

~~ Studies in Jeremiah ~~

The Sovereign's
Faithfulness
Despite the
Sinner's Frailty:
Joyful News
From the
Weeping Prophet

Manfred E. Kober, Th.D.



The Sovereign's Faithfulness Despite the Sinner's Frailty

Or

Joyful News from the Weeping Prophet

Sermonic Studies in Jeremiah

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The Book of Jeremiah

Focus	Jeremiah's Sermons						Jeremiah's Experiences					
Divisions	Judah in Jeopardy 1 6	Judah in Idolatry 7 10	Judah in Rebellion 11 15	Judah in the Potter's Hands 16 20	Judah in a Leadership Crisis 21 25	Judah in Opposition 26 29	Hope Amidst Judgment 30 33	Before the Fall 34 36	During the Fall 37 39	After the Fall 40 45	Gentiles in Judgment 46 51	Fall of Jerusalem 52 52
Topics	Judgment						Hope	Judgment				
	Preaching							Portrayal			Prophecy	
Place	Judah										Babylon	
Time	About 42 Years (627-585 B.C.)											
Author	The Prophet Jeremiah											

JEREMIAH STRUCTURE (30-45)

BOOK OF COMFORT				EXAMPLES					PROPHECY FULFILLED JERUSALEM FALLS						
30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45
TROUBLE BUT RISING	TROUBLE BUT NEW COVENANT	VALUABLE PROPERTY	DAVIDIC COVENANT	COVENANT BREAKING	COVENANT KEEPING	REJECTING THE WORD	REJECTING THE PROPHECY	REJECTING THE PROPHECY	CITY DESTROYED	GEDALIAH'S APP'T	GEDALIAH'S MURDER	TO EGYPT (STILL REJECTING)	BARUCH DEFEATED MESSAGES IN EGYPT		



IMPORTANT DATES FOR JEREMIAH		
Years	Events	References
626	Nabopolassar founds the Neo-Babylonian Empire	
622	The book of the Law discovered in the temple	2 Chron. 34:8, 14
612	The fall of Nineveh, Assyria's capitol	
609	Josiah killed in battle by Egyptians at Megiddo	2 Chron. 35:20-25
	Jehoahaz reigns over Judah for 3 months	2 Chron. 36:1-3
	Jehoiakim made king of Judah by Pharaoh Necho	2 Chron. 36:4
605	Nebuchadnezzar defeats the Egyptians at Carchemish	Jer. 46:2
	The first deportation of exiles (including Daniel) to Babylon	Dan. 1:1-7
604	Jehoiakim burns Jeremiah's first scroll	Jer. 36
601	Jehoiakim rebels against Babylon	2 Kings 24:1
598	Jehoiakim is deposed and dies	2 Chron. 36:3
	Jehioachin reigns over Judah for 3 months	2 Kings 24:8
597	The second deportation of exiles (including Jehoiachin) to Babylon	2 Kings 24:12-16
	Zedekiah made king of Judah by Nebuchadnezzar	2 Kings 24:17
593	Zedekiah summoned to Babylon	Jer. 51:59
588	Zedekiah is besieged in Jerusalem for treachery	Jer. 52:3-4
586	Fall of Jerusalem	Jer. 39
	Gedaliah appointed governor of Judah by Nebuchadnezzar	Jer. 40:5-6
	Gedaliah assassinated by Ishmael	Jer. 41:2
	Judean refugees flee to Egypt taking Jeremiah with them	Jer. 42—43
581	The third deportation of exiles to Babylon	Jer. 52:30
568	Nebuchadnezzar invades Egypt	Jer. 43:8-13; 46:13-26
561	Jehoiachin released from prison in Babylon	Jer. 52:31-34
539	Fall of Babylon to Cyrus the Persian	Dan. 5:30
538	Cyrus issues his decree allowing the Jews to return to Palestine	Ezra 1:1-4

Jeremiah and Hananiah: The Faithful Prophet Confronts the False Prophet

Jeremiah 28

Outline

- 1A. The Person of Hananiah: 1
- 2A. The Prophecy of Hananiah: 1b-4
- 3A. The Protestation of Jeremiah: 5-9
- 4A. The Predictions of Hananiah: 10-11
- 5A. The Pronouncement of the Lord: 12-14
- 6A. The Perdition of Hananiah: 15-17
- 7A. Principles for Believers

1A. The Person of Hananiah: 28:1

- 1b. His time:
The summer of either 594 or 593 B.C.
- 2b. His home:
Gibeon, about six miles north of Jerusalem.
- 3b. His father:
Azur, also a prophet.
- 4b. His name:
"Yahweh has been gracious"
There are 14 different Hananiahs in the OT.
- 5b. His audience:
 - 1c. The prophet Jeremiah
 - 2c. The priests of Jehovah
 - 3c. The people of Israel

Merrill F. Unger has well said:

The prophet Hananiah was representative of the entire guild of professional prophets, who were men-pleasers instead of God's spokesmen. (*Unger's Commentary on the Old Testament*, Vol. 2, 1981, 1412).

2A. The Prophecy of Hananiah: 28:1b-4

- 1b. The claim of the prophet: 28:2
Thus speaks the Lord of hosts, the God of Israel, saying: I have broken the yoke of the king of Babylon.
- 2b. The content of the prophecy: 28:3-4
Within two full years I will bring back to this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. ⁴ And I will bring back to this place Jeconiah the son of Jehoiakim, king of Judah, with all the



captives of Judah who went to Babylon, says the Lord, for I will break the yoke of the king of Babylon.

Unger correctly observes:

Hananiah, not content with general predictions of peace, with consummate presumption predicted without any divine revelation the return of the deportees and the treasure within two years (*Ibid.*, 1413).

- 1c. The experience of the captivity:
The seventy years are shortened to two years.
- 2c. The end of the captivity:
 - 1d. The captivity is rendered short.
 - 2d. The temple vessels are returned.
 - 3d. The king and people will be repatriated.

3A. The Protestation of Jeremiah: 28:5-9

- 1b. The arena of the prophecy: 5
Then the prophet Jeremiah spoke to the prophet Hananiah in the presence of the priests and in the presence of all the people who stood in the house of the Lord.
 - 1c. The place:
 - 2c. The people:
- 2b. The assent of the prophet: 6
And the prophet Jeremiah said, Amen! The Lord do so; the Lord perform your words which you have prophesied, to bring back the vessels of the Lord's house and all who were carried away captive, from Babylon to this place.
 - 1c. A desire that the captivity would end in two years.
 - 2c. A desire that the people and treasures would be returned.
- 3b. The admonition of the prophet: 7-9
 - 1c. The consideration of Jeremiah's words: 7
Nevertheless hear now this word that I speak in your hearing and in the hearing of all the people:
 - 1d. Warning directed to Hananiah.
 - 2d. Words directed to the people.
 - 2c. The consideration of prior prophets: 8
The prophets who have been before me and before you of old prophesied against many countries and great kingdoms—of war and disaster and pestilence.
 - 1d. The prophets:
Joel, Jonah, Amos, Hosea, Isaiah, Micah, Nahum and possibly Obadiah.
 - 2d. Their prophecies:

AND THE PROPHETS
SHALL BECOME WIND,
AND THE WORD IS NOT
IN THEM: THUS SHALL
IT BE DONE UNTO
THEM.
- JEREMIAH 5:13

- 1e. The extent of the prophecies:
 - many countries
 - mighty nations
- 2e. The content of the prophecies
 - conflict – war
 - corruption – wickedness
- 3c. The consideration of prophetic fulfillment: 9

As for the prophet who prophesies of peace, when the word of the prophet comes to pass, the prophet will be known as one whom the Lord has truly sent.
- 1d. The focus of past prophecies is normally evil.
- 2d. The recipients of Hananiah's prophecy would soon know who is the true prophet.
- 3d. The test of a true prophet is whether his prediction comes to pass.
- 4d. The audience should withhold judgment about Hananiah's prophecy.

Charles Lee Feinberg has a splendid summary of the issue at hand: In the contest between Hananiah and Jeremiah, the antecedent probability was in favor of a prophet who spoke in agreement with the true prophets of the past. The trouble with false prophets was that they always predicted prosperity unconditionally, without need of repentance. It is always less popular to predict calamity rather than prosperity; so the presumption of truth rests with the prophet of calamity (*The Expositor's Bible Commentary*, Charles Lee Feinberg, "Jeremiah," 1986, 549).

4A. The Predictions of Hananiah: 28:10-11

Then Hananiah the prophet took the yoke off the prophet Jeremiah's neck and broke it. ¹¹ And Hananiah spoke in the presence of all the people, saying, Thus says the Lord: Even so I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

- 1b. The final rebellion of Hananiah:
 - 1c. Destroyed the symbol of bondage: 10a
 - 2c. Denied the truth of God's messenger: 10b
 - 3c. Deceived the people with a false hope: 11
 - 4c. Claimed divine revelation: 11a
 - 5c. Contradicted clear prophecy: 11b
 - 6c. Concocted additional predictions:



In verse 3 Hananiah predicted the end of the captivity within two years; in verse 11 he predicted the doom of the Babylonian Empire within two years. His actions and pronouncements become ever more erratic.

2b. The fateful retreat of Jeremiah: 11c

The prophet Jeremiah went his way. Jeremiah was certain that his message was from God. He was convinced that God would vindicate His own message through future verification (Deut. 28:22; Jer. 28:9). If an individual rejects the Word of God and rebels against the authority of God, the believer has no further choice than to depart and commit the individual to the judgment of God.

