

## Promises of Israel's Restoration from Jeremiah 30-33

Jeremiah carried a message of judgment and devastation to Judah just years before Babylon laid siege in 606. The initial siege resulted in a 20 year military campaign that expelled the Jewish people from the land in 3 waves. As they marched across the desert towards Babylon, – their home for the next 70 years – the words of Jeremiah undoubtedly rested upon the hearts of all who lived around Jerusalem so as to convince all of the Sovereign dealings of God in the affairs of His people. In other words, the judgment of the hand of God, by the use of Babylon, was not a political or military mishap – it was the very chastisement of God, and it was clearly spoken of with clarity and surety years before they marched across the desert. The Jews of the day that heard Jeremiah's message knew that God was responsible for the atrocities in their midst. It was this reality of God undoubtedly that sustained men like Daniel to walk in purity all their lives. The message we behold when we combine Jeremiah and Daniel is this: God is Sovereign and keeps His Word.

Throughout the Book of Jeremiah there are glimpses of hope for the nation of Israel, but by and large the Book is one of devastation and destruction. In chapter 30, however, the prophet begins to release the promises of God for the future of the Jewish people. These 4 chapters depict two realities: A time of historic and unprecedented terror and one of ultimate restoration. It is appointed that one generation know the deep mysteries of this restorative process in an ultimate way – those who witness it.

<sup>3</sup> to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them **during forty days** and speaking of the **things pertaining to the kingdom of God**……. <sup>6</sup> Therefore, when they had come together, they asked Him, saying, "Lord, will You **at this time restore the kingdom to Israel?**" <sup>7</sup> And He said to them, "It is **not for you** to know times or seasons which the Father has fixed in His own authority. (Acts 1:3, 6-7)

### Gaining Interpretive Keys to Understand the Restoration Chapters

It's necessary to understand that these chapters articulate a 2-fold reality in Israel's experience whether past or future; that being **terror** and **restoration**. We must note the raw simplicity of these chapters so as to not get lost in the minor issues while avoiding the main and plain purposes of the Lord in giving them; namely **a time of devastation and restoration of Israel**.

There are preliminary questions we must ask and answer to rightly approach the section. The questions revolve around the issue of **timing** and **nature** of the section. What is the **timeframe** of the section? And what is the **nature** of those 2 dimensions of the events described in it?

(1) Jeremiah prophesied to the nation of Israel concerning a time of terror and expulsion from the land. In 30:1-7 the prophet speaks very clearly of a timeframe of which he called 'the Time of Jacob's Trouble.' Is this time period the one of which the prophet himself was in as he described the Babylonian invasion? Or was he speaking of a yet future time of Jacob's Trouble? Was it speaking of the violence of Nazi Germany under Adolph Hitler or is there yet another hour of violence ahead of us? **Are the devastation promises** of Jeremiah 30-33 **historic** or **prophetic**?

(2) Jeremiah prophesied to the nation of Israel concerning a time of **restoration** and **re-gathering** of all the Jewish exiles back into the land. The majority of these 4 chapters are given to describing this timeframe. The question is, when **was**, or when **is** this time of restoration he is describing? Jeremiah indicates that the restoration is contingent upon a preceding devastation (the Time of Jacob's Trouble). This then raises the question as to how tightly do we knit the devastation and the restoration? And why is it? Historically speaking there are only 2 options (The return from Babylon or 1948) and prophetically there is only one option (After the Great Tribulation at the 2<sup>nd</sup> Coming). In other words, if there is adequate evidence that these chapters are speaking of a yet future time of Jacob's Trouble we should be able to identify elements of the subsequent return that then also prove that the restoration was not past but is yet future. To simplify the question and re-state it again; **are the restoration promises** of Jeremiah 30-33 **historic** or **prophetic**?

### **The Appeal for a yet Future Time of Jacob's Trouble & Israel's Restoration**

These 2 questions raised – concerning the timeframe of the events – are answered by properly examining the nature of the events. The nature proves the timing. The error of many commentators and prophecy teachers is to let the timing govern the nature. For instance, because Israel is back in the land they assume that is what Jeremiah spoke about and therefore must distort the nature of the Scripture to fit their timing grid.

