

# **Jeremiah 30 - Time of Jacob's Trouble; David's Throne**

## IV. Prophecies of future comfort for Israel and Judah (Jer 30:1–33:26)

- (1) Restoration through great tribulation (30:1-24)
  - (A) Physically (30:1-11)
  - (B) Spiritually (30:12-17)
  - (C) Materially (30:18-22)
  - (D) Judgment on the wicked (30:23-24)

### **The Time of Jacob's Trouble**

Jer 30-33 are the high point of Jeremiah. Some scholars call the next four chapters "The Time of Consolation." At the time that this was written, Jerusalem was in the final stage of an 18-month siege. In the 10th year of Zedekiah, the Babylonians had laid siege and the alliance with Egypt had failed as Jeremiah predicted it would. Jeremiah was in prison because of the unpopularity of his message. His views were regarded as treasonous. He was telling Jerusalem the Babylonians were instruments of God and not to resist them. The false prophets were saying that God was going to deliver them just as He did Hezekiah. At the point where they were in their darkest hour, there was famine and disease widespread in the city.

In the passages to follow, Jeremiah assured them that Israel is permanent forever. This is a remarkable thing for God to do because they were in peril and they were going to be taken slaves. The good news was that it was only going to last 70 years and then they would be back, and they would be back forever. What makes this amazing is that one after another, political powers for hundreds of years have tried to make that untrue. They have tried to wipe out Israel. Every nation that has tried to do that has been destroyed. Every nation that has favored Israel like the Greeks and the Persians are still around.

He is going to describe that Israel is going to be permanent and He is also going to predict the coming of the Gentiles to the truth. That is not a popular theme in the OT. We are going to see the institution of God's New Covenant for redemption. This is actually the concept from where the NT gets its name although we are going to try to make some distinctions in the New Covenant here and the way it is applied. We are going to find that God here predicts the rule of a Davidic king from a cleansed Zion. The Davidic Throne will be re-established on the planet Earth in Jerusalem. This was the very specific promise that Gabriel gave Mary when he announced the virgin birth of Jesus Christ. All these ideas are

going to emerge in this passage which leads you to footnote in your notes that Jeremiah was not a pessimist; he was actually an incredible optimist. One of the main things you need to know, is to recognize that there is in the Bible a literal Israel forever. Cf. Matt 24; 25; Rom 11; Daniel; Rev. Israel is distinct from the Church.

These ideas are not unique to this portion of Jeremiah. These same ideas are hinted at in Jer 2; 3; 16; 23; 24.

Notice the following observations from Jer 30:1-11 about the "Day of Jacob's Trouble":

- It will be a time of restored fortunes for Israel and Judah (v3)
- It will be a time of when Israel and Judah will be brought back into their land in order to possess it (v3)
- It will be a time of distress for Jacob (i.e. national Israel) from which he will be delivered (v7)
- It will be a unique time in history (v8)
- It will be a time in which Israel's national slavery is ended (v8)
- It will lead to a time when Israel will serve the Lord and David their king (v9)
- It will lead to a time when Israel will be regathered from afar and dwell in the land in quiet and ease with no one making him afraid (v10)
- It will be a time when the nations will be destroyed where Israel was scattered (v11)
- It will be a time when God will punish Jacob justly and destroy part of her (v11)

The composite in this passage does not speak of any past time of judgment upon Israel, but does fit the prophetic pattern of a future time when she will be returned from the nations to her land, put through the testings of the tribulation, but rescued from that time as the Lord judges the nations. This time then leads to her time of national obedience and blessing. This is the tribulation and it is yet future.

## **Jeremiah 30**

IV. Prophecies of future comfort for Israel and Judah (Jer 30:1—33:26)

(1) Restoration through great tribulation (30:1-24)

(A) Physically (30:1-11)

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

1 The word which came to Jeremiah from the LORD, saying,

1 This message came from the LORD to Jeremiah:

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

2 "This is what the LORD, the God of Israel says: 'Write all the words which I have spoken to you in a book.'