5A. The Pronouncement of the Lord: 28:12-14

Now the word of the Lord came to Jeremiah, after Hananiah the prophet had broken the yoke from the neck of the prophet Jeremiah, saying, ¹³Go and tell Hananiah, saying, Thus says the Lord: You have broken the yokes of wood, but you have made in their place yokes of iron. ¹⁴For thus says the Lord of hosts, the God of Israel: I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him. I have given him the beasts of the field also.

1b. The stern rebuke of Hananiah:

Hananiah's wicked presumption could not unrebuked and unpunished, therefore the Word of the Lord came through Jeremiah to denounce Hananiah's deceitful prediction with a stern prophecy concerning Judah's enslavement.

2b. The severe repercussions:

The people were exchanging the wooden yoke of submission for the inflexible yoke of iron of servitude. Nebuchadnezzar's rule would be so severe that it included the animals.

6A. The Perdition of Hananiah: 28:15-17

1b. The reason for the divine judgment on Hananiah: 15-16

Then the prophet Jeremiah said to Hananiah the prophet, Hear now, Hananiah, the Lord has not sent you, but you make this people trust in a lie.¹⁶ Therefore thus says the Lord: Behold, I will cast you from the face of the earth. This year you shall die, because you have taught rebellion against the Lord.

1c. He claimed divine authority: 15b

2c. He lied as a prophet: 15c

3c. He led astray the people: 15d

4c. He encouraged rebellion against God: 16d

2b. The realization of the judgment: 17

So Hananiah the prophet died the same year in the seventh month.

- 1c. The prediction that he would die within a year.
There's a play on words here, the "not sent you" of verse 15 parallels that of "sending you" in verse 16 (two Hebrew words *loselaheka*—*mesallehaka*).

Feinberg addresses the justice of the penalty:

Rebellion against the servant of the Lord was tantamount to rebellion against God himself. The Jews knew the penalty for apostasy (cf. Deut. 13:1-5); Ezekiel saw it carried out in his day against Pelatiah (cf. Ezek. 11:13), and in the infant church Peter saw it executed on Ananias and Sapphira (Acts 5:1-11). Jeremiah's prophecy was authenticated in the death of Hananiah, which discredited him as a fraud. Thus the authority of the true prophet was vindicated. Observe the high cost of false prophecy. These events only served to credit Jeremiah's ministry (*Ibid.*, 551).

- 2c. The death within two months.

Perhaps God in His mercy wanted to give Hananiah one more opportunity to repent of his rebellion. Constable's comments are much to the point:

The prophet who predicted deliverance in two years died in two months. God graciously gave him two months to repent before He put him to death. His death was another object lesson to the people on the importance of obeying God's Word (*Dr. Constable's Notes on Jeremiah*, 2015, 146-147).

7A. Principles for the Believer:

- 1b. The deceitfulness of false prophets:

--A false prophet can have godly parents like Hananiah
--A false prophet can quote God's Word
--A false prophet can appeal to God in his revelation

- 2b. The doom of the false prophet:

--Unfulfilled predictions unmask a false prophet
--His sin is ultimately rebellion against God (28:16c; cf. 29:32c)
--His disbelief leads to departure and ultimate doom

- 3b. The decorum of the believer:

- 1c. His awareness of the danger:

- 1d. False prophets sometimes look, act and sound like genuine prophets 1
2d. False prophets say what people want to hear 3
3d. False prophets can communicate good information 6
4d. False prophets may be impressive and convincing 10-11

2c. His avoidance of the deceiver: 11d

As stated above, when an individual rejects God's Word, refuses to listen to God's messenger, and rebels against God's authority, a believer has no option but to separate from that individual.



An Extraordinary Epistle With Words of Warning, Jeremiah 29:1-32

Manfred E. Kober, Th.D.

1A. The Background for the Letter: 29:1-3

The importance of the background of this chapter has well been stated by Feinberg:

The historical situation of the chapter was that in 597 B.C. some 3,000 Jews had been exiled with Jehoiachin, among them a number of priests and prophets along with the royal household. In Jerusalem, Jeremiah heard that some exiled false prophets were predicted an early fall of Babylon and an early restoration of the exiles in Judah. Jeremiah's letters warned the exiles against this deception and urged them to wait patiently for God's time (Charles Lee Feinberg, *Jeremiah A Commentary*, 1982, 195-196).

1b. The recipients of the epistle: 1

Now these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem to the remainder of the elders who were carried away captive—to the priests, the prophets, and all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon.

1c. The enumeration of the recipients: 1a

- 1d. Elders
- 2d. Priests
- 3d. Prophets
- 4d. People

2c. The experience of the recipients: 1b-2

- 1d. The actual deportation: 1b
- 2d. The antecedent deportation: 2

2b. The messengers of the letter: 3

The letter was sent by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon, to Nebuchadnezzar king of Babylon, saying,

1c. Their identity:

- 1d. Elasah son of Shaphan
- 2d. Gemariah son of Hilkiah

2c. Their activity:

- 1d. Their commissioning in Jerusalem:
- 2d. Their contacts in Babylon:



2A. The Contents of the Letter: 29:4-32

This chapter records the first letter in the Bible. Some commentators actually discern 3 letters: vv. 4-23, 15-19, 25-32 (Feinberg in *The Expositor's Bible Commentary*, 551.) Conrad von Orelli sees two letters, The first: a) Admonition to those in exile, b) The fate

of those left in Jerusalem, 15-19 and c) 1-14; Denunciation of two false prophets. The second letter: Prophecy against Shemaiah, 24-32 (*Die Propheten Jesaja und Jeremia*, München, 1891, 331f).

The letter clearly has several major divisions, introduced by "thus saith the Lord of Hosts, the God of Israel." (verse 4, 8, 17, 21, 25, 32)

--"Lord of Hosts"—emphasizing sovereignty over His heavenly army.
--"the God of Israel"—emphasizing the Savior of His earthly people.

1b. The words of instructions to captive Hebrews: 4-7

Thus says the Lord of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon: ⁵ Build houses and dwell *in them*; plant gardens and eat their fruit. ⁶ Take wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands, so that they may bear sons and daughters—that you may be increased there, and not diminished. ⁷ And seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it; for in its peace you will have peace.

1c. The Jews' removal to Babylon:

DEPORTATIONS OF JUDAHITES TO BABYLON	
First deportation	605 B.C.
Second deportation	597 B.C.
Third deportation	586 B.C.

2c. God's recommendation to the captives:

- 1d. Build houses: 5a
- 2d. Raise crops: 5b
- 3d. Find a mate: 6
- 4d. Encourage matrimony: 6b
- 5d. Have numerous children: 6c
- 6d. Pursue the peace of Babylon: 7a
- 7d. Pray for the city of Babylon: 7b;
cf. Ps. 122:6

That some Jews gave heed to these prophetic injunctions has been established by intriguing archeological discoveries (see next article).

What is the reason for their prayer for Babylon: As von Orelli fittingly remarks:

"sie sollen für dieses Land beten, da ihr Wohl und Wehe auf Geschlechter hinaus mit diesem verwachsen sein werde," p. 332 that is, "they should pray for this land, since their weal and woe is closely intertwined with them for generations."

2b. The words of warning: 8-9

For thus says the Lord of hosts, the God of Israel: Do not let your prophets and your diviners who are in your midst deceive you, nor listen to your dreams which you cause to be dreamed. ⁹ For they prophesy falsely to you in My name; I have not sent them, says the Lord.

1c. Avoid diviners: 8a

3c. The disposition of Jehovah: 11

4c. The destiny of Israel: 12-14

1d. Response of Israel: 12

2d. Revival: 13

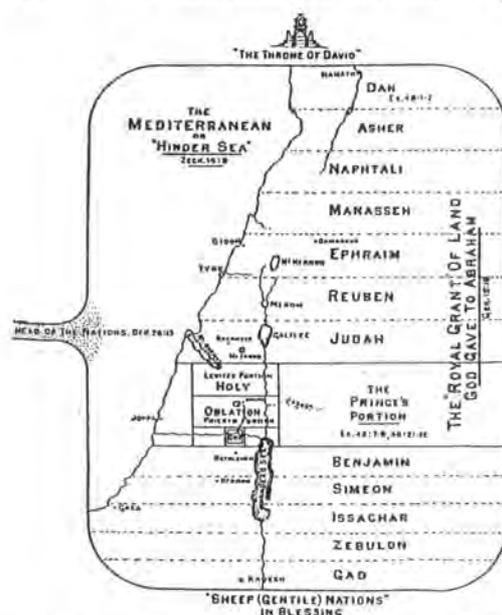
3d. Regeneration: 13

4d. Return from captivity: 14a

--partial return after 70 years

--total return of the Jews after the tribulation

5d. The restoration to the land: 14b



5b. The words of doom for the two imposters: 21-23

1c. The information concerning the doom: 21

Thus says the Lord of hosts, the God of Israel, concerning Ahab the son of Kolaiah, and Zedekiah the son of Maaseiah, who prophesy a lie to you in My name: Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon, and he shall slay them before your eyes.

1d. The people involved:

2d. The purpose implied:

2c. The individuals under the doom: 22

1d. Ahab

2d. Zedekiah

3c. The iniquity: 23

They were servants of their own lusts, not servants of the Lord.

- 1d. Villainy in Israel ("acting in brazen folly," Unger)
- 2d. Adultery:
- 3d. Impiety:
- 4d. Audacity:
 - 1e. Their claim for divine authority:
"in my name" 21, 23
 - 2e. Their contradicting of divine truth:

Who warns of false prophets today? What letter should be written to warn against false, lying prophets? In fact we have just such a letter from God: the Epistle of Jude, which forms a fitting introduction to the book of the Revelation when the world's apostasy will be total.