The Biblical appeal is for a future interpretation and approach to these chapters. As we'll see later, anything other than this seriously distorts the counsel of God in a generation that is witnessing the rise of Anti-Semitism within the church and outside the church unlike any other time in human history. This 'rage against the covenant' (Dan 11:28, 30) will 'completely shatter the power of the Holy People' (Dan 12:7) leaving the redeemed confused and offended if they had previously expected a peaceful purging of Israel. Most State supporting Christians refuse to consider the idea of another expulsion from the land when the prophets and apostles expected an end-time crisis unlike anything the Jewish people have ever experienced.

Before we look at the text, it's helpful to understand the differing views around the issue. We can safely and accurately divide the opposing views into 2 camps: Those who take the Scriptures **literally** (or better said: at face value) and those who take the Scriptures **allegorically**.

Those who take it **allegorically**, apply interpretations to chapters like these that are subject only to their own scrutiny. In other words, if it is symbolic language that is not

meant to be clearly and simply understood, no one can oppose an interpretation because absolutes are removed (Example: 'The 1,000 year reign of Jesus in Rev 20 cant be literally 1,000 years. It could be the entire church age, or it could be symbolic of a long time, or it is some other ambiguous timeframe,'). All the scholars and commentators disagree with themselves because they possess no uniform method of approaching the Scriptures. This camp attributes Jeremiah 30-33 to either the return from Babylon or the crucifixion of Jesus. The logic for this is in the phrase 'New Covenant' (Jer 31:31). The blood of Jesus is the New Covenant so this must be speaking of this they say. Also, since the Jews rejected the Covenant they forfeited the promises of restoration as the church becomes the heir of all the promises.

Those who approach this section **literally** divide into two camps. They either attribute it to the re-establishment of the current State of Israel in 1948 or they see it as being a yet future time of calamity and restoration to the land. I side with the latter for many reasons.

### Examining the Nature of the Crisis

We must first examine how the crisis relates to Israel, and secondly how it relates to the nations of the earth.

<sup>4</sup> Now these are the words that the LORD spoke concerning Israel and Judah. <sup>5</sup> "For thus says the LORD: "We have heard a voice of trembling, of fear, and not of peace. <sup>6</sup> Ask 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? <sup>7</sup> Alas! 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.** (Jeremiah 30:4-7)

Jeremiah describes a time that involves both Israel and Judah. He prophesied to Judah as Israel was desecrated in 722 by Assyrian armies. The point is that God is including both empires to imply a national crisis that will be far greater than what Babylon alone could afflict Judah with. That affliction is heard by the prophet. Not only did he see it, he heard it. He heard the terror of the sound of trembling and fear because of the sudden removal of peace as violence erupts.

The imagery is horrific. The Lord asks Jeremiah whether or not he's ever seen a man in labor pain with child.' He then goes on to ask him why every man is keeled over with his hands on his loins with pale faces. This is a shocking question because the statement in itself is an attack against optimistic thinking regarding Israel's future. It's as if the Lord is saying, "Jeremiah, have you ever seen a man give birth? Of course you haven't. That's an absurd idea. It's also an absurd idea to assume that my people would be reduced to this degree of humiliation at My hand. Can you explain why all the men in Israel look like this Jeremiah? Can you explain why all of them are forced into such agony?"

The Lord then, fittingly without a response from the prophet, says 'Alas! 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.' The time of distress concludes in the salvation of Israel. This means that the season of trouble is a necessary chastisement that is calculated to produce an intended reality. In other words, we're to understand the event as being 3 things: (1) **Judgment**, (2) **Necessary**, and (3) **Redemptive**.

The crisis has been fashioned in the hand of the Lord to be judgment. This judgment is necessary because a corporate and national suffering is the means by which Israel can be redeemed. To be saved means to bow the knee to God as He is. Israel will be saved by no virtue of herself and surely not because of her 'chosen-ness.' In fact her chosen-ness demands a sure 'fitting' of the people of the promise for the promise.

The nature of the crisis is that it is punitive, necessary and redemptive. This implies that the result or product of this activity of God is a saved and redeemed people. Affliction is the womb a redeemed people are birthed in. And as we'll see later, there can be no other way.