2 "Thus says the LORD, the God of Israel, 'Write all the words which I have spoken to you in a book.'

2 "This is what the LORD God of Israel says: 'Write all the words that I've spoken to you in a book.

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

- The Book of Consolation. Jer 30-33 hang together.

3 **For behold, days are coming**,' declares the LORD, 'when I will restore the fortunes of My people Israel and Judah.' The LORD says, 'I will also bring them back to the land that I gave to their forefathers, and they shall take possession of it.'"

3 For behold, days are coming,' declares the LORD, 'when I will restore the fortunes of My people Israel and Judah.' The LORD says, 'I will also bring them back to the land that I gave to their forefathers and they shall possess it.'"

3 Indeed, the time will come,' declares the LORD, 'when I'll restore the security of my people Israel and Judah,' says the LORD. 'I'll bring them back to the land that I gave to their ancestors, and they'll possess it.'"

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.

- "For behold, days are coming" - that formula in the Hebrew is eschatological. There are several phrases in the Hebrew that the more you become immersed in OT passages, the more those phrases will trigger a particular style or emphasis.

— The actual Hebrew says "turn again" or "almost reverse." Notice that he is speaking of his people and the people are specifically the whole nation.

- The term Israel here refers to the Northern Kingdom as opposed to the Southern Kingdom; the myth of the so-called Ten Lost Tribes is false.

— After Solomon dies and the Civil War, the Northern Kingdom was named Israel and the Southern Kingdom was named Judah. The Northern Kingdom involved the territories that are associated with ten tribes, but don't assume the ten tribes stayed there. Because of the move to idolatry in the North, the faithful migrated south to Judah. Judah had its problems and a hundred years later we are going to see they are going into captivity. However there was a period of time under Josiah and others that if you were faithful, you migrated.

- The house of Judah was two tribes, Judah and Benjamin, don't get too territorial about that because the Southern and Northern Kingdom called Israel and Judah. The term Israel denotatively of the Northern Kingdom and connotatively can include both the house of Israel and of Judah.

— Here to make it clear, he is talking about both houses. "I will bring again the captivity of my people Israel and Judah, saith the Lord"

- What is remarkable about this is that Israel went into captivity 100 years earlier by the Assyrians. The Northern 10 Tribes are in slavery in Babylon at this time because the Babylonians conquered the Assyrians. This passage is directed to Israel and Judah.
- This verse also provides a hint as to the timing of the "Time of Jacob's Trouble" or the "Great Tribulation," which is described in v4ff. This period will take place after the return of Israel/Judah (the nation of Israel) to the Land (v11 gives the "purpose" of this time period, the Great Tribulation).

See [Purpose of the Tribulation vs Nature of the Church](#).

### **The Time of Jacob's Trouble**

- 4** Now these are the words which the LORD spoke concerning Israel and Judah:
- 4** Now these are the words which the LORD spoke concerning Israel and concerning Judah:
- 4** These are the words that the LORD spoke about Israel and Judah:
- 4** And these *are* the words that the LORD spake concerning Israel and concerning Judah.

  

- 5** "For this is what the LORD says: 'I have heard a sound of terror, Of fear, and there is no peace.
- 5** "For thus says the LORD, 'I have heard a sound of terror, Of dread, and there is no peace.
- 5** "Indeed, this is what the LORD says: 'We have heard a sound of terror and of fear, and there is no peace.
- 5** For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace.

  

- 6** 'Ask now, and see If a male can give birth. Why do I see every man *With* his hands on his waist, as a **woman in childbirth**? And *why* have all faces turned pale?
- 6** 'Ask now, and see If a male can give birth. Why do I see every man *With* his hands on his loins, as a woman in childbirth? And *why* have all faces turned pale?
- 6** Ask about this and think about it— Can a man give birth to a child? Why then do I see every strong man with his hands on his thighs like a woman giving birth, and all their faces have turned pale?
- 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?

- "...woman in childbirth" - terror, of anguish, analogous to childbirth, but not limited to women having children. A figure of speech.

