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JEREMIAH 30: 1 The word that came to Jeremiah from the LORD, saying,

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This and the following chapter must relate to a still future restoration of the posterity of Jacob from their several dispersions, as no deliverance hitherto afforded them comes up to the terms of it; for, after the return from Babylon, they were again enslaved by the Greeks and Romans, contrary to the prediction in the eighth verse; in every papistical country they have labored under great civil disabilities, and in some of them have been horribly persecuted; upon the ancient people has this mystic Babylon very heavily laid her yoke; and in no place in the world are they at present their own masters; so that this prophecy remains to be fulfilled in the reign of David, i.e., the Messiah; the type, according to the general structure of the prophetic writings, being put for the antitype. The prophecy opens by an easy transition from the temporal deliverance spoken of before, and describes the mighty revolutions that shall precede the restoration of the descendants of Israel, Jer 30:1-9, who are encouraged to trust in the promises of God, Jer 30:10, Jer 30:11. They are, however, to expect corrections; which shall have a happy issue in future period, Jer 30:12-17. The great blessings of Messiah's reign are enumerated, Jer 30:18-22; and the wicked and impenitent declared to have no share in them, Jer 30:23, Jer 30:24.

#### Verse 1

The word that came to Jeremiah from the Lord - This prophecy was delivered about a year after the taking of Jerusalem; so Dahler. Dr. Blayney supposes it and the following chapter to refer to the future restoration of both Jews and Israelites in the times of the Gospel; though also touching at the restoration from the Babylonish captivity, at the end of seventy years. Supposing these two chapters to be penned after the taking of Jerusalem, which appears the most natural, they will refer to the same events, one captivity shadowing forth another, and one restoration being the type or pledge of the second.

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JEREMIAH 30: 2 Thus speaks the LORD, the God of Israel, saying, Write all the words that I have spoken to you in a book.

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#### Verse 2

Write thee all the words that I have spoken unto thee in a book - The book here recommended I believe to be the thirtieth and thirty-first chapters; for among the Hebrews any portion of writing, in which the subject was finished, however small, was termed ספר sepher, a Book, a treatise or discourse.

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JEREMIAH 30: 3 For, behold, the days come, says the LORD, that I will turn again the captivity of 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.

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#### Verse 3

The days come - First, After the conclusion of the seventy years. Secondly, Under the Messiah.

That I will bring again the captivity of Israel - The ten tribes, led captive by the king of Assyria, and dispersed among the nations.

And Judah - The people carried into Babylon at two different times; first, under Jeconiah, and, secondly, under Zedekiah, by Nebuchadnezzar.

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JEREMIAH 30: 4 These are the words that the LORD spoke concerning Israel and concerning Judah.

JEREMIAH 30: 5 For thus says the LORD: We have heard a voice of trembling, of fear, and not of peace.

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#### Verse 5

We have heard a voice of trembling - This may refer to the state and feelings of the people during the war which Cyrus carried on against the Babylonians. Trembling and terror would no doubt affect them, and put an end to peace and all prosperity; as they could not tell what would be the issue of the struggle, and whether their state would be better or worse should their present masters fall in the conflict. This is well described in the next verse, where men are represented as being, through pain and anguish, like women in travail. See the same comparison Isa 13:6-8.

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JEREMIAH 30: 6 Ask now, and see whether a man does travail with child: why do I see every man with his hands on his waist, as a woman in travail, and all faces are turned into paleness?

JEREMIAH 30: 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.

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#### Verse 7

Alas! for that day is great - When the Medes and Persians with all their forces shall come on the Chaldeans, it will be the day of Jacob's trouble - trial, dismay, and uncertainty; but he shall be delivered out of it - the Chaldean empire shall fall, but the Jews shall be delivered by Cyrus. Jerusalem shall be destroyed by the Romans, but the Israel of God shall be delivered from its ruin. Not one that had embraced Christianity perished in the sackage of that city.

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JEREMIAH 30: 8 It shall come to pass in that day, says the LORD of Armies, that I will break his yoke from off your neck, and will burst your bonds; and strangers shall no more make him their bondservant;

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#### Verse 8

I will break his yoke - That is, the yoke of Nebuchadnezzar.

Of him - Of Jacob, (Jer 30:7), viz., the then captive Jews.

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JEREMIAH 30: 9 but they shall serve the LORD their God, and David their king, whom I will raise up to them.

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Verse 9

But they shall serve the Lord their God, and David their King - This must refer to the times of the Messiah and hence the Chaldee has, "They shall obey the Lord their God, וישת מאון למשיחה בר דוד veyishta meun limschicha bar David, and they shall obey the Messiah, the Son of David." This is a very remarkable version; and shows that it was a version, not according to the letter, but according to their doctrine and their expectation. David was long since dead; and none of his descendants ever reigned over them after the Babylonish captivity, nor have they since been a regal nation. Zerubbabel, under the Persians, and the Asmoneans, can be no exception to this. They have been no nation since; they are no nation now; and it is only in the latter days that they can expect to be a nation, and that must be a Christian nation.

Christ is promised under the name of his progenitor, David, Isa 55:3, Isa 55:4; Eze 34:23, Eze 34:24; Eze 37:24, Eze 37:25; Hos 3:5.