Now let us consider the nature of the crisis of Jacob's Trouble as it relates to the nations of the earth. Let us first draw a contrast between two events from the Book of Zechariah and Jeremiah. In 606 BC God raised up Babylon to chasten Israel in a 20 year military siege that leveled the nation and left the Jews captive. In 70 AD Titus led Roman armies against Jerusalem. One million were killed and the Temple was dismantled as was the Jewish nation itself. Here we see two events that the Scriptures define as divine 'scattering.' Zechariah, in chapter 12-14, describes the end of the age in which ALL nations will be gathered around the nation of Israel seeking her destruction. The contrast of Zechariah with Jeremiah is that there is coming a future siege, a future devastation, a future scattering and a future re-gathering.

Having said that, the nations of the earth play a massive role in the whole end-time unfolding in that they all rage against the current state and that they all are then held accountable to God. In the following verses in Jeremiah 30, we see the ultimate finality of the rage of the nations in their hatred of Israel as well as the ultimate finality of the judgment of God upon the nation that were used as a chastening rod as it were to scatter the Jewish people. The text implies such ultimacy that we're hard pressed to apply it to a historic scattering and a historic re-gathering.

<sup>8</sup> "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**.....<sup>10</sup> "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**. <sup>11</sup> For 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.' (Jeremiah 30:8-11)

<sup>16</sup> "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**. <sup>17</sup> For 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."**" (Jeremiah 30:16-17)

There is coming a time when the nations of the earth will mock the nation of Israel because, yet again, she faces extermination and her God is nowhere to be found. This mockery took place in every generation that Jacob was threatened. Israel's testimony was as the nation God formed. How could it be that the people who were formed by God, formed for God and who existed because of God are now groping for mere existence? This has been the conundrum of the ages as modern history has witnessed the systematic annihilation of over 6 million Jews. The apple of His eye has been named 'Zion' the 'one no one seeks.' (30:17).

What sets the historic scatterings of the nation of Israel distinct from the future one is simply this: 'Because they call you and outcast saying: "This is Zion, no one seeks her," I will make captive, make prey and plunder ALL and COMPLETELY those that enslaved you.' What does Jacob's restoration then look like? 'Rest,' 'quiet' and safety as there is now 'no one to make Jacob afraid.' (30:10) As dozens of rockets were fired into northern Israel this past week alone we are forced to reckon with this verse as being a mere historic commentary.

The nations of the earth are encircling the nation of Israel as we speak as the world awaits an imminent attack upon world Jewry. What is so shocking about these passages is that God says that He is going to make a FULL END of all the nations where Israel was scattered. Amos describes a season of global sifting just prior to the restoration of Israel.

<sup>9</sup> "For surely I will command, and **will sift the house of Israel among all nations**, as grain is sifted in a sieve; yet not the smallest grain shall fall to the ground. <sup>10</sup> **All the sinners of My people shall die by the sword**, Who say, "The calamity shall not overtake nor confront us.' <sup>11</sup> "On that day I will raise up The tabernacle of David, which has fallen down, And repair its damages; I will **raise up its ruins**, And **rebuild it as in the days of old**; <sup>12</sup> That they may possess the remnant of Edom, And all the Gentiles who are called by My name," Says the LORD who does this thing. <sup>13</sup> "Behold, the days are coming," says the LORD, "When the plowman shall overtake the reaper, and the treader of grapes him who sows seed; the mountains shall drip with sweet wine, and all the hills shall flow with it. <sup>14</sup> **I will bring back the captives of my people Israel; they shall build the waste cities and inhabit them**; they shall plant vineyards and drink wine from them; they shall also make gardens and eat fruit from them. <sup>15</sup> **I will plant them in their land**, and **no longer**

**shall they be pulled up from the land I have given them,"** Says the LORD your God. (Amos 9:9-11)

Before a final and ultimate restoration of the nation of Israel consisting of ethnic Jews, there must be a sifting or a time of Jacob's Trouble. **Because there is a restoration promised, and it is not yet an actuality, and the Scripture reveals an end-time crisis preceding that return, we can expect with clarity a future devastation of the land of Israel that will include all the nations of the earth.**