4c. Their ignominy: 22-23

²²And because of them a curse shall be taken up by all the captivity of Judah who *are* in Babylon, saying, "The Lord make you like Zedekiah and Ahab, whom the king of Babylon roasted in the fire"; ²³because they have done disgraceful things in Israel, have committed adultery with their neighbors' wives, and have spoken lying words in My name, which I have not commanded them. Indeed I know, and *am* a witness, says the Lord.

- 1d. Universal disdain:
- 2d. Horrible destiny:
 - roasted in the fire: 22c
 - rejected by the nation: 22a

Merrill F. Unger speaks concerning the judgment on these two prominent examples of false prophets:

The penalty was that they would fall into Nebuchadnezzar's hands as traitors to Babylon, and be slain before the captives as an apparent warning against political subversion. Their traitorous conduct, from the Babylonian point of view, would result in death by burning, a Chaldean method of execution (Dan. 3:6). Their names would be **taken up** (employed) as a formula of imprecation (cf. Gen. 48:20; Isa. 65:15) (*Unger's Commentary on the Old Testament*, 1981, 2, 1415.)

6b. The words of rebuke: 23-32

- 1c. The response of Jeremiah's letter by the Lord: 24

Ryrie has a good summary of the occasion eliciting the letter:

Many exiles in Babylon objected to Jeremiah's letter and tried to engineer official reprisals against him by appealing through a false prophet (Shemiah) to Zephaniah, a deputy to the high priest in Jerusalem (cf. 52:24), who read Shemiah's letter to Jeremiah. The true prophet then denounced the false prophet (*The Ryrie Study Bible*, note on Jeremiah 29:24-32).

2c. The reaction to Jeremiah's letter in Babylon:

1d. Shemiah's letter: 23-24

1e. The design of the letter: 23

2e. The designation of the false prophet: 23

3e. The denunciation of the true prophet:

2d. Shemiah's lunacy: 25-28

1e. "I am the true prophet" 26d

2e. Zephaniah shall be priest: 25-26

3e. Jeremiah is mad: 26

4e. Jeremiah should be put in stocks:

5e. Shemiah's attempts to refute reality: 28

Shemiah, like President Barak Obama, was oblivious to the obvious:

--"ISIS has been contained."

--"The US economy has recovered."

--"The conservatives are waging a war on women."

--"The Affordable Care Act is working."

--"The world is more peaceful now than it was 8 years ago."

3d. Zephaniah's legacy: 29

By reading the letter to Jeremiah, he ridicules the true prophet, shows his disdain for God's word and demonstrates that rather than being qualified for sacred office, he deserves judgment.

3c. The rejection of Shemiah by the Lord: 30-32

Then the word of the Lord came to Jeremiah, saying: ³¹ Send to all those in captivity, saying, Thus says the Lord concerning Shemaiah the Nehelamite: Because Shemaiah has prophesied to you, and I have not sent him, and he has caused you to trust in a lie— ³² therefore thus says the Lord: Behold, I will punish Shemaiah the Nehelamite and his family: he shall not have anyone to dwell among this people, nor shall he see the good that I will do for My people, says the Lord, because he has taught rebellion against the Lord.

1d. The Lord's response to Shemiah: 30

2d. The Lord's request to Jeremiah: 31

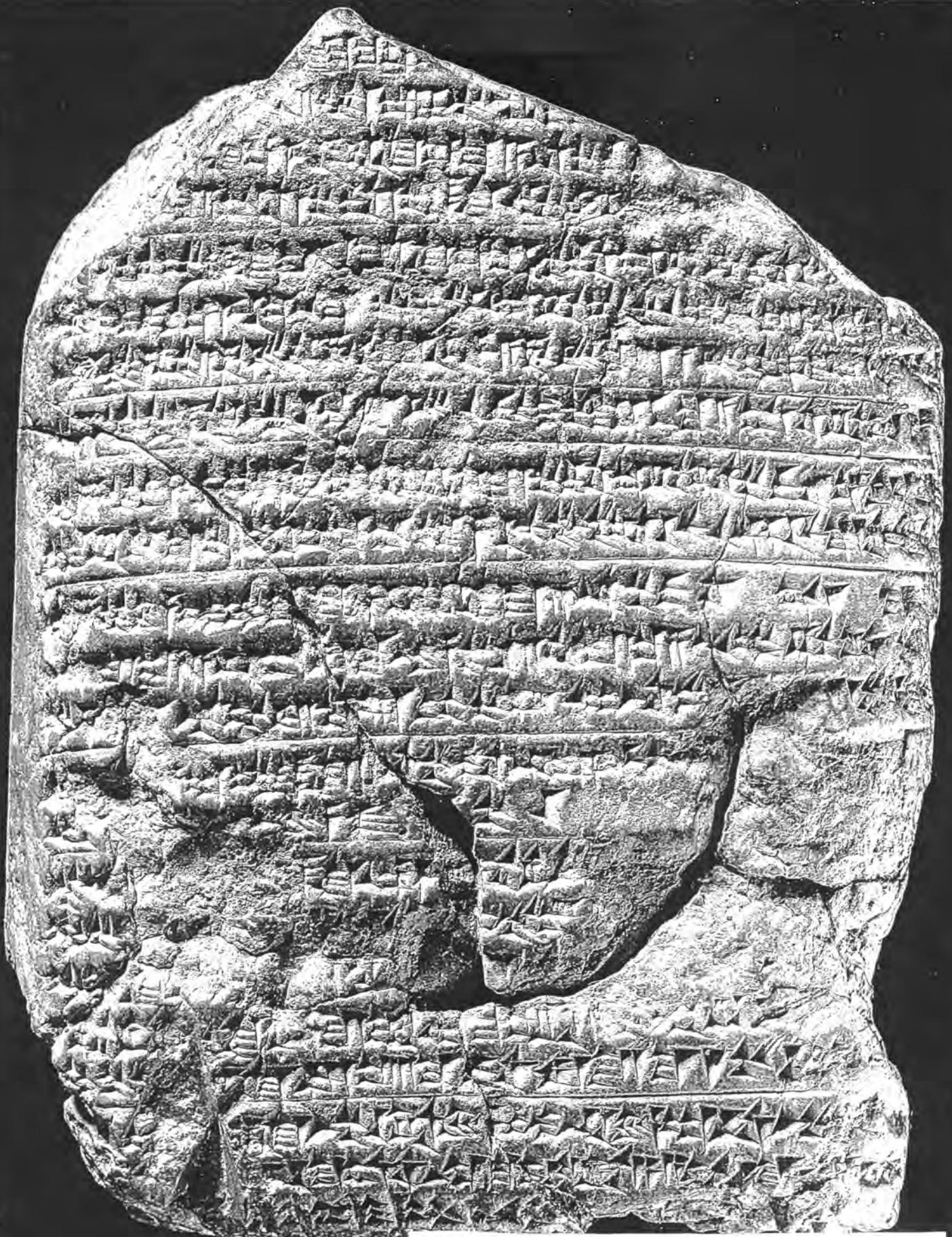
3d. The Lord's rejection of Shemiah: 31-32



- 1e. Deploing of the false prophecies:
- 2e. Denunciation of the false prophet:
 - 1f. He claims divine revelation:
 - 2f. He contradicts true revelation:
 - 3f. He counters genuine revelation:
- 3e. Detailing of future punishment:
 - 1f. No posterity in his family:
 - 2f. No possibility to return from captivity:
- 4e. Divulging of the main sin: 32c
 - 1f. Usurping of divine authority:
 - 2f. Rebellion against divine revelation:

3A. Principles to Remember:

- 1b. Claiming divine authority for one's human speculation is a dangerous matter.
- 2b. God is very concerned when individuals speak in His name while contradicting His divine revelation.
- 3b. God considers those who falsely claim to speak for Him as being in rebellion.
- 4b. False prophets will most assuredly be punished.
- 5b. A true prophet may be outnumbered by false prophets, but he must stand unwaveringly.
- 6b. A true preacher of the Lord needs to realize that God will eventually exonerate him.
- 7b. Jeremiah is an illustration of a fearless, faithful witness who unflinchingly stands for the truth.



This extraordinary article from Biblical Archaeology Review demonstrates the value of archeological discoveries in illustrating and corroborating the scriptural narrative.

How Bad Was the Babylonian Exile?

Laurie E. Pearce

*"By the rivers of Babylon, there we sat, sat and wept, as we thought of Zion.
There on the poplars we hung up our lyres."*

PSALM 137:1-2 [JPS]

WHILE THE WORDS OF THE PSALMIST CAPTURE the longing of some Judeans to return from the Babylonian Exile, the prophet Jeremiah exhorted Judah's exiles to build houses, plant gardens, marry and have families—to engage in activities that would assure the stability and continuity of life and community in a foreign land (Jeremiah 29:5-7).

Recently published cuneiform tablets reveal fascinating aspects of Judean life under Babylonian and Persian rule.¹ Written by Babylonian and Babylonian-writing scribes in service to the imperial administration, these sources inform our understanding of the social and economic standing of Judeans in the Mesopotamian landscape.

Nebuchadnezzar destroyed Jerusalem and the

Temple in 586 B.C.E., but the Judean Exile had already begun as early as 597 B.C.E., with the removal to Babylon of Judahite king Jehoiachin, his mother, sons and "mighty men of valor, 10,000 captives and all the craftsmen and the smiths" (2 Kings 24:12, 15-16). The Biblical text continues, recording the

NEBUCHADNEZZAR'S EARLY YEARS are detailed in this cuneiform tablet, part of the Babylonian Chronicle (opposite). The tablet covers events between 605 and 594 B.C.E. Each entry recounts military events in successive regnal years of the Babylonian kings. Horizontal lines separate the events by year. The fifth section of this tablet documents the conquest of Jerusalem and Judah and corroborates the Biblical account of Judahite royalty being taken into exile (2 Kings 25:30; Jeremiah 52:31-34).



