For that day is great, So that none is like it; And it is the time of Jacob’s trouble, But he shall be saved out of it.

(3) The day appears to be a day like no other. It is the day or “the time of Jacob’s trouble” or “Jacob’s sorrow”. Prophecy often has a short future and far future fulfillment. The prophetic focus is on Israel or Jacob. “Alas! For that day is great! How great? “So that none is like it”---the day Jerusalem was destroyed was a very bad day for the Jewish people. The slaughter of the Jews by the Romans was a very bad day for the Jews. The Nazi Holocaust was a very bad day for the Jews! Worse than all of those days? I am going to suggest to you that a time of peace will sweep over the world; but it will be a temporary peace. I am going to suggest to you that a world leader will emerge and broker a peace in the Middle East. That broker who seemed like a Messiah--will become the antichrist. The Bible has various names for this period known as Jacob’s trouble; it is also called the Great Tribulation (Daniel 12:1; Matt. 24:21; Revelation 24:15). Jesus tells the Jews to the flee to the mountains (Matt. 24:16-20). Thousands of Jews will be massacred (Zechariah 13:8). A Jewish Temple will be rebuilt and the world ruler will demand to be worshipped. The ruler will require complete compliance on penalty and pain of death.

(4) The day will end (the great tribulation) with the salvation of God’s people! In Romans 11:25 the blindness of Israel will cease; many in Israel will have their eyes opened to the fact that Jesus Christ is the Messiah. I am going to suggest to you that days after the Rapture of the Church thousands of Jews will come to Christ. Many will see the Scriptures with fresh eyes and and a fresh heart. The Jews will be plagued by the question--what happened to the Christians? I am going to suggest to you that their search will be rewarded. Jews all over the world will turn to the Lord Jesus Christ in what might be one of the largest revivals in the
history of humanity. The prophet Daniel envisions the rise and fall of the Gentile Kingdoms and anticipates a revived Roman Empire in the last days. What will the final human government look like?

The Day Of Salvation And Deliverance (vv.8-11)

8‘For it shall come to pass in that day,’ Says the Lord of hosts, ‘That I will break his yoke from your neck, And will burst your bonds; Foreigners shall no more enslave them.

The Jewish people would experience many days of foreign occupation and subjugation.

They would be under the yoke of Babylon, and Persia, and Greece. They would experience a very brief period of independence during the Maccabean Revolt. Later Rome would annex Judea and the Galilee as a part of the Roman Empire. The Romans will destroy Jerusalem, and build on the ruins of the Temple Mount a Temple to Jupiter called Aelia Cepotalina. The City of Jerusalem was controlled by foreign powers until 1967. The Temple Mount is still controlled by the Muslim Authority.

9But they shall serve the Lord their God, And David their king, Whom I will raise up for them.

Has that day come and gone? I don’t think so. I believe this is a prophecy concerning both the literal rule of Messiah and David in a future Kingdom.

Some have suggested that this does not mean that David will come back to life; but rather the promise of David’s offspring--the Messiah. I must mean--minimum that David’s offspring rules and reigns.

The Lord Jesus comes back for many reasons. The coming of Christ will effect the church, the unregenerate, the Jews, the enemies of God.

The Jews will be restored to their land (Isa. 11:11; 60).

The Bible seems to indicate that the return of the Jews does not immediately imply a return to the Lord (like now)--they will rebuild a Temple and restore worship (see Ezekiel 40-48). They will make an agreement (covenant) with the antichrist for one week (7 years)--and in the middle of the week the covenant will be broke; Israel passes through a great tribulation (Matt. 24:21, 22, 29; Rev. 3:1); are converted as a nation at the coming of Christ (Zech. 8:13-23); become great missionaries; never more to be removed from the land (Amos 9:15; Ezek.34:28).
Trials And Triumph In The Days Ahead Part 1
Jeremiah 30:1-24

10’Therefore do not fear, O My servant Jacob,’ says the Lord, ‘Nor be dismayed, O Israel: For behold, I will save you from afar, And your seed from the land of their captivity. Jacob shall return, have rest and be quiet, And no one shall make him afraid.