### Examining the Nature of the Re-gathering

The next question to ask is 'When is this re-gathering that Jeremiah is presently speaking of. We noted in 30:10-11 that in conjunction with the time of Jacob's Trouble there is an intended **return** as well as a necessary destruction of all the nations that harbored Jews in that time of Jacob's Trouble. We must be convinced that 1948 was a feeble prefiguring and NOT what Jeremiah spoke of in these prophecies. The reason for this conviction is for preparation. The Gentile church has a specific mandate that culminates in its conclusion of a great provoking to jealousy of the remnant of the Jews. We have to understand that the context that that provoking happens in is in Jacob's Trouble. And in that distress we must be confident in the leadership of God. All that is happening and will happen is completely under the control of God. The end-time church is a people who're absolutely certain that all is within the allowance of the Sovereignty of God as all of humanity is brought to the perfect will of God as the age ends.

God will not violate anyone's free-will ever. Even in the extremity of the end-time events God will allow man to do whatever they please. This presents a paradox. The tension is in God bringing all of creation to an intended end, and in doing so He will not violate any one person's free will. He will allow the rage of man and the voluntary surrender of man to collide in the final years of natural history as He sets Israel, the Messianic nation, before the nations of the earth so that a parallel experience runs its course. Israel will, in hiding from the onslaught of unprecedented Anti-Semitism, experience the same rejection that their Messiah experienced; for, as the Messianic Man, so the Messianic nation; both in humiliation/rejection and exaltation.

If we understand the nature of the end-time scenario, with Israel at the center, we're prepared emotionally, spiritually and physically for the intensity that will break out. The anchor to our souls during this time of terrifying distress will be the promise of sure and sudden salvation and restoration. To be convinced of this is to be fearless in the face of the rage of man and the rage of Satan, both of which we will be subjected to in God's purpose.

Most of Jeremiah 30-33 is about the restoration of Israel. Before we look at more verses let's again look at the verses we used to prove the future dimension to the time of Jacob's Trouble.

<sup>8</sup> "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……<sup>10</sup> "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. <sup>11</sup> For 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.' (Jeremiah 30:8-11)

Jeremiah describes the restoration in a multi-faceted manner that compels us to embrace the interpretation of a yet future re-gathering. Every dimension of the prophecy in these verses is extremely final and ultimate in its nature.

- (1) Foreigners shall no more enslave them
- (2) I will save you from afar, And your seed from the land of their captivity
- (3) Jacob shall return, have rest and be quiet
- (4) and no one shall make him afraid
- (5) For I am with you,' says the LORD, "to save you
- (6) though I make a full end of all nations where I have scattered you
- (7) yet I will not make a complete end of you
- (8) I will correct you in justice
- (9) And will not let you go altogether unpunished

Many commentators and teachers of prophecy have identified many verses that speak of building upon ruins and devastated cities from this section as being the fulfillment of the rebuilding of the modern cities in Israel such as Haifa and Tel Aviv on ancient cities.

This stands in great opposition to the revelation of the text as is. **There is no reason to manipulate the text to make it fit a pre-mature season of history when fullness is to be expected and anticipated.** All of the verses that speak of rebuilding the devastated nation as well as those that speak of a transformed created order have blatantly obvious dimensions of fullness and ultimacy. Such fullness is described that an interpretation of a historical fulfillment quickly dissolves. These are a few of the verses that speak of such realities:

<sup>18</sup> "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. (Jer 30:18)

<sup>4</sup> Again I will build you, and you shall be rebuilt, O virgin of Israel! (Jer 31:4)

<sup>12</sup> Therefore they shall come and sing in the height of Zion, Streaming to the goodness of the LORD--For wheat and new wine and oil, For the

young of the flock and the herd; Their souls shall be like a well-watered garden, And they shall sorrow no more at all. (Jer 31:12)

…… I have hidden My face from this city. <sup>6</sup> Behold, I will bring it health and healing; I will heal them and reveal to them the abundance of peace and truth. <sup>7</sup> And I will cause the captives of Judah and the captives of Israel to return, and will rebuild those places as at the first. <sup>8</sup> I will cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned and by which they have transgressed against Me. <sup>9</sup> Then it shall be to Me a name of joy, a praise, and an honor before all nations of the earth, who shall hear all the good that I do to them; they shall fear and tremble for all the goodness and all the prosperity that I provide for it.' (Jer 33:6-9)