ENOUGH FOR ALL. This cuneiform ration list from the South Palace in Babylon is one of several confirming that Judean exiles were provided for in their captivity. The clay tablet, which measures 3.5 by 4 inches, dates between 595 and 570 B.C.E.

cataclysmic destruction of Jerusalem, the burning of the “house of the Lord, the king’s palace and all the houses of Jerusalem” (2 Kings 25:9), and the subsequent removal of the population, along with the Temple furnishings and treasury. Jeremiah notes the dates of three subsequent waves of deportation, along with the numbers of people exiled in each: In Nebuchadnezzar’s 7th, 18th and 23rd years (597, 586, 582 B.C.E.), he deported 3,023, 832 and 745 people, respectively (Jeremiah 52:28–30).

The brief Babylonian record of the conquest of Jerusalem and Judah is narrated in the Babylonian Chronicle of the Early Years of Nebuchadnezzar, now housed in the British Museum, which acquired

it in 1896: “The seventh year: In the month Kislev, the king of Akkad [i.e., Nebuchadnezzar] mustered his army and ... encamped against the city of Judah, and on the second day of the month Adar he captured the city (and) seized (its) king. A king of his own choice he appointed in the city, (and) taking the vast tribute he brought it into Babylon.”²

Both cuneiform and Biblical evidence thus corroborate that members of the Judahite court were exiled to Babylon and contribute to an understanding of their status there. The Bible tells us that Evil-Merodach (Babylonian Amēl-Marduk), son and successor of Nebuchadnezzar, released King Jehoiachin from prison, elevated him above other captive kings, and provided him with a daily food allowance (2 Kings 25:30; Jeremiah 52:31–34). This Biblical notice finds support in cuneiform ration lists excavated in Nebuchadnezzar’s South Palace, not far from Babylon’s famed Ishtar Gate.³ These texts preserve the names and titles of Levantine

kings and high officials deported along with Jehoiachin. The ration texts confirm the diverse origins of deportee populations; Judeans as well as Egyptians, Philistines, Elamites, Lydians, Ionians, Medes and Persians received monthly disbursements of grain and oil. This admixture of nations is also reflected in the eight-sided clay prism known as the *Hofkalender*, or (imprecisely as the) Court Calendar, which lists the many provincial and imperial officials obligated to provide financial and material support for Nebuchadnezzar's restoration of the Old (or South) Palace in Babylon, in which the aforementioned ration texts were preserved.

A small receipt in the archives from Sippar, now in the British Museum, confirms delivery of 1.5 mina of gold, owed by a certain Nabû-šarrūssu-ukīn to the temple of Marduk. This transaction occurred in 594 B.C.E., soon after Jehoiachin's deportation from Jerusalem. This Nabû-šarrūssu-ukīn can be identified with Nebosarsekim (נְבוֹסָרְסִימִים), whose presence, along with "all the princes of the king of Babylon" (Jeremiah 39:3, 13) at the siege of Jerusalem is established with minor emendation of the difficult Biblical text.⁴ *Rab sārīs*, the title that Nebosarsekim bears, places him at the upper levels of the Babylonian administration, and, thus, this text from Sippar provides one confirmed identification in the cuneiform record of a named figure, apart from the king, present at the destruction of Jerusalem.

Outside courtly circles, the lives of ordinary Judeans in Babylonia were documented in some 700 texts excavated at Nippur in the late 1800s.⁵ They record the activities of a family of businessmen, descendants of an entrepreneur named Murašū. Through assembly, sublease and, sometimes, foreclosure of parcels of land, members of the family profited from barley and date agriculture.

In the family contracts, Judeans appear primarily as witnesses in the Murašū texts. Witnesses typically belong to the same social circle as the transactions' principals, so we can conclude that some Judeans (the witnesses) had achieved economic standing on par with the Murašū family. The mid-fifth-century B.C.E. date of the Murašū texts means that those Judeans belonged not to the Exilic generation, but rather to the period of Temple building that occurred under Ezra and Nehemiah's direction back in Judah after their return.

The Judeans are identified in these, as well as other cuneiform texts, on the basis of their Yahwistic names (i.e., names constructed with a form of the

GOLD FOR THE TEMPLE OF MARDUK. This small receipt from Sippar reports that Nabû-šarrūssu-ukīn (Nebosarsekim in the Bible) delivered 1.5 mina of gold to Marduk's temple in 594 B.C.E. Nebosarsekim, according to Jeremiah (Jeremiah 39:3, 13), was present among "all the princes of the king of Babylon" during the siege of Jerusalem.



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The Cyrus Cylinder—Political Propaganda

In the first year of King Cyrus of Persia, when the word of the Lord spoken by Jeremiah was fulfilled, the Lord roused the spirit of King Cyrus of Persia to issue a proclamation throughout his realm by word of mouth and in writing ... "Anyone of you of all His people ... let him go up to Jerusalem that is in Judah and build the House of the Lord God of Israel." (Ezra 1:2–3, JPS)

The famous Cyrus Cylinder (above), a clay barrel-shaped cuneiform cylinder found in Babylon in 1879 and now in the British Museum, details the Persian king's entry into Babylon, his conquest of the city in 539 B.C.E. and his defeat of Nabonidus, the last native Babylonian king. This began the Achaemenid era, which lasted until Alexander the Great defeated Darius in 331 B.C.E. The text of the Cyrus Cylinder is often taken as confirmation of the quotation from Ezra above. It is, however, political propaganda.

The text is a response to some of the actions of Nabonidus. For 10 years, he had stayed in the Arabian city Teima, precluding the observation of the New Year's rituals that required the king's presence in Babylon. According to the text, Marduk, chief deity of Babylon, named Cyrus as a righteous and worthy heir to the crown. Cyrus marched against Babylon, and the irreverent Nabonidus was handed over; Babylon capitulated without a fight.

In the lofty style and first-person voice of such royal inscriptions, Cyrus acknowledges Marduk's beneficence by restoring neglected temples and returning various gods to their sanctuaries.

Although no mention is made of the restoration of the Temple in Jerusalem, this text may have inspired Ezra's claim that Cyrus authorized the Judeans' return and rebuilding of the Jerusalem Temple. However, the cylinder mentions only the restoration of cities in Babylonia, mostly near Cyrus's ancestral home.

In modern times, the cylinder's propaganda value was again made evident when, in the 1971 celebration of the 2,500th anniversary of the founding of the Achaemenid era, the Shah of Iran termed the cylinder the world's first charter for human rights.—L.E.P.

Israelite divine name YHWH). Yahwistic names identify Judeans across the Babylonian landscape from the earliest days of the Exile.

In the city of Susa (Biblical Shushan, the setting of the Book of Esther), cuneiform texts dating to 494–493 B.C.E. record the presence of Judeans with Yahwistic names in the roles of royal courtiers and as children of royal courtiers. These texts record loans of silver exchanged between different members

of prominent Babylonian families on their visits to Susa, trips that may have been made for the purpose of an audience with the king. Thus, we know that the Judeans interacted, in specific, limited ways, with members of the Babylonian economic elite.

In Sippar, on the Euphrates River north of Babylon, a small number of Judeans with Yahwistic names appear with the designation "royal merchants." These individuals belonged primarily to one family, in which there is otherwise widespread use of Babylonian names among its members. The most striking example is a Babylonian name attested in a marriage document of a daughter of a Judean royal merchant; her name Kaššaya is the same as one of Nebuchadnezzar's daughters. The social designation and the use of Babylonian names attest to this family's acculturation and adaptation to life in Babylonia.

A settlement called "Judahtown" (Babylonian *āl-Yāhūdu*) was unknown until the 1999 publication of a single administrative text* written there in 498 B.C.E.⁶ Since then a group of 44 administrative and legal documents written in *āl-Yāhūdu* has been identified and published.⁷ These texts, along with approximately 160 texts written in nearby towns, provide balance to the known documentation, now attesting to the lives of the lowly as well as high-born Judean and other West Semitic exiles, in rural as well as the previously documented urban landscapes, from the start of the Judean Exile to the time of the rebuilding of the Temple and beyond.

Two texts in the corpus, earlier than the first published Judahtown text, preserve a writing of the town's name as *ālu ša Yāhūdu*, "the city of the Judeans," written in cuneiform as URU ša ^{lu}ia-a-ḥu-da-a-a.⁸ This toponym thus confirms that Judeans were the primary inhabitants of that settlement; it is but one of several that reflect the demographic profile of towns Nebuchadnezzar established in old and abandoned, or in newly created, settlements in the countryside, particularly in the area around Nippur,⁹ populated primarily with deportees from defeated lands. The new residents worked to reclaim these lands, and in exchange for their access to the land, owed military service and taxes to the state. The system served not only to extend the state's control of agriculture, but also to integrate and acculturate foreign populations into the empire.

The dates of these earliest texts from *āl-Yāhūdu* mean that there is now a nearly seamless continuum in documentation of Judean presence that extends from the destruction of Jerusalem through the early

*André Lemaire, "The Universal God," *BAR*, November/December 2005.



part of the reign of the Persian king Xerxes (the latest text in the corpus dates to 477 B.C.E.).

Near *āl-Yāhūdu* lay other towns named for other individuals of West Semitic origin, for example: *Bīt-Našar* (the estate of *Našar*) and *Bīt-Abī-rām* (the estate of *Abī-rām*). The town of *Nār-Kabara* (the town of river *Kabara*) is of special interest, as the component *Kabara* parallels the name of the river *Chebar*, a place from which *Ezekiel* began to prophesy to his fellow captives, and which figures prominently in the Biblical book that bears his name: *Ezekiel* 1:1-3; 3:15, 22; 10:15, 20, 22; 43:3. On the Babylonian landscape, *Nār-Kabara* refers to a waterway extending through rural Babylonia to *Susa*, along which commerce was transacted.