Has the time come? I don’t think so. Do the Jews live in constant fear of attack from the north, attack from the east, attack from the south?

The Bible envisions a time of peace, of rest and tranquility.

11For I am with you,’ says the Lord, ‘to save you; Though I make a full end of all nations where I have scattered you, Yet I will not make a complete end of you. But I will correct you in justice, And will not let you go altogether unpunished.’

The Bible teaches that God will make an end of all nations but the Jew will survive. The people of Israel will continue to exist. “Yet I will not make a complete end of you”.

The Lord God promises the Jews survival.

Many efforts have been made to rid the world of the Jews, but none have succeeded. Lehman Strauss, a faithful Bible teacher from the past generation, said, "No man can destroy the Jew. You might as well try to destroy God as to destroy the Israel. In spite of all the persecution Israel is still a nation. He is the indestructible Jew. The king of Egypt could not destroy him (Ex. 1:15-22). The waters of the Red Sea could not drown him (Ex. 14:21-31). The gallows of Haman could not hang him (Esther 5:14; 8:1). The great fish could not digest him (Jonah 1:17; 2:10). The fiery furnace could not consume him (Dan. 3:16-28). The lions could not devour him (Dan. 6:1-28). A prophet could not curse him (Num. 23:8). The nations could not (Esther 3:8) and cannot now absorb him. The dictators cannot annihilate him (Is. 14:1,2)'

The Jews have survived the Crusades, the ghettos of Europe, the Holocaust, and untold centuries of ridicule, prejudice' and persecution from all the nations where they have been scattered. They will continue to be survivors until the Lord comes. Future efforts to destroy the Jews will be as futile as those of the past.

I believe Jesus will establish a literal kingdom on the earth. Jesus Himself will be king (Jeremiah 23:5; Luke 1:30-33). The apostles will rule and reign with Him, including David.

The Day Of Physical And Spiritual Healing (vv.12-17)
Trials And Triumph In The Days Ahead Part 1
Jeremiah 30:1-24

12“For thus says the Lord: ‘Your affliction is incurable, Your wound is severe.
13There is no one to plead your cause, That you may be bound up; You have no healing medicines.

14All your lovers have forgotten you; They do not seek you; For I have wounded you with the wound of an enemy, With the chastisement of a cruel one, For the multitude of your iniquities, Because your sins have increased.

15Why do you cry about your affliction? Your sorrow is incurable. Because of the multitude of your iniquities, Because your sins have increased, I have done these things to you.

16‘Therefore all those who devour you shall be devoured; And all your adversaries, every one of them, shall go into captivity; Those who plunder you shall become plunder, And all who prey upon you I will make a prey.

17For I will restore health to you And heal you of your wounds,’ says the Lord, ‘Because they called you an outcast saying: “This is Zion; No one seeks her.” ’

The Day Of Great Blessing (vv.18-20)

18“Thus says the Lord: ‘Behold, I will bring back the captivity of Jacob’s tents, And have mercy on his dwelling places; The city shall be built upon its own mound, And the palace shall remain according to its own plan.
19Then out of them shall proceed thanksgiving And the voice of those who make merry; I will multiply them, and they shall not diminish; I will also glorify them, and they shall not be small. 20Their children also shall be as before, And their congregation shall be established before Me; And I will punish all who oppress them.

The Day Of Righteous Leadership (vv.21-22)

21Their nobles shall be from among them, And their governor shall come from their midst; Then I will cause him to draw near, And he shall approach Me; For who is this who pledged his heart to approach Me? ’ says the Lord.

22’You shall be My people, And I will be your God.’ ”

The Day Of Urgent Warning To Every Generation (vv.23-24)

23Behold, the whirlwind of the Lord— Goes forth with fury, A continuing whirlwind; It will fall violently on the head of the wicked.

24The fierce anger of the Lord will not return until He has done it, And until He has performed the intents of His heart. In the latter days you will consider it.

Conclusion