<sup>10</sup> "Thus says the LORD: "Again there shall be heard in this place--of which you say, "It is desolate, without man and without beast"--in the cities of Judah, in the streets of Jerusalem that are desolate, without man and without inhabitant and without beast, <sup>11</sup> the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who will say: "Praise the LORD of hosts, For the LORD is good, For His mercy endures forever"-- and of those who will bring the sacrifice of praise into the house of the LORD. For I will cause the captives of the land to return as at the first,' says the LORD. <sup>12</sup> "Thus says the LORD of hosts: "In this place which is desolate, without man and without beast, and in all its cities, there shall again be a dwelling place of shepherds causing their flocks to lie down. <sup>13</sup> In the cities of the mountains, in the cities of the lowland, in the cities of the South, in the land of Benjamin, in the places around Jerusalem, and in the cities of Judah, the flocks shall again pass under the hands of him who counts them,' says the LORD. (Jer 33:10-13)

### Examining the Nature of the New Covenant

A critical dimension of the restoration of Israel is the restoration of the Davidic line and the Davidic Kingdom. This, again, is another point of debate amongst scholars. There is no real need to enter into the debate because it is safe to say that when Israel is restored she becomes the governmental center for the whole under the reign of King Jesus as He sits upon His Millennial Throne. The restoration of Israel is not a true restoration UNTIL they enter into Covenant with the Lord – The New Covenant. This passage is the high point of the prophecy and the entire Book of Jeremiah:

<sup>31</sup> "Behold, the days are coming, says the LORD, when **I will make a new covenant with the house of Israel and with the house of Judah**-- <sup>32</sup> not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. <sup>33</sup> But **this is the covenant** that I will make **with the**

**house of Israel** after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and **I will be their God**, and **they shall be My people**.<sup>34</sup> No more shall every man teach his neighbor, and every man his brother, saying, "Know the LORD," for **they all shall know Me**, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and **their sin I will remember no more.**" (Jer 31:31-34)

This covenant was undoubtedly the shed blood of Jesus for mankind as has had its effect on all of redeemed humanity since the resurrection of Jesus. We must not confuse this with the salvation of Israel at the end of the age. Replacement Theology attempts to apply this passage to the church so as to remove it from ethnic Israel. While we are grafted into all of these realities, to some degree, the promises are for Israel at the end of the age. This is how Paul could then say:

<sup>25</sup> For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.<sup>26</sup> And **so all Israel will be saved**, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;<sup>27</sup> For this is My covenant with them, When I take away their sins." (Romans 11:26-27)

Israel is saved as a corporate and ethnic people at the end of the age in totality. Isaiah described this national experience as being the covenant inclusion of the Jews at the Second Coming of Jesus. Paul quoted this verse in Isaiah 59 when he explained the end time salvation and restoration of Israel in Romans 11. He yoked the presentation of the Covenant and the compliance to the covenant together with the Second Coming.

<sup>20</sup> "The Redeemer will come to Zion, And to **those who turn from transgression in Jacob**," Says the LORD.<sup>21</sup> "As for Me," says the LORD, "**this is My covenant** with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants' descendants," says the LORD, "**from this time and forevermore.**" (Isaiah 59:20-21)

Reggie Kelly explains the New Covenant as it relates to ethnic Israel like this as he describes the 'willingness' of Israel to receive the Covenant:

'Through Israel's restoration, the covenants of promise receive final historical vindication. **Apart from this great apocalyptic act of divine power, the covenant is incomplete; but because the election cannot fail, "all Israel shall be saved"** (cf. Isa 54:13; 59:21; Amos 9:9; Jn 6:45; Ro 9:6; 11:26). God has gone to utmost lengths of imponderable divine cost in order to make ultimate and public demonstration of this principle through a people that history has shown

to be **hopelessly incapable of covenant fulfillment**. This is precisely the point. **Israel's impossible condition exists for the glory of God** (Jn 9:3 with Jn 11:3, 15).