Judeans of *āl-Yāhūdu* inhabited the countryside and participated in the activities and business of agriculture. The record of the Judeans at *āl-Yāhūdu* corroborates the depiction of *Jeremiah's* words: "Build houses and live in them, plant gardens and eat their fruit. Take wives and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters. Multiply there, do not be decreased. And seek the welfare of the city to which I have exiled you and pray to the Lord in its behalf; for in its prosperity you shall prosper" (*Jeremiah* 29:5-7, JPS).

The continuity and success of the Judean community is apparent in the records of five generations of one family living in *āl-Yāhūdu*. The contracts in which *Aḥīqam* is the central figure show him, his father, *Rapā-Yāma*, and his sons to have been involved in rentals of land and date gardens, deliveries of grain and dates, collection of taxes and the acquisition of cattle for a plow team for efficient cultivation; marriage and death of family members are also referenced. Although *Aḥīqam's* name is West Semitic, but not positively identifiable as Judean, his father and several sons bear Yahwistic names identifying them as of Judean descent.

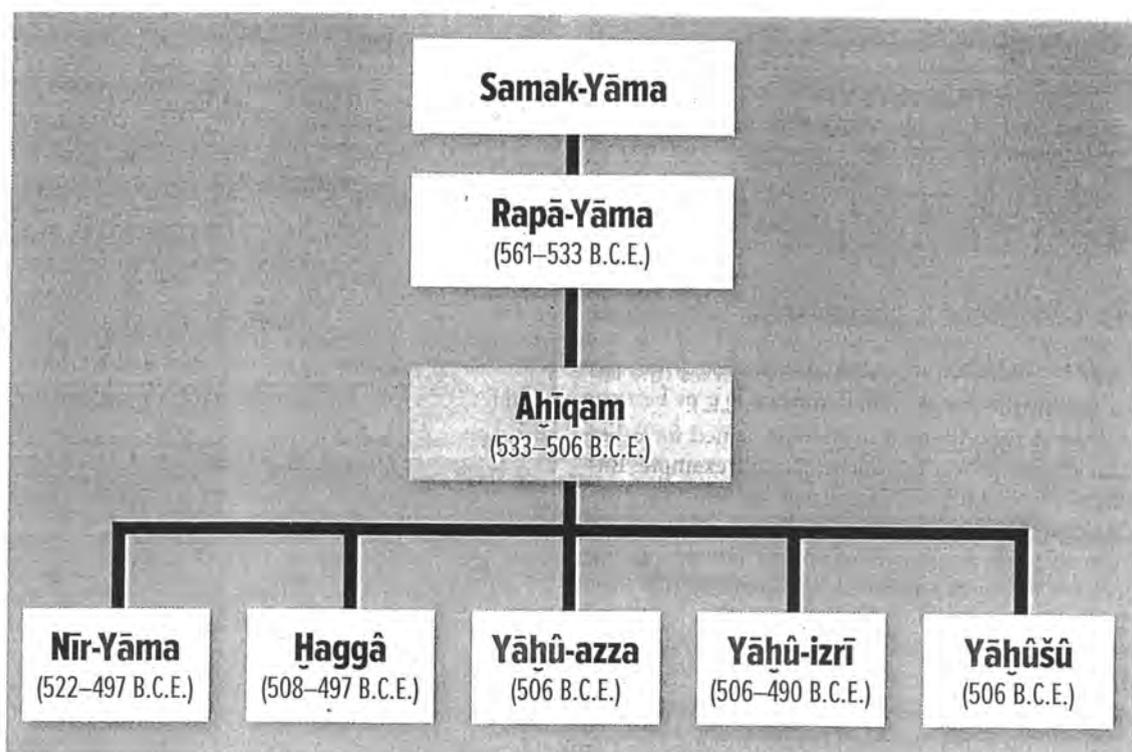
Samak-Yāma, *Rapā-Yāma's* father, never appears as an active participant in the *āl-Yāhūdu* texts, but he is mentioned in five texts dating from 561 to 533



B.C.E. This chronology suggests that *Samak-Yāma* was born either in Judah or in Babylonia shortly after the deportation. His son, *Rapā-Yāma*, is primarily occupied with deliveries under the management of royal officials. *Rapā-Yāma's* obligation to deliver barley on the estate of the *rab mūgi*, the Babylonian official known in Hebrew as *rab mag* in *Jeremiah* (*Jeremiah* 39:3, 13), illustrates the early interaction of Judeans with Babylonian administrators and administrative practices.

Documentation of *Rapā-Yāma's* activity ends following 532 B.C.E., at which time his son, *Aḥīqam*, succeeds him in business and assumes his father's role, even repaying some small debts remaining at the time of his father's death. Some of these texts post-date the first year of *Cyrus's* rule, when *Cyrus* (according to the narrative in *Ezra* 1:1-3) issued the proclamation that authorized Judeans to return and rebuild the Temple in Jerusalem.¹⁰

Aḥīqam's business activities presented risk as well as potential for profit, as is evident in his contribution to a joint venture to build a plow team. Against the considerable expense of bringing together two oxen, two farmers, as well as the seeder plow and seed necessary for efficient and intensive grain agriculture, *Aḥīqam* and his partner also stood to share in the profits. *Aḥīqam's* business acumen is seen in his exchange of a donkey mare for an ox and the payment in silver made to compensate for the differential value between the animals; the expense



LAURIE E. PEARCE

IT'S A FAMILY THING. Ahīqam is the central figure in a cache of 44 records from Judahtown (āl-Yāhūdu) that mentions several generations of his family. The Yahwistic names of his father and grandfather point to their Judean heritage. The records mentioning his sons reflect the successes of the Judean community in exile. Here the male lineage of this family is presented with the dates for which each family member's activity is attested.

incurred contributed to Ahīqam's building a stock of animals that could be leased in future profit-making ventures. All of these mark him as an entrepreneur, interacting with the Babylonian population in and around āl-Yāhūdu.

Small details suggest that Ahīqam achieved a modicum of standing in the Babylonian economy. Some debts owed to him are repaid in "the measure of Ahīqam." It was common practice for a significant landholder to collect payments of commodities in a standard 6-liter measuring utensil marked with his name, an external indication of his authority. Records of business transactions between Ahīqam and Banā-Yāma son of Abdi-Yāhū (their Yahwistic names demonstrate the two written forms of the name of the Judean deity) indicate a network of relationships between members of the Judean community at Judahtown. Both men were landholders and sufficiently prominent to require repayment in their named measuring vessels; their comparable

status shows that the lands at and around Judah-town could and did sustain agriculture beyond meager levels. The size of one of Ahīqam's obligations due to royal officials, four minas of silver, far exceeds the productivity of local agricultural activity. This, together with evidence of his connections with individuals outside the immediate area of āl-Yāhūdu, and with members outside of the Judean community, establish that the scope of the family business expanded well beyond that evident in documentation of his father's transactions. Ahīqam continued to be active until 507 B.C.E.; documentation written in 504 B.C.E., following his death, substantiates his entrepreneurial success. On his death, his assets were divided among five known sons.

Ahīqam's family is representative of a pattern that must have been repeated many times and which may well have contributed to the continuity of the Jewish community that, generations later, produced the Babylonian Talmud. Although the evidence for Judeans on the Babylonian landscape, from the time of the Exile through the Persian period, remains scattered over time and topography, the cuneiform sources substantiate many of the brief notices preserved in the Bible. 

¹ Laurie E. Pearce and Cornelia Wunsch, *Documents of Judean Exiles and West Semites in Babylonia in the Collection of David Sofer*, CUSAS 28 (Bethesda: CDL Press, 2014).

CONTINUES ON PAGE 64

Babylonian Exile

continued from page 54

² A.K. Grayson, *Assyrian and Babylonian Chronicles* (Winona Lake, IN: Eisenbrauns, 2000), p. 102.

³ E. Weidner, "Jojachin, König von Juda, in babylonischen Keilschrifttexten," in *Mélanges syriens offerts à M. René Dussaud* (Paris: Paul Geunther, 1939), pp. 923–935.

⁴ David Vanderhooft, *The Neo-Babylonian Empire and Babylon in the Latter Prophets* (Harvard Semitic Monographs 59; Atlanta: Scholars Press, 1999), pp. 149–152.

⁵ Now housed in the University Museum of the University of Pennsylvania, the Museum of the Ancient Orient at the Istanbul Archaeological Museums in Istanbul, the Frau Professor Hilprecht Collection of Babylonian Antiquities at the University of Jena in Germany, The Phoebe A. Hearst Museum of Anthropology at the University of California, Berkeley, and the British Museum, London.

⁶ F. Joannès and A. Lemaire, "Trois tablettes cunéiformes à l'onomastique ouest-sémitique," *Transeuphratène* 17 (1999), pp. 17–34.

⁷ Pearce and Wunsch, *Documents*, p. 28; Cornelia Wunsch, with collaboration of Laurie Pearce, *Judeans by the Waters of Babylon. New Historical Evidence in Cuneiform Sources from Rural Babylonia in the Schøyen Collection*, *Babylonische Archive* 6 (Dresden:

ISLET, forthcoming).

⁸ Pearce & Wunsch, *Documents*, p. 28; Wunsch, *Judeans*.

⁹ R. Zadok, "The Nippur Region During the Late Assyrian, Chaldean and Achaemenian Periods Chiefly According to Written Sources," *Israel Oriental Studies* 8 (1978); I. Eph'al, "The Western Minorities in Babylonia in the 6th–5th Centuries B.C.: Maintenance and Cohesion," *Orientalia* 47 (1978), pp. 74–90.

