

## RESTORATION AFTER JACOB'S DISTRESS - 2

(Jer 30:12-24) 11/07/18

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### I. CONTEXT

- A. *Expositors generally agree that chapters 30-33 constitute a group of prophecies. The section has been called "The Book of Consolation" (Feinberg).*
- B. *[Jer 32:1] gives us the historical background of these prophecies (cf. Jer 33:1). Jerusalem was in the final period of an eighteen-month siege by the Babylonians. Other Judean cities had already capitulated to them. The temporary intervention of Egypt (cf. Jer 37:45) failed to stem the tide of events, and Jerusalem remained disillusioned and helpless. The remarkable feature of chapters 30-33 is that, though written during a time of deep distress for Jerusalem, they foretell a glorious future for the nation (cf. the latter part of 1:10). Up to this point in the book, Jeremiah's prophecies have mostly been threatening and gloomy, despite some bright glimpses (cf. Jer 2:13; 3:14-17; 16:14-15; 23:18; 24:47). Now in chapters 30-33 the prophetic outlook changes (ibid.).*

### II. RESTORATION PROMISED (1-3)

### III. JACOB'S DISTRESS FOR A TIME (4-11)

- A. "Jacob's Distress" Interpretations
- B. "Jacob's Distress" in Scripture

### IV. JACOB'S DISTRESS CARRIED OUT (12-15)

- A. Wound was Incurable (12)
  1. Because of Judah's sins, she has received **incurable wounds** (Jer 10:19; 14:17; 15:18).
  2. These incurable wounds are the judgments already experienced from Babylon. It was a **serious injury** and the fatal wound was about to come.
- B. No One to Plead Your Case (13)
  1. Jeremiah first used a legal metaphor. Judah has **no one to plead** her cause. There was no one to defend Judah against the prosecution, either from among Judah itself or from one of the other allying nations.
  2. Next, Jeremiah used a medical metaphor. There was neither a **healing** (i.e. cure cf. balm of Gilead, Jer 8:22; 46:11) for Judah's **sore** nor was there a physician who could administer a **recovery**.
- C. Forgotten By Lovers (14a)
  1. Jeremiah used the metaphor of relationships. All of Judah's **lovers** (allies) had **forgotten** her.
  2. One of the reasons that Judah's allies **did not seek** her was because Judah was fatally **wounded**. The other reason was that many, if not all of Judah's allies, had been removed by Babylon's domination.
- D. Iniquity was Great (14b-15)
  1. The reason for all of this destruction and punishment was because Judah's **iniquity [was] great and [her] sins [were] numerous**. This phrase is repeated in v. 14a and v. 15 in order to be emphatic. There was no doubt as to why Judah has been judged with an incurable wound.
  2. Judah was discouraged from **crying over her injury**. There was no sense crying over spilled milk.
  3. The wound was incurable because **these things** had been inflicted by the Lord Himself against Judah's unrepented sin. In addition, His ways cannot and will not be thwarted.

### V. RESTORATION AFTER JACOB'S DISTRESS (16-22)

- A. Captors Would Become Captive (16)
  1. Even though Judah would be punished for her sin, all the other nations would also be punished for their sins. Specifically, they would be **devoured** because they **devoured** Judah.
  2. All the nations themselves would go into captivity. Even Babylon would be devoured and taken captive by the Medes and Persians.
  3. The Lord was executing the principle of *lex talionis*, that is, that the punishment resembles the offense committed. It is sometimes known as an "eye for an eye."
- B. Wounds Would Be Healed (17)
  1. When all the nations gathered and mocked Judah, suggesting that **no one cares for Zion**, then the Lord would plead Judah's cause. Then the Lord would **restore** Judah to health and **heal their wounds**.

2. To be sure, vv. 16-17 would be fulfilled immediately after Babylon's reign. However, there would be a future fulfillment of retribution upon Israel's enemies (Zec 14:1-3). There would also be a future fulfillment of Israel's restoration and healing (Isa 57:18-19; Jer 33: 6; Rev 22:2).
  3. *These absolute and extensive promises [Jer 30:16–24] have yet to be fulfilled in history; they look forward to the reign of Christ, the greater David, in the millennial kingdom of the "latter days" (MSB).*
- C. City Would be Rebuilt (18)
1. Jerusalem would be rebuilt and its **fortunes** would be **restored**. The Lord would once again bless Israel with the promised land and in the holy city.
  2. Instead of judgment there would be **compassion** and blessing upon Israel's **dwelling places**.
  3. That which was a "**ruin**" (*tel, mound, heap*) or hill ("tel") with its rubble would become a beautiful city.
  4. The rebuilding of the city and walls would take place in the future days of Zerubbabel and Nehemiah. In fact, the city would be destroyed several times and several times it would be rebuilt.
  5. Nevertheless, there would be a future city; a city not rebuilt, but presented by the Lord as the New Jerusalem after "Jacob's distress" (Rev 3:12; 21:2).
  6. The **palace** that would be restored was probably a metaphor for the establishment and residence of the king in the city (cf. v. 21).
- D. Israel and Judah will Celebrate (19)
1. Instead of screams of terror or mournful cries, there will be jubilation in the city.
  2. Thanksgiving would flow from its citizens and the Lord would bless them.
- E. Congregation Would Be Established (20)
1. Life in obedience to the Lord would go back to the previous days when **children** played without fear.
  2. The families and **congregation** would be **established**. They would not fear because the Lord would **punish all their oppressors**. This will ultimately be fulfilled in the Millennium (Isa 11:8).
- F. Ruler Comes From Their Midst (21)
1. *Embedded in this passage so full of promise is one of the most beautiful of the messianic predictions in the OT (Feinberg).*
  2. The **leader**, who is one of them (Jewish), will rule in their midst. But this is no ordinary human ruler. It is none other than Christ Himself (Jer 23:5; 33:15; Zec 6:12).
  3. Mere men cannot approach the Lord on their own. They must come through Christ (Joh 14:6; Heb 10:19-21). But this ruler can and will approach the Lord.
  4. *The ruler will need no mediator. Thus, he will be greater than even David and Solomon. Like Melchizedek he will have a dual role. No man can take to himself the office of priesthood (cf. Heb 5:4). In fact, it was dangerous for even a king to do so (cf. Jeroboam in 1 Kings 12:26–33; 13:1–6; and Uzziah in 2 Chronicles 26:16–20) (Feinberg).*
- G. They Will Be His People (22)
1. The result of the ruler's person and work would bring reconciliation to God's people.
  2. They would receive the promise of the familiar phrase "**You shall be My people, And I will be your God.**"

## VI. JUDGMENT BEFORE RESTORATION

- A. Tempest of the Lord (23)
1. Before Judah could have restoration and since there was no repentance, the Lord must bring judgment.
  2. The Lord's judgment was a **tempest of wrath**. It will burst on the **head of the wicked**, which in this case was Judah (cf. Jer 23:19).
- B. Accomplished in Latter Days (24)
1. The Lord's anger was necessary because He is a holy God. Yes, in His heart there is mercy, but since God does not divorce His attributes from one another, the intent of His heart is also judgment against sin.
  2. This will especially be understood in the latter days. The "**latter days**" would certainly mean after Israel was restored from Babylonian captivity. But, ultimately, the "latter days" will be during the restoration of Israel in the Millennium with their righteous king sitting on the throne of David (cf. Deu 4:30; Dan 10:14).