— The concept of terror and anguish being spoken of as travail occurs 7x in the book of Jeremiah (Jer 4:31; 6:24; 13:21; 22:23; 30:6; 49:24; 50:43)

The Lord Himself in Matt 24 speaking of this period says all these things are the beginnings of birth pains. The same passage also says there will come a time of trouble such as the world has never seen up to that time nor would ever see again. He quotes from Dan 12, and from the Lord's quote of Dan 12 comes the label that we apply to that period of time that we call the Great Tribulation. That word is misleading because it sounds like everyone is equal. In the next verse the Holy Spirit gives it another label that is more specific.

7 'Woe, for that day is great, There is none like it; And it is the time of **Jacob's distress**, Yet he will be **saved from it**.

7 'Alas! for that day is great, There is none like it; And it is the time of Jacob's distress, But he will be saved from it.

7 Oh how terrible! That time will be worse than any like it. It will be a time of trouble for Jacob, but he will be rescued from it.

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.

- "...Jacob's distress" - not Babylon's trouble, not the world's trouble (Matt 24:21; Dan 12:1,7; Is 2:12-21; 13:6; 39:1-8; Ezek 30:3; Joel 1:15; 2:1-2,11; Amos 5:18-20; Micah 1:2-5; Zeph 1:2-3:8; Zech 14:1-8,12-15).

— While it is true that all will suffer during this time, Israel will suffer more so. This is due to Israel's relationship to God as His firstborn (Ex 4:22). Therefore, it receives double both in blessing and cursing (Cf. Is 40:1-2; Jer 16:16-18).

- The 70-week prophecy of Daniel describes a period of time well-prophesied on the planet earth that is going to be seven years long, the seventieth week of years of Daniel's famous prophecy in Dan 9. The amplification of that week is in part described in Matt 24-25; Luke 21-22; Mark 13-14.

- This verse gives proof for a pre-Tribulational Rapture because it clearly shows that the purpose of the Tribulation is related exclusively to national Israel. Because of this, the Church cannot be present during this future time.

— Since the Church is already in faith, there is no need for it to be present during a time period when God is trying His people for the express purpose of bringing them to saving faith. The program of belief after distress is unrelated to the Church, which already believes.

- "...saved from it" - Israel's conversion and restoration; however only one-third of Israel will be saved, the other two-thirds will be "purged" (killed) (Cf. Ezek 20:37-38; Zech 13:8-9)

The amplification of that week also constitutes Rev 4-19. This is basically an expansion of what is going on that seven-year period. In the middle of that seven year period there is going to be a particular political event, it is also the last half of that week is also the Great

Tribulation. We often glibly call the 7-year period the Great Tribulation, that is technically clumsy because the Great Tribulation is the last half of that week, it is 3-1/2 years long. There is more prophecy specifically enumerating and timing that week than any other period in the Bible. Here it points out that the focus of the Great Tribulation is Israel, it is even the Time of Jacob's Trouble.

Hint of Dan 12 in Christ's quote here saying none is like it. The Great Tribulation (Jer 46:10; Dan 12:1). All the pain and suffering and abuse that Israel has gone through in generations 2,000 years worth, there is going to come a time that will be even worse. The good news is that they will be delivered out of it (see Is 2; 13; 34; Ezek 30; Matt 24). Some passages imply that it is worldwide, but its focus is Israel. One view is that because of some of the passages in the OT one can defend the argument that before the Messiah comes back to redeem them they have to repent of their sin and ask Him back. The Remnant does that; their prayer is described in Hosea 5-6. See Zech 12-14. Satan's strategy is to destroy the Remnant. The source of anti-Semitism is Satan.

Note that Jacob will go through that period but the Church will be saved out of it (Rev 3:10). The Lord deals with the Church and with Israel almost exclusively. The 70th Week of Daniel cannot start while the Church is on the earth, technically called a pre-Tribulation Rapture.