¹⁰ There is no cuneiform evidence of such a proclamation in the reign of Cyrus or of any other Achaemenid king. Claims that the Cyrus Cylinder [BM 90920+NBC 2504] does so are unfounded. As a typical building inscription, the barrel-shaped document touts the work authorized by Cyrus for the restoration of ancient shrines in the eastern and northern regions of Mesopotamia. For a recent translation, and a discussion of the place of the Cyrus Cylinder in the historiographic program of the Achaemenid empire, see P. Michalowski, "The Cyrus Cylinder," in M. Chavalas, ed., *Historical Sources in Translation: The Ancient Near East* (Oxford: Blackwell, 2006), pp. 426–430. For an important, earlier study on the programmatic nature of the cylinder, see A. Kuhrt, "The Cyrus Cylinder and Achaemenid Imperial Policy," *Journal for the Study of the Old Testament* 25 (1983), pp. 83–97.

Lost Gospels

continued from page 47

repurposed and expanded as the *Gospel of Nicodemus*. Both Nicodemus and Pseudo-Matthew were widely copied in the West, and elements of their stories appear in art, literature and theater throughout the medieval period.

Not everyone in the churches valued the new texts, and certainly none of them was esteemed highly enough to become canonical, but they demonstrate that even after the formation of the canon, writers within the church were willing to create apocryphal texts—in effect, to create forgeries—when it suited their needs.

Third, if the churches were willing to write apocrypha and sometimes incorporate them in their liturgies, then it can hardly be true that they were vigorous in their efforts to suppress apocryphal texts, even particularly heretical texts. Recent re-evaluations of the story of the

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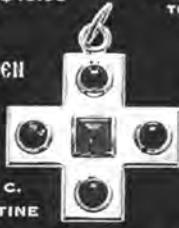
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Jehovah's Triumph Despite Jacob's Troubles, Jer. 30: 1-18

Manfred E. Kober, Th.D.



1A. Introduction:

1b. The subject matter of the passage:

The chapters 30-33 of Jeremiah are so consistently hopeful that they have been rightly called "the Book of Consolation." The passage stands in stark contrast with the "weeping Prophet's" (Jer. 9:1, 13:17) book of Lamentations.

2b. The significance of Jeremiah 30:

The passage was written in a book to give Israel encouragement in exile. The Babylonians were at the gates of Jerusalem, Jeremiah was in prison and the city was in dire straits by famine and disease. Jeremiah writes of the final destiny of Israel, its suffering and ultimate glory.

Jeremiah 30 gives us a synopsis of the tribulation period. As **Isaiah 24**, known as "Isaiah's Little Apocalypse," depicts the **convulsions of the planet** during the tribulation (cf. 24:1, 6, 20), so **Jeremiah 30** speaks of the **calamity of the people** of Israel during the tribulation, as well as their ultimate triumph.

2A. The Return from the Dispersion: 30:1-3

1b. The request:

To write the words in a book which could be read during Israel's captivity.

2b. The announcement:

V. 3 is a synopsis of chapters 30-31, speaking of Israel's return and redemption in the realization of the new covenant.

The time of the regathering is not that of the return from the Babylonian captivity but the final regathering for the millennial blessings, as the following factors show:

1. It is the time of Jacob's trouble, 30:7
2. David appears to be resurrected as king, 30:9
3. Israel is totally at rest, 30:10
4. Jerusalem is rebuilt, 30:18
5. The Messiah has ascended to His throne, 30:21
6. The events take place "in the latter days," 30:24
7. The context is the implementation of the New Covenant, 31:31ff



3A. The Refining in the Tribulation: 30:4-7

1b. The extreme distress:

The Jews are speaking of their suffering and pain:

The pain is excruciating: trembling, fear, paleness, 5, 6b

The pain is extraordinary: like men in travail with child, 6

**pain, powerlessness, panic

So intense will be the pangs of the apocalyptic judgments (Rev. 19:20) that all faces will turn pale with the ghastly pallor of terror.

Unger's Commentary of the O.T., 1417)

2b. The eschatological disaster:

“Alas” is an expression of woe – v. 7

“None like it,” absolutely unique in its **extent** and **severity**

(Dan. 12:1; Mt. 24:21; Is. 2:12-21; Joel 2:1-2; Amos 5: 18-20; Rev. 3:10)

“Jacob’s trouble” – although world-wide and affecting the Gentiles as well, the time will be preeminently Jacob’s [Israel’s] distress

“saved out of it” – a redeemed remnant (Rom. 11:26) will be saved out of it both physically and spiritually, transforming Israel into its millennial rule (Gen. 32:28). As Unger correctly notes,

That purging of a saved remnant from the apostate mass of the nation to form the nucleus of the millennial Kingdom is the central purpose of the Great Tribulation in God’s plan of the ages. (*Ibid*, 1417)

Several purposes for the Seven-Year Tribulation or time of Jacob’s trouble may be discerned:

1. To fulfill God’s promises, v. 3
2. To rescue Israel from oppressors, v. 3, 8
3. To transform Jacob into His Israel role in the Kingdom, Gen. 32:28
4. To deliver Israel physically and spiritually, Rom. 11:26
5. To establish Israel as the head of the nations of the Kingdom, v. 17-18
6. To punish Israel for her transgressions, v. 11-15

4A. The Rescue from the Enemy: 30:8

1b. The end of enslavement:

Israel will never be enslaved again.—“yoke.” The reference must be to the final return at the end of the tribulation since Antichrist will certainly subject Israel to him religiously and politically (Dan. 11:45; Mt. 24:15; 2 Thess. 2:4).



2b. The end of anti-Semitism; Gen. 12:3; Jer. 30:20

- 1c. Enslavement by the enemies in the O.T.
- 2c. The carnage on the continent
- 3c. The iniquities of the inquisition
- 4c. The horrors of the holocaust
- 5c. The abominations of anti-Semitism
 - Mahmoud Ahmadinijad and Ali Khameni -- Iran
 - Mohamed Morsi – Egypt
 - Abu Abbas/Abu Mazen – Palestinian Authority



5A. The Reign of the Messiah and David: 30:9

1b. The service of the King:

Redeemed and restored Israel in the Millennium will no longer serve their enemies but will render service to their God and to David.

2b. The significance of David:

Some commentators dispute that verse 9 contains a reference to the

resurrected David and understand it to be a term referring to the greater Son of David, the Messiah.

Thus Feinberg states. "The person indicated is the future ideal King, the so-called second David" (*Jeremiah: A Commentary*, 1982, 205). Either view is tenable but since the resurrected twelve Apostles will be ruling over the twelve tribes of Israel (Mt. 19:28) and there are repeated references to a resurrected David (Ez. 34:23; 37:24; Hos. 3:5), it is very likely that David and the Apostles will rule over Israel while Christ and His Church will rule over the world (1. Cor. 6:2-3). Cf. Mt. 8:11

6A. The Restoration of Israel: 30:10

1b. An extraordinary exhortation: "fear not!"

- be not discouraged—God will remember His servant
- be not dismayed—Israel will be rescued from captivity
- do not doubt—Israel will be restored in tranquility (Mic. 4:4; Is. 35:9)



2b. An arresting announcement:

"lo" – an interjectional adverb introducing a far-reaching prophecy. Israel will return not only from their Babylonian Exile (Ps. 126) but will be regathered from their final worldwide dispersion. Israel is promised freedom, peace and rest. The picture of quiet and ease recalls the picture of sheep lying undisturbed in their pastures.



7A. The Reckoning of Iniquity: 30:11-15

Excessive sin demanded heavy chastisement.

- 1b. Adversity described: 11
- 2b. Abandonment defined: 11b
- 3b. Apostasy deplored: 12
- 4b. The Advocates disappeared: 13 God became their adversary rather than advocate.
- 5b. The Allies defected: 14a
- 6b. The Abominations doubled: 14b
- 7b. The Agony is deserved: 15 His grace will eventually overrule Israel's iniquity and shame.

8A. The Retribution Upon the Enemies: 30:16-17

- 1b. The retribution: 16
 - those who devoured shall be devoured
 - those who enslave shall be enslaved
 - those who plundered will be spoiled
 - those who abused shall be abused

- 2b. The rescue from the enemy: 17

But wait: Israel's incurable bruise (v.12) and incurable sorrow (v.15) will be healed (v.17)

- 1c. Israel's health will be restored.
- 2c. Israel's wounds will be healed
- 3c. Israel's reproach will be reversed

Both the citizens and the city will be rescued. Zion or Jerusalem has never yet lived up to its name as the city of peace. In the tribulation "the holy city" (Rev. 11:2) will be the seat of immorality and idolatry, thus the reference to "the great city which spiritually is called Sodom and Egypt" (Rev. 11:8). In fact, Jehovah laments that "the city has been to me as a provocation of mine anger and my fury from the day that they built it even unto this day" (Jer. 32:31).

