

The Books of Jeremiah and Lamentations

Lesson 15: The Book of Comfort: Restoration Promised -- Jeremiah 30:1–31:26

For twenty-nine chapters Jeremiah has been the prophet of tears, the man with the boiling pot and the broken jar, sent to announce a judgment no one wanted to hear. Then God says something that changes the music. “Write in a book all the words that I have spoken to you” (30:2). What follows, chapters 30 and 31, is so saturated with hope that it has been called the “Book of Comfort,” a little island of consolation in a sea of warning. The weeping prophet is handed, for a few golden pages, the pen of joy.

But the comfort does not pretend the wound away. God names it honestly: “Your hurt is incurable, and your wound is grievous... there is none to uphold your cause, no medicine for your wound, no healing for you” (30:12–13). Then, in the very next breath, the God who diagnosed the incurable announces the cure: “For I will restore health to you, and your wounds I will heal, declares the LORD” (30:17). Only God can call a wound incurable and then heal it. That is the whole gospel in miniature: a diagnosis no human remedy can touch, and a Healer who steps in anyway.

At the center of it all beats the oldest promise in the covenant, the heartbeat of the whole Bible: “And you shall be my people, and I will be your God” (30:22). Everything God is doing, the gathering, the healing, the restoring, is aimed at that relationship. And He tells His people why He bothers, why He pursues a people who broke His heart: “I have loved you with an everlasting love; therefore I have continued my faithfulness to you” (31:3). Not a love earned, not a love that flickers, but an everlasting love that keeps coming.

There is a sound of weeping here too. “A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children... because they are no more” (31:15). Matthew would hear that same cry centuries later in the slaughter at Bethlehem (Matthew 2:18), the weeping that surrounds the coming of the Christ. But even to Rachel God says, “Keep your voice from weeping... there is hope for your future” (31:16–17). As we walk through the Book of Comfort, we are not reading a promise of a rebuilt earthly kingdom for a political nation. We are hearing the everlasting love of God for His people, a love that heals the incurable, gathers the scattered, and finds its deepest yes in His Son.

Group Discussion: God describes His people’s wound as “incurable” and then, in the same passage, promises, “I will restore health to you, and your wounds I will heal” (30:12–17). Why does God so often name the full hopelessness of our condition before He announces His healing, and how does that pattern shape the way we understand the gospel?

Personal Reflection: God says to His people, “I have loved you with an everlasting love; therefore I have continued my faithfulness to you” (31:3). Where do you struggle to believe that God’s love for you is everlasting rather than something you must keep earning, and how would resting in that love change you?

Read Jeremiah 30:1–31:26

Study Questions

1. Read 30:1–11. God promises to restore His people’s fortunes and to “save you from far away,” adding, “I am with you to save you” (30:10–11). What does this promise reveal about God as the Savior of His people, and why must any restoration begin with God’s own saving action rather than human effort?
2. God told a frightened, scattered people, “Do not be dismayed... for I am with you to save you” (30:10–11). Where in your own fear or scattered-feeling life do you most need to hear that God is with you to save you, and what would change if you believed it?
3. Read 30:12–17. God calls the wound “incurable” and then declares, “I will restore health to you, and your wounds I will heal” (30:12, 17). What does it reveal about God that He both diagnoses the hopelessness of sin honestly and provides the only cure?
4. God names our condition honestly before He heals it (30:12–17). Where are you tempted to minimize or manage a wound or sin in your own life rather than bringing its full seriousness to the only One who can truly heal it?

5. Read 30:18–22. At the heart of the restoration God places the covenant promise, “And you shall be my people, and I will be your God” (30:22). What does this ancient promise reveal about the goal of all God’s saving work, and how is it ultimately fulfilled in Christ and His church?
6. The aim of God’s restoring work is relationship: “you shall be my people, and I will be your God” (30:22). How does it reframe your daily walk to know that God’s goal is not merely to fix your circumstances but to have you as His own?
7. Read 31:1–14. God declares, “I have loved you with an everlasting love; therefore I have continued my faithfulness to you” (31:3), and promises to gather and satisfy His people. What does the everlasting, faithful love of God teach us about why He saves and restores His people at all?
8. God’s everlasting love is the reason He keeps pursuing His people (31:3). Where have you been relating to God as if His love must be earned or could run out, and how does His everlasting love free you to love and obey Him in return?
9. Read 31:15–26. Rachel weeps for her children, yet God answers, “Keep your voice from weeping... there is hope for your future,” promising to turn mourning into joy and satisfy the weary soul (31:15–17, 25). Matthew quotes Rachel’s weeping at the slaughter in Bethlehem (Matthew 2:18). How does this passage display God’s holiness, His mercy that meets His

people in their grief, and His covenant faithfulness that turns mourning into joy and points us to the true and deeper restoration God accomplishes in Christ, not a future earthly kingdom for a political nation?

10. Look back across the whole Book of Comfort, from the incurable wound healed, to the covenant promise renewed, to the everlasting love declared, to mourning turned to joy. Name one specific way the Lord Jesus is using these promises of restoration to heal, gather, or comfort you, and to form His likeness in you this week.

Digging Deeper

Reflect on these passages: Hosea 2:23, the promise, “I will say to Not My People, You are my people,” which Paul applies to Jews and Gentiles in the church (Romans 9:25–26); 2 Corinthians 6:16–18, where God’s “I will be their God, and they shall be my people” is fulfilled in the church; Matthew 2:16–18, where Rachel’s weeping is heard again at the slaughter of the infants around the coming of Christ; Revelation 21:3–4, the consummation, “Behold, the dwelling place of God is with man... He will wipe away every tear”; Galatians 6:14–16, those who walk by the cross named the “Israel of God.”

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