This letter to the church in Philadelphia contains a very interesting promise. The earth dwellers are a special category in the book of Revelation, this is one of several promises that promises the Church will not even endure the hour of trial that will come upon the earth. In 1 Thess, Paul promises the Church that they are not called to wrath but salvation. Another example of that is Isaiah; this is a glimpse of the rapture of the Church in the OT. Is 26:19-21 "Come my people..." This is the same phrase in Rev 4:1 that breaks the book in half. God's indignation, His wrath being poured out upon the earth and you are supposed to come, the same phrase that was given to John when he was called up into heaven in Revelation. The chambers that He is talking about is answered in John 14:2. I believe this is alluding to very mystically, Is 26:20. During the indignation the Church is not going to be around.

Thus, the OT phrase for the Great Tribulation is the Time of Jacob's Trouble. The seven-year period is a time of a treaty between a world ruler and Israel in the middle of that seven year period he violates the treaty and forbids their normal worship and forces them to worship him. This is analogous but in a larger scale to what Nebuchadnezzar required in Dan 3 and what Antiochus Epiphanes did that led to the Maccabean revolt from which we understand the technicalities of the Abominations of Desolation.

This will occur again in Israel after the Temple is rebuilt and dedicated and when that happens the Lord Jesus Christ, detailed in Matt 24, will pertain. Those who are in Judea who will see the Abomination of Desolation which will occur in the Holy of Holies, which is a

secret place. They will be able to see it on TV. When they see it they are not even supposed to grab their coat, they are supposed to split and leave town because that is leading to this horrible period of time.

### David's Throne

**8** 'It shall come about on that day,' declares the LORD of armies, 'that I will break his yoke from their necks and will tear to pieces their restraints; and strangers will no longer make them their slaves.

**8** 'It shall come about on that day,' declares the LORD of hosts, 'that I will break his yoke from off their neck and will tear off their bonds; and strangers will no longer make them their slaves.

**8** On that day,' declares the LORD of the Heavenly Armies, 'I'll break the yoke from your neck and will tear off your restraints. Foreigners will no longer make you serve them.

**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:*

- Most scholars recognize in the Hebrew language that this is a Davidic King, the son of David their King. It is linked with God and David. A Messianic king (Is 55:3-4; Ezek 34:23; Hosea 3:5; Matt 11:28-30).

— The "second David" which is equal to the last Adam or the second man. Paul uses these phrases of Jesus Christ. The *one who will inherit David's throne* is also a Messianic title.

- Luke 1:30-33 - the Millennial reign of Jesus Christ is 1000 years on the earth but He reigns forever and ever. This millennial reign is a 1000-year reign between two resurrections, the first and second resurrection during which Satan is bound and all sort of strange things happen during and after. (Isaiah 65 and a little from Revelation.)

- Is 9:6 - The word "Wonderful" in Judges 12 that is His title, the parents of Samson, what shall I call your name, His name was called Wonderful. He is not on David's throne. This is just to emphasize that Jesus Christ has a political destiny and it is embodied in the promise that Gabriel made to Mary during the enunciation.

— He did not sit on David's throne; David's throne did not exist during His ministry. Judea was under the rule of the Romans. The only throne that was around was an Idumaeaean throne on which Herod, a non-Jew, sat upon.

— So Jesus Christ could not have sat upon David's throne during His earthly ministry. The only time He allows them to worship Him as a King is on Palm Sunday in accordance to Daniel's prophecy to the very day. When He presents Himself as King and the very people that were laying down the palm branches that very same week are yelling before Pilate "Crucify Him!" He is now sitting on His Father's throne (Rev 3:21, Heb 1:3) until the Father is ready to make His enemies His footstool (Heb 1:13; Ps 110:1).

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

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

9 Rather, they will serve the LORD their God and David their king, whom I will raise up for them.

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

- "...David their king" - resurrected David will be king over Israel and prince under King Jesus. All nations will have kings or leaders, and David will be the king of Israel. Jesus the Messiah will be the "King of Kings".