Jerusalem



9A. The Rebuilding of Jerusalem: 30:18

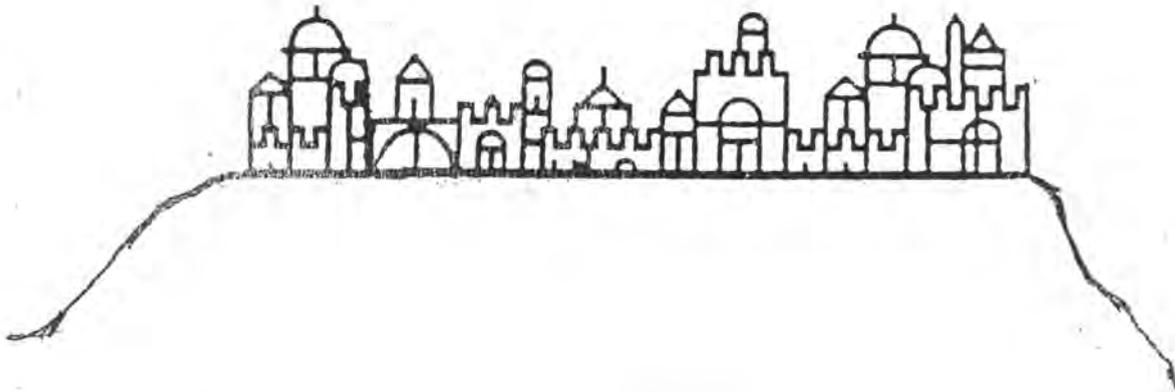
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- 1b. The scattered in all the earth will be summoned to their land,
- 2b. The city will be rebuilt on its ancient ruins

“her own heap,” or mound -- Hebrew *tel* (Tel Aviv), Arabic *tell* (Tell es-Sultan, Jericho), the remains of ancient cities, human occupational mound. (In Cis-Jordan [the area west of the Jordan River, covering about 60 x 120 miles] some 5000 tells have been discovered, of which only about 150 have been partially excavated.)

After over thirty conquests by the enemy and some 22 total destructions, Jerusalem will be the cynosure of the world.

- 1c. The people who were dispersed will be restored.
- 2c. The city that was depopulated will be reinhabited.
- 3c. The palaces that were destroyed will be repopulated.



10A. Conclusion:

- 1b. The believer, like Israel, should turn in distress to his only source of help, the almighty Jehovah God.
- 2b. The believer's God, who is also Israel's God, can be depended on to keep His promises and covenants. (In Ps. 89 seven times His faithfulness is lauded [*amunah*]).
- 3b. As our God has a very special love for Israel, the unfaithful wife of Jehovah, so He does for us, the chaste Bride of His Son. He has always loved us. There never was a time when He did not (Jer. 31:3). Do we return His love and confidently trust in His ability to deliver us from troubles and trials? (1. Cor. 10:13)

ISRAEL'S DEPORTATIONS AND RETURNS

2000 B.C. Abraham

1871 B.C Joseph into Egypt

400 Years of Bondage

1445 -1405 B.C. Exodus and Wanderings

PERIOD OF TH JUDGES

United Monarchy

Saul
David
Solomon

1050-1010 B.C. – 40 years

1009-970 B.C. – 40 years

970-931 B.C. – 40 years

Divided Kingdom

Israel (North)
Judah (South)

722 B.C. Northern Kingdom deported to ASSYRIA

605 B.C. 3 Deportations to BABYLON

597 B.C.

586 B.C.

Return after 70 years

538 B.C. – Zerubbabel

457 B.C. – Ezra

444 B.C. – Nehemiah builds walls

423 B.C. – Nehemiah returns again from Persia

A.D. 70 Destruction of Jerusalem

A.D. 135 – Bar Kochba Rebellion

1948 – Modern State of Israel

Future Events:

2015+ – Rapture

Immediately after the Rapture:

Return of Every Jew (Ez. 37:12; 39:28)

Israel a United Kingdom (Ezek. 37:22)

After 3 ½ years, Antichrist breaks covenant, desecrates the Temple (Dan. 9:27; Mt. 24:15)

Israel escapes to the mountains (Mt. 24:16; Dan. 11:41; Rev. 12:6-17)

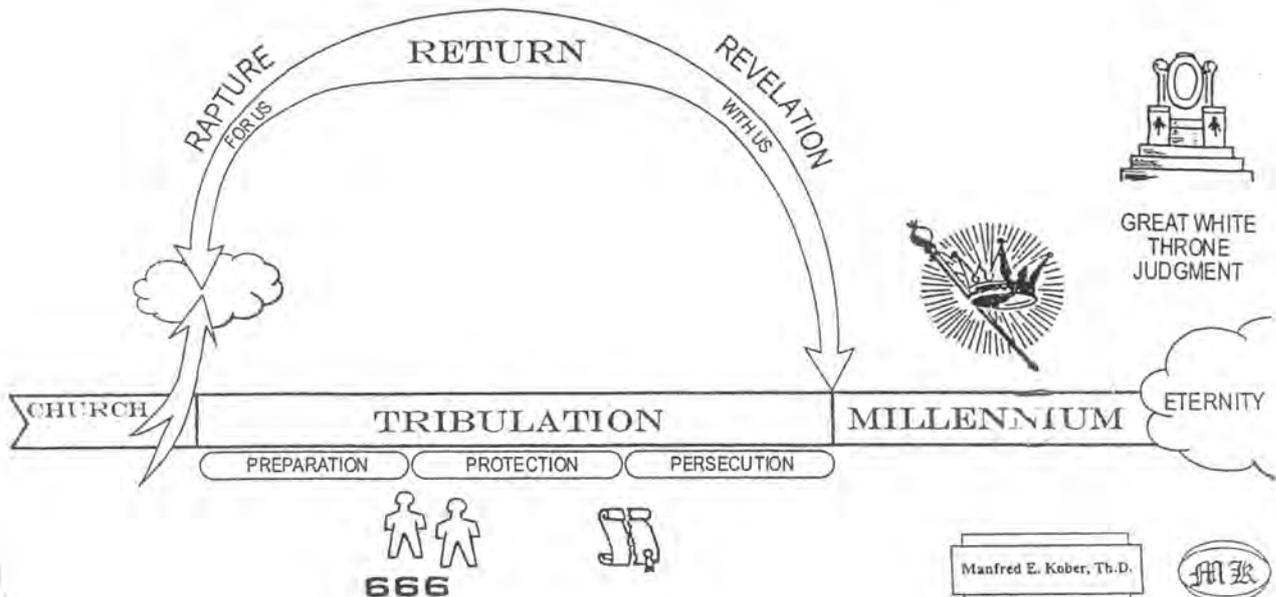
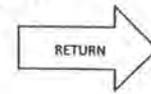
Christ returns to Israel (Zech. 14:1-8)

Christ gathers His scattered people permanently (Jer. 30:18)

He separates the rebels (Ezek. 20:40-41)

He divides the Holy Land among the 12 tribes (Ezek. 47:13-48:7)

He forever protects His people and provides for them (Jer. 30:10, 19)



What Israel Should Know About Her Future, Jer. 30:18-24

Manfred E. Kober, Th.D.



1A. Introduction:

1b. The thrust of Jeremiah 30

It is an interesting fact that both Jeremiah 30 and Isaiah 24 summarize the events of the tribulation period, Jeremiah 30 in relation to Israel, Isaiah 24 in relation to the planet.

2b. The theme of Jeremiah 30

This chapter underscores God's fearful punishment of Israel and His future blessings of Israel. The title of this message I taken from the concluding phrase of the chapter: "In the last days you will come to understand this" (Jer. 30:24, literally). This moving declaration that Israel will understand in the latter days what is happening. Regrettably, Israel is presently blinded by sin and rebellion (2. Cor. 4:4). God has not forsaken His people and despite the future punishment, there is the promise of protection and promotion of Israel.

The chapter makes frequent references to God's future blessings on Israel:

- physical help, v. 17
- spiritual healing, v. 17
- restored people, v. 18a
- rebuild Jerusalem, v. 18b
- a spiritual environment, v. 19a
- an increased population, v. 19b
- fellowship with the Messiah, vv. 21-22

2A. The Rejoicing of the People: 30:18-19

Verse 18 seems to mark a break in the chapter. Jeremiah calls attention to the fact that what follows is another revelation from the Lord, primarily dealing with the blessings once Israel has been brought back from its captivity.



Verse 19 contains several interesting truths:

**Then out of them shall proceed thanksgiving
And the voice of those who make merry;
I will multiply them, and they shall not diminish;
I will also glorify them, and they shall not be small.**

- 1b. There will be music from the princes.
- 2b. There will be merriment of the people.
- 3b. There will be a multiplication of the population.



It seems to be a truism that while medication can inhibit births, music increases births. The events spelled out in verses 18 and 19 appear to follow a logical sequence:

Messiah → Music → Merriment → Maternity → Multitudes

Could it be that music is a helpful ingredient for increased fertility?

The restoration from the Babylonian captivity (Ps. 126) was a harbinger of the end time regathering prior to kingdom blessings.



3A. The Revival of Worship: 30:20

Their children will be as in days of old, and their community will be established before me; I will punish all who oppress them.

- 1b. The promotion of the children of Israel: **worship restored**

The congregation will be restored before the Lord. Their fellowship and worship will be as at the time of David. Approach to God in the Old Testament was permitted only for priests, and that, on the Day of Atonement, and then only for the great high priest. The implication is that in the kingdom the people will be able to approach the Messiah Who will serve a dual function as both King and Priest. In that sense His dual role will be like that of Melchizedek (Ps. 110:4; Zech. 6:13)



2b. The punishment of the enemies of Israel: **the wicked removed**

"I will punish all who oppress them." (Gen. 12:3; Jer. 16:13-16; 19:11-20:3)

1c. The realization in history:
Where are the Babylonians, Assyrians, the Amalekites, the Moabites and the Edomites today? The Bible suggests one major reason for their demise: their mistreatment of Israel.

2c. The relevance today:
All the enemies of Israel today who desire to destroy Israel will face certain doom.



--Mahmoud Ahmadinejad described Israel as a "disgraceful blot" that should be "wiped off the face of the earth . . . as the imam said, Israel must be wiped off the map" (Oct. 25, 2005).