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JEREMIAH 30: 10 Therefore don't you be afraid, O Jacob my servant, says the LORD; neither be dismayed, Israel: for, behold, I will save you from afar, and your seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and no one shall make him afraid.

JEREMIAH 30: 11 For I am with you, says the LORD, to save you: for I will make a full end of all the nations where I have scattered you, but I will not make a full end of you; but I will correct you in measure, and will in no way leave you unpunished.

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Verse 11

Though I make a full end of all nations - Though the Persians destroy the nations whom they vanquish, yet they shall not destroy thee.

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JEREMIAH 30: 12 For thus says the LORD, Your hurt is incurable, and your wound grievous.

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Verse 12

Thy bruise is incurable - שוּאָנֻשׁ anush, desperate, not incurable; for the cure is promised in Jer 30:17, I will restore health unto thee, and I will heal thee of thy wounds.

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JEREMIAH 30: 13 There is no one to plead your cause, that you may be bound up: you have no healing medicines.

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Verse 13

There is none to plead thy cause - All thy friends and allies have forsaken thee.

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JEREMIAH 30: 14 All your lovers have forgotten you; they don't seek you: for I have wounded you with the wound of an enemy, with the chastisement of a cruel one, for the greatness of your iniquity, because your sins were increased.

JEREMIAH 30: 15 Why do you cry for your hurt? Your pain is incurable: for the greatness of your iniquity, because your sins were increased, I have done these things to you.

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Verse 15

Thy sorrow is incurable - *אנוש* anush, desperate. See Jer 30:12.

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JEREMIAH 30: 16 Therefore all those who devour you shall be devoured; and all your adversaries, everyone of them, shall go into captivity; and those who plunder you shall be plunder, and all who prey on you will I give for a prey.

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Verse 16

They that devour thee - The Chaldeans.

Shall be devoured - By the Medes and Persians.

All that prey upon thee will I give for a prey - The Assyrians were destroyed by the Babylonians; the Babylonians, by the Medes and Persians; the Egyptians and Persians were destroyed by the Greeks, under Alexander. All these nations are now extinct, but the Jews, as a distinct people, still exist.

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JEREMIAH 30: 17 For I will restore health to you, and I will heal you of your wounds, says the LORD; because they have called you an outcast, saying, It is Zion, whom no man seeks after.

JEREMIAH 30: 18 Thus says the LORD: Behold, I will turn again the captivity of Jacob's tents, and have compassion on his dwelling places; and the city shall be built on its own hill, and the palace shall be inhabited in its own way.

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Verse 18

The city shall be builded upon her own heap - Be re-edified from its own ruins. See the book of Nehemiah, *passim*.

And the palace shall remain - Meaning, the king's house shall be restored; or, more probably, the temple shall be rebuilt; which was true, for after the Babylonish captivity it was rebuilt by Nehemiah, etc. By the tents, distinguished from the dwelling-places of Jacob, we may understand all the minor dispersions of the Jews, as well as those numerous synagogues found in large cities.

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JEREMIAH 30: 19 Out of them shall proceed thanksgiving and the voice of those who make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

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Verse 19

I will multiply them - They shall be very numerous; even where at present they have but tents.

I will also glorify them - I will put honor upon them every where, so that they shall be no longer contemptible. This will be a very great change, for they are now despised all over the earth.

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JEREMIAH 30: 20 Their children also shall be as before, and their congregation shall be established before me; and I will punish all who oppress them.

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Verse 20

Their children also - They shall have the education of their own children as formerly.

And their congregation - Their religious assemblies.

Shall be established - Being, in the latter days, incorporated with those "who serve the Lord their God, and worship the Messiah, the son of David."

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JEREMIAH 30: 21 Their prince shall be of themselves, and their ruler shall proceed from their midst; and I will cause him to draw near, and he shall approach to me: for who is he who has had boldness to approach to me? says the LORD.

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Verse 21

Their nobles shall be of themselves - Strangers shall not rule over them; and -

Their governor shall proceed from the midst of them - Both Nehemiah and Zerubbabel, their nobles and governors after the return from Babylon, were Jews.

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JEREMIAH 30: 22 You shall be my people, and I will be your God.

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Verse 22

Ye shall be my people - The old covenant shall be renewed.

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JEREMIAH 30: 23 Behold, the LORD's storm, his wrath, has gone out, a sweeping storm: it shall burst on the head of the wicked.

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Verse 23

The whirlwind of the Lord - A grievous tempest of desolation, -  
Shall fall with pain upon the head of the wicked - On Nebuchadnezzar and the Chaldeans.

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JEREMIAH 30: 24 The fierce anger of the LORD will not return, until he has executed, and until he has performed the intentions of his heart. In the latter days you will understand it.

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Verse 24

In the latter days ye shall consider it - By the latter days the Gospel dispensation is generally meant; and that restoration which is the principal topic in this and the succeeding chapter refers to this time. Had the Jews properly considered this subject, they would long ere this have been brought into the liberty of the Gospel, and saved from the maledictions under which they now groan. Why do not the Jews read their own prophets more conscientiously?