— Cf. See note: **Who is the Prince?** in Ezek 45:8; Cf. Ezek 34:23-24; 37:24-25; Hosea 3:5; [Messianic Kingdom: Basis for Belief, Characteristics, Government, Israel's Role, Gentiles](#)

10 'And do not fear, Jacob My servant,' declares the LORD, 'And do not be dismayed, Israel; For behold, I am going to save you from far away, And your descendants from the land of their captivity. And Jacob will return and be at peace, without anxiety, And no one will make him afraid.

10 'Fear not, O Jacob My servant,' declares the LORD, 'And do not be dismayed, O Israel; For behold, I will save you from afar And your offspring from the land of their captivity. And Jacob will return and will be quiet and at ease, And no one will make him afraid.

10 'My servant Jacob, don't be afraid,' declares the LORD, 'and Israel, don't be dismayed. For I'll deliver you from a distant place and your descendants from the land of their captivity. Jacob will return. He will be undisturbed and secure, and no one will cause him to fear.

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.

- This has not happened yet. When they returned to the land under the edict of Cyrus, King of Persia, they had all kinds of problems (as outlined in books of Ezra and Nehemiah).

— Then the Romans came and they did not have rest and quiet, and after the Romans they were dispersed all over the world. When the Roman rule ended in 70 AD, they get dispersed all over the world.

— The history of any portion of the last 2,000 years shows the oppression that they have faced. So this verse is Messianic, it is yet to happen.

- Is 11:11 - This second time is going on right now since May 14, 1948. They are not in quiet rest, they are still facing this kind of trouble.

### **Judgment of the Nations**

11 'For I am with you,' declares the LORD, 'to save you; For I will completely destroy all the nations where I have scattered you, Only **I will not destroy you completely**. But I will discipline you fairly And will by no means leave you unpunished.'

11 'For I am with you,' declares the LORD, 'to save you; For I will destroy completely all the nations where I have scattered you, Only I will not destroy you completely. But I will chasten you justly And will by no means leave you unpunished.'

11 'For I'll be with you to save you,' declares the LORD. 'For I'll put an end to all the nations where I scattered you; but I won't make an end of you. I'll discipline you justly, but I certainly won't leave you unpunished.'

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.'

- "...I will not destroy you completely" - the punishment Israel is to endure during the Tribulation will result in their conversion (or, at least the separation and conversion of the believing remnant) (Cf. v22)

- Matt 25 - The Sheep & Goat Judgment; the nations are judged based upon how they have treated Israel. Israel will get punished but she will survive. He will judge Israel.

- This verse outlines the two-fold purpose God has for the Great Tribulation:

(1) Discipline Israel for their disobedience

(2) Destroy the nations (unbelievers) among which Israel was scattered

- Having refused the Messiah's offer of pardon, Israel has chosen to remain accountable under the Old Covenant and must endure the punishment of a people out of fellowship. But God will not abandon them. The discipline of end times judgments will awaken them, and they will seek the Lord.

— Hosea echoes this in Hosea 6:1-2

See [Purpose of the Tribulation vs Nature of the Church](#).

### **The Time of Jacob's Trouble**

Notice the following observations about this time period in v1-11:

- It will be a time of restored fortunes for Israel and Judah (v3)
- It will be a time of when Israel and Judah will be brought back into their land in order to possess it (v3)
- It will be a time of distress for Jacob (i.e. national Israel) from which he will be delivered (v7)

- It will be a unique time in history (v8)
- It will be a time in which Israel's national slavery is ended (v8)
- It will lead to a time when Israel will serve the Lord and David their king (v9)
- It will lead to a time when Israel will be regathered from afar and dwell in the land in quiet and ease with no one making him afraid (v10)
- It will be a time when the nations will be destroyed where Israel was scattered (v11)
- It will be a time when God will punish Jacob justly and destroy part of her (v11)

(B) Spiritually (30:12-17)

**12** "For this is what the LORD says: 'Your broken *limb* is irreparable, And your wound is incurable.

**12** "For thus says the LORD, 'Your wound is incurable And your injury is serious.

**12** "For this is what the LORD says: 'Your injury won't heal; your wound is severe.

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

**13** 'There is no one to plead your cause; *No healing for your sore*, *No recovery for you*.

**13** 'There is no one to plead your cause; *No healing for your sore*, *No recovery for you*.

**13** There is no one to plead your cause. There is no medicine for your sore; no healing for you.

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

**14** 'All your **lovers** have forgotten you, They do not seek you; For I have wounded you with the wound of an enemy, With the punishment of a **cruel one**, Because your wrongdoing is great, *And* your sins are numerous.