The conditional promise which said "IF you are willing and obedient, you shall eat the good of the land" (Isa 1:19), is made secure by an eschatological act of transforming grace ensuring Israel's collective 'willingness' IN THAT DAY. "Your people shall be willing in the day of Your power" (Ps 110:3) All of the blessings and promises of the conditional covenant are unconditionally guaranteed by the sovereign "I wills" of God's predetermined purpose (cf. Jer 24:7; 31:33; 32:39-40; Ezk 11:19; 36:27 et al), ensuring that "from THAT DAY and forward" (Ezk 39:22), "all Israel" will know Him distinctively and experientially as the "God who raises the dead" (Ps 102:20; Ezk 37:13; Hos 6:1-2; Eph 2:1; 2Cor 1:9). Then will all Israel say with one voice "blessed is He that cometh in the name of the Lord" (Ps 118:22-26; Mt 23:39 with Zech 12:10)

The covenant, in its totality, is incomplete until "they [ARE] all Israel that are of Israel" (Isa 60:21; Jer 31:34). This is the climax of the covenant. This was the expectation of the OT prophets and it remained the expectation of Paul. This is what Paul means when he says "and so all Israel shall be saved ... for this is my covenant unto them, when I shall take away their sin" (Ro 11:26-27). This miracle of national transformation comes through the supernatural regeneration of the surviving remnant (Isa 4:2; Zech 13:8-9) by the revelation of their rejected and now returning Messiah (Ps 118:22; Zech 12:10). It will come suddenly and at once ("in one day"; Isa 66:8; Ezk 39:22; Zech 3:9), "immediately after the tribulation of those days (Mt 24:29), "when the power of the holy people has been completely shattered" (compare Deut 32:36; Dan 12:7 with Jer 30:7; Dan 12:1). It is the Day of the Lord. "Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken" (Ezek 39:8, 22; Rev 16:14-17). It is Joseph revealed to his brethren. It is the persecutor Saul arrested in his opposition to become Paul to the nations.

In the same way that Paul could say "When it pleased God to reveal His Son in me ..." (Gal 1:15-16), even so, at "the time appointed" (Ps 102:12; Dan 11:27, 35) the nation of the Jews will know the mystery that was revealed to Paul in its own Damascus Road experience (cf. Isa 8:14-17; Dan 9:24; 12:9; Ezk 39:22-23; Zech 12:10; with Rev 10:7; 20:2). Israel's final restoration to covenant favor at the second coming of her rejected Messiah is history's ultimate answer to the question "hath God really said" (Gen 3:1). This is why God has unfinished business with "the natural branches."

### Jeremiah's 3 Fold Restorative Conclusion: Chapter 33

Jeremiah 33 brings the section to a dramatic close with a 3-fold promise that finds its actualization in at the Second Coming after the Time of Jacob's Distress. The prerequisite to the restoration is an ethnic sifting that exposes the hearts of all men in all nations in how highly or how lowly they think of God. This sifting among all nations will fashion as it were a remnant who are willing and longing to 'look upon Him whom they pierced' (Zech 12:10). This looking upon the Messiah concludes the Great Tribulation as the time of 'the restoration of all things' (Acts 3:21) begins. The restoration of all things is in three categories in Jeremiah's promises.

- (1) Corporate & Individual Restoration to the Lord (33:1-8)
- (2) Corporate & Individual Restoration to the Land (33:9-13)
- (3) Corporate & Individual Restoration to the Davidic Kingdom under God (33:14-26)

These three categories of restoration as it were are one grand capstone to the 4 chapter section. This as the finale of Jeremiah's restoration compels us to consider the great ultimacy and finality of both the end-time devastation and the end-time restoration of Israel under the leadership of God. It shall come to pass without fail:

<sup>35</sup> Thus says the LORD, Who gives the sun for a light by day, The ordinances of the moon and the stars for a light by night, Who disturbs the sea, And its waves roar (The LORD of hosts is His name): <sup>36</sup> "If those ordinances depart From before Me, says the LORD, Then the seed of Israel shall also cease From being a nation before Me forever." <sup>37</sup> Thus says the LORD: "If heaven above can be measured, And the foundations of the earth searched out beneath, I will also cast off all the seed of Israel For all that they have done, says the LORD. – Jeremiah 31:35-37