

Jeremiah 30:21 – 31:5 + 19

This chapter begins with a prophecy of a breaking of the exilic bondage, a turning of the tables on Israel's enemies, and the raising up of Messiah:

Jeremiah 30:9 - "But they shall serve the LORD their God, and David their king, whom I will raise up unto them."

The Targum of Jonathan says they will "serve [Yahweh] their God and obey the Messiah, son of David, their king."

More specifically, the haftarah passage reflects on Joseph's being "sent" by God's will rather than the ill will of his brothers (**Genesis 45:7**), and sees the fulfillment of Abraham's promise:

Genesis 15:13-14 - "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance."

Except here it looks toward the end times, and Messiah's complete and final victory over the wicked.

In fact, the consensus in Jesus' time was that the exile still continued, because Jews remained dispersed around the civilized world.

The actual haftarah reading begins in verse 21:

Jeremiah 30:21 - "And their nobles (rather, singular - "His glorious one") shall be of themselves, and their governor shall proceed from the middle of them (from their midst); and I will cause him to draw near, and he shall approach to me: for who is this that engaged (pledged, give as security) his heart to approach to me? said the LORD."

Only a priest could enter the holy of holies. This is Messiah, king and priest (**Hebrews 10:19-22**).

The Targum paraphrases it: "their King shall be anointed from them, and their Messiah shall be revealed from the midst of them." Thus, the Rabbis said, "it is known that the King Messiah shall be of Israel."

Jeremiah 30:23 (Jewish version) - "Behold a storm from the Lord has gone forth [with] fury, yea a settling storm; on the head[s] of the wicked it shall rest."

Rashi also links (in sort of a strained way) verse 23 with both Jacob and Joseph. The storm/whirlwind is a "settling" or "whirling" storm associated with dwelling in tents, as described in Genesis 37:1-2 - "Jacob dwelt in the land of his father's sojournings, in the land of Canaan. These are the generations of Jacob: Joseph ... " And this points to

victory over Israel's enemies: "And the house of Jacob shall be fire, and the house of Joseph a flame, and the house of Esau shall become stubble" (Obadiah 1:18).

The whirlwind is often used to picture the threshing wind, which, as the pile of grain is fanned, lifts the chaff and stubble away and deposits it to the side. It is then burned. This is also the picture of the spiritual events at Pentecost in **Acts 2**. (**Matthew 3:1-5. 1 Chronicles 21:18**)

And the final upbeat verse:

Jeremiah 31:19 - "And thanksgiving and the voice of those making merry shall proceed from them, and I will multiply them, and they shall not be diminished, and I will increase them, and they shall not become few in number."

Our joy and thanksgiving serve as proof that God's Kingdom has broken into our world.