**14** 'All your lovers have forgotten you, They do not seek you; For I have wounded you with the wound of an enemy, With the punishment of a cruel one, Because your iniquity is great *And* your sins are numerous.

**14** All your lovers have forgotten you; they don't seek you. Indeed, I've struck you down with the blow of an enemy, with the punishment of a cruel foe because your wickedness is great, and your sins are numerous.

**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.

- Rev 17-18 - Mystery Babylon. Mystery Babylon at her peak makes a strange boast she says that *I am not divorced and I am no widow*.

— What she is contrasting herself to is Israel, which the Scriptures speak of as being "divorced" in Hosea. She is also viewed as a widow.

- "...lovers" - the idols that they worshiped
- "...cruel one" - an OT allusion to the Antichrist; see also v23
- See [Allusions to the Antichrist](#)

15 'Why do you cry out over your injury? Your pain is incurable. Because your wrongdoing is great *And* your sins are numerous, I have done these things to you.

15 'Why do you cry out over your injury? Your pain is incurable. Because your iniquity is great *And* your sins are numerous, I have done these things to you.

15 Why do you cry out because of your injury? Your wound won't heal. Because your wickedness is severe, and your sins are numerous, I've done all these things to you.

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.

16 'Therefore all who devour you will be devoured; And all your adversaries, every one of them, will go into captivity; And those who plunder you will become plunder, And all who plunder you I will turn into plunder.

16 'Therefore all who devour you will be devoured; And all your adversaries, every one of them, will go into captivity; And those who plunder you will be for plunder, And all who prey upon you I will give for prey.

16 In addition, all who devour you will be devoured, and all your oppressors—all of them—will go into captivity. Those who plunder you will become plunder, and all who spoil you will become spoil.

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.

17 'For I will restore you to health And I will heal you of your wounds,' declares the LORD, 'Because they have called you an outcast, saying: "It is Zion; no one cares for her."

17 'For I will restore you to health And I will heal you of your wounds,' declares the LORD, 'Because they have called you an outcast, saying: "It is Zion; no one cares for her."

17 Indeed, I'll bring you healing, and I'll heal you of your wounds,' declares the LORD, 'because they have called you an outcast and have said, "It is Zion, no one cares for her!"'"

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.

- The nations that persecuted Israel no longer exist, but the ones who bless Israel survive. One of the things that you can take comfort in is that the U.S. has been on a large part pro-Israel.

(C) Materially (30:18-22)

**18** "This is what the LORD says: 'Behold, I will restore the fortunes of the tents of Jacob And have compassion on his dwellings; And the city will be rebuilt on its **ruins**, And the palace will stand on its rightful place.

**18** "Thus says the LORD, 'Behold, I will restore the fortunes of the tents of Jacob And have compassion on his dwelling places; And the city will be rebuilt on its ruin, And the palace will stand on its rightful place.

**18** "This is what the LORD says: 'I'm going to restore the fortunes of the tents of Jacob and have compassion on his dwellings. A city will be rebuilt on its ruins and a palace will sit on its rightful place.

**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.

- "ruins" - *tel*, it means "mound"; the word here is that *they will be rebuilt upon their heaps* the same word, and in ancient sites they become a mound and when you rebuild the city and it starts rising in elevation and it ends up that most of these ancient cities are built on mounds.

— In fact at Megiddo you can go down 20 levels in archaeology

**19** 'From them will come a song of thanksgiving And the voices of those who celebrate; And I will multiply them and they will not decrease; I will honor them and they will not be insignificant.

**19** 'From them will proceed thanksgiving And the voice of those who celebrate; And I will multiply them and they will not be diminished; I will also honor them and they will not be insignificant.

**19** Thanksgiving and the sounds of laughter will come out of them. I'll cause them to increase in numbers and not decrease. I'll honor them and not make them insignificant.

**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 will be as before, And their congregation will be established before Me; And I will punish all their oppressors.

**20** 'Their children also will be as formerly, And their congregation shall be established before Me; And I will punish all their oppressors.

**20** Their children will be as they were before, and their congregation will be established before me. I'll punish all who oppress them.

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

- Cf. Zech 8:4-5

21 'Their leader shall be one of them, And their ruler will come out from their midst; And I will bring him near and he shall approach Me; For who would dare to risk his life to approach Me?' declares the LORD.

21 'Their leader shall be one of them, And their ruler shall come forth from their midst; And I will bring him near and he shall approach Me; For who would dare to risk his life to approach Me?' declares the LORD.

21 Their leader will be one of their own, and their ruler will come from among them. I'll bring him near, and he will approach me, for who would otherwise dare to approach me?' declares the LORD.

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.

- A promise that they will be ruled by themselves. The context here is Babylonian vassal king or under the Romans where they put in the Herod Idumaean Dynasty.

- Here it is said in the specific Jewish context, Paul says this in his epistles. "This governor shall proceed from the midst of them and I will cause him to draw near and he shall approach unto Me" which implies that he is a priest as well as a governor.

- This governor is probably the same guy who shows up in the last four chapters of Ezekiel, the prince, a rather mystery figure. On one hand he is a good guy, but yet he is not the Messiah. He is some kind of governor that God appoints and puts in place there and this is a hint of the same situation.

- Verse 21-22 is one of the most beautiful Messianic promises in the OT and the climax of it is, the old covenant and the new covenant, everything that God does has verse 22 as its object.

22 'You shall be My people, And I will be your God.'"

22 'You shall be My people, And I will be your God.'"

22 'You will be my people, and I'll be your God.'"

22 And ye shall be my people, and I will be your God.

- Zech 6:12 - The net of this is that this guy is greater than David or Solomon because they were kings only not priests.

— A king is warned in a number of places never to usurp the role of priest, priests and kings were separate. Priestly position and ministry (Ps 110:4; Zech 6:13).

- Jeroboam was an example (1 Kings 12:26-33; 13:1-6); Uzziah makes the same mistake (2 Chr 26:16-20)
- The chastisement described of Israel during the tribulation will result in their conversion

The governor that is hinted at here will be after the order of Melchizedek. There are only two people in the Bible that have the role of king and priest, Melchizedek and Jesus Christ. The writer of the book of Hebrews makes a big point that Christ is a priest after the order of Melchizedek, not Aaron. There is another group of kings and priests and that is you and I. This becomes very important as you try to understand who the Twenty-Four elders represent in the book of Revelation.

(D) Judgment on the wicked (30:23-24)

**23** Behold, the tempest of the LORD! Wrath has gone forth, A sweeping tempest; It will whirl upon the head of the **wicked**.

**23** Behold, the tempest of the LORD! Wrath has gone forth, A sweeping tempest; It will burst on the head of the wicked.

23 Look, the storm of the LORD! His wrath has gone forth, a twisting storm. It will swirl around the head of the wicked.

23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wickedone.

- "...wicked [one]" - an OT allusion to the Antichrist; see [Allusions to the Antichrist](#)

24 The fierce anger of the LORD will not turn back Until He has performed and accomplished The intent of His heart. **In the latter days** you will understand this.

24 The fierce anger of the LORD will not turn back Until He has performed and until He has accomplished The intent of His heart; In the latter days you will understand this.

24 The fierce anger of the LORD won't turn back until he has accomplished and established the plan of his heart. In the days to come, you will understand this.

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.

- "...In the latter days" - the timing of these judgments: future