--Iranian President Hassan Rouhani leads crowds in chanting "death to Israel," "death to the USA" (Feb. 1, 2015).

--Iran's mullahs Netanyahu correctly noted that "For Iran's mullahs Israel is the small Satan and America is the great Satan" (July 1, 2015).

--Mahmoud Abbas (a.k.a. Abu Mazen), Palestinian Authority Chairman, denies the holocaust. He plans to overrun Israel with 6 million Arabs and says he will "never recognize Israel as a Jewish state" (Dec. 7, 2014).

--Mohamad Morsi, the former president of Egypt, once described Zionists as "these bloodsuckers . . . these warmongers, the descendants of apes and pigs" (Sep. 2010, publicized Jan. 15, 2013).



4A. The Reestablishment of the Theocracy: 30:21

**Their leader will be one of their own;
their ruler will arise from among them.
I will bring him near and he will come close to me—
for who is he who will devote himself
to be close to me?
declares the LORD.**



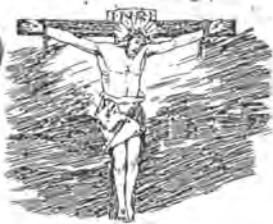
Zion's Prince-Leader — The Effector of Restoration. 30:21-22. These verses are Messianic and should be rendered: **21a.** "And his [Jacob's] Glorious One [*'āddir*, 'powerful, majestic mighty one'] shall be from him [Jacob] and his Ruler [*mōshēl*, 'one ruling, governing'] shall come forth out of the midst of him" (lit. Heb.).

This is the glorious One, the noble One, prophesied in Micah 5:2, the Prince-Leader (Acts 3:15; Heb. 2:10),

Unger's skillful exegesis

- 1b. The prominent person: 30:21a -- **scepter**
Israel will be blessed by the Glorious One, the Noble One (Micah 5:2; Gen. 49:10)
- 2b. The perfect priest: 30:21b – **service**
The approaching of God's presence needs to be understood in the technical sense of "ministering as a priest" (Ex. 19:22; Lev 21:17).
- 3b. The promised passion: 30:21c - **sacrifice**
A remarkable phrase points to the sinless Savior, "**for who is this that engaged his heart to approach unto me? saith the Lord**"

Merrill F. Unger has an interesting observation:



The Messiah alone laid down his life as the surety for man's redemption (Heb. 7:22; 9:11-15) to open a door of access not only for Himself, but for us to God. God's admiration and infinite approbation find expression in their question, which is appended by the words **saith the Lord** (*Unger's Commentary on the Old Testament*, 1419, emphasis in the original).

It seems that God's admiration and approval are reflected in the question, as the Messiah laid down His life for man's sins.

5A. The Resolution of the Almighty: 30:22-24

- 1b. The display of grace on Israel: 30:22
**"So you will be my people,
and I will be your God."**
Through the Messiah's sacrificial death the covenant will be renewed between God and His people and result in Israel's salvation. It is then that the restored and redeemed nation (Rom. 11:26) will be His people and He will be their God (Jer. 31:1, 33; 32:28; Ez. 11:20; 36:28).
- 2b. The punishment on the enemy: 30:23-24
**See, the storm of the LORD
will burst out in wrath,**



a driving wind swirling down
on the heads of the wicked.
The fierce anger of the LORD will not turn back
until he fully accomplishes
the purposes of his heart.
In days to come
you will understand this.

- 1c. Relentless retribution
- 2c. Continuous calamity
- 3c. Painful punishment



Charles Lee Feinberg has observed that the contempt of the enemies of God's nation, calling her an outcast (v. 17) elicits His anger:

Why did God consider this treatment of his nation so great an offense? Because the words and actions of the enemy revealed their disregard of God and his express purpose for his people. Ultimately, calling them an outcast impugned God's faithfulness to his elect people (*Jeremiah, a Commentary*, 207).

3b. The deliverance of a remnant:

- 1c. A rescued remnant—the enemies will not ultimately triumph
- 2c. Chronological conciseness—blessings come at the Second Advent (Jer.
- 3c. Divine design—there will be a regathering and repatriation. 31:1-2)
- 4c. Comforting comprehension: "Ye shall consider"—Israel will finally understand.



Israel will at last realize the purpose of God's dealings with them. Someday Israel will comprehend what the Messiah has done for them (Zech. 12:10) and they will realize why He initiated "the time of Jacob's trouble" before His glorious millennial reign. In Jeremiah 30 and its context, the main purposes of the tribulation may be discerned. One can only pray that many Jewish people and even Christians who have no understanding or a distorted understanding of future events would realize God's grand purpose for His nation and for the world.

Jeremiah 31:3

The Lord has appeared of old to me, *saying*:

“Yes, I have loved you with an everlasting love;

Therefore with lovingkindness I have drawn you.”

מֵרְחֹק יְהוָה נִרְאָה לִי וְאַהֲבַת עוֹלָם
 ever- with yea to has Jehovah from
 lasting love an me appeared away far

6A. Some Concluding Thoughts:

1b. Lessons for Israel:

אַהֲבֵתִיךָ עַל-כֵּן מִשְׁכַּתִּיךָ חֶסֶד׃
 loving- drawn have I therefore have I
 kindness with you you loved



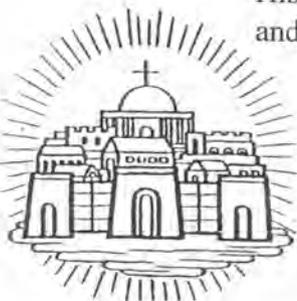
Israel is presently in unbelief. It will face a time of unprecedented trial and tribulation, referred to by Jeremiah as “**the time of Jacob’s trouble**” (Jer. 30:7). God will someday save and sanctify a large remnant (Zech. 13:8; Rom. 11:26) out of this time of judgment. Jehovah will keep His covenant with Abraham and David and at last bring unimagined blessings on Israel. Israel’s formidable enemies will be impotent, as the Lord intervenes and through Jeremiah speaks words of hope and comfort, “**Fear thou not, O my servant Jacob . . . neither be dismayed . . . I will save thee from afar, [thou shalt] be in rest and be quiet**” (Jer. 30:10). Let us pray daily for the peace of Jerusalem (Ps. 122:6).

2b. Lessons for the enemies of Israel.

The efforts to enslave or eliminate Israel are motivated by satanic hatred. Israel is God’s special people who, even in unbelief, are called “**the apple of his eye**” (Deut. 32:10; Zech. 2:8). Satan motivates individuals and nations to attack or annihilate Israel. All opposition to Israel stands under God’s judgment. Israel’s enemies are destroyed during the tribulation period and doomed for all eternity. Even then, as the Psalmist declares, enemies of Israel may be saved by placing their trust in the Son of God and worshiping Him (Ps. 2:12). May we include Moslems in our prayers.

3d. Lessons for believers:

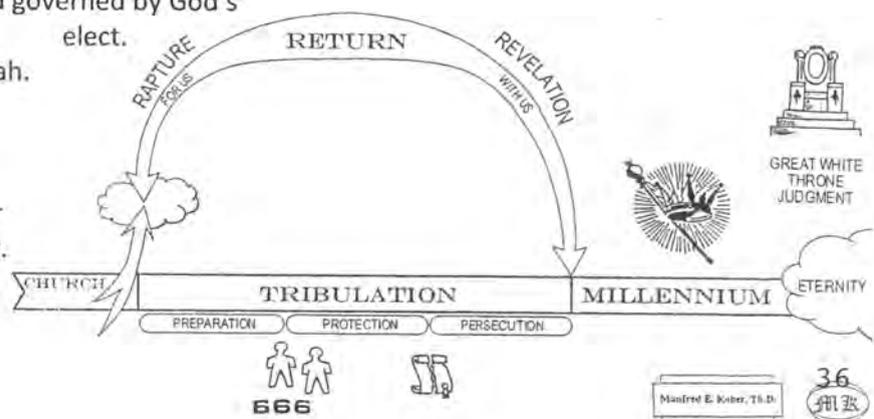
What is true of Israel as God’s eternally chosen and beloved people, is true of every single believer (Eph. 1:4). May we rejoice in the fact that despite our present problems and possible temporary chastisement, God is working out His eternal purpose for the Bride of Christ. She is destined for a place of blessing and prominence in the kingdom and, for all eternity, in the New Jerusalem.



The Importance of a Dispensational Understanding of Major Events in Prophecy

It would be impossible for someone unfamiliar with the premillennial prophetic timeline to place the events predicted by the prophets in their correct sequence. A case in point is **Jeremiah 30**.

1. v. 1-2 Israel needs to have predictions in written form.
2. v. 3 Israel will possess the Promised Land.
3. v. 4-5 Israel will be in excruciating pain.
4. v. 7a Israel will suffer through a time of Jacob's trouble.
5. v. 7b Israel will be delivered out of tribulation.
6. v. 8 Israel will have no more foreign rulers.
7. v. 9 Israel serves under Jehovah and resurrected David.
8. v. 10 Israel returns from captivity.
9. v. 10b Israel is totally at rest.
10. v. 11a Israel's enemies annihilated.
11. v. 11b Israel chastised for its sins.
12. v. 12ff Israel is bruised and sorrowful.
13. v. 16 Israel's enemies spoiled and devoured.
14. v. 17 Israel's innumerable wounds healed.
15. v. 18 The city and its palaces are rebuilt.
16. v. 19 A people rejoicing and greatly multiplied.
17. v. 20 Israel's former worship restored.
18. v. 21 Israel free of foreign rulers and governed by God's elect.
19. v. 22 Israel in fellowship with Jehovah.
20. v. 23f Israel's enemies decimated.
21. v. 24b Israel understands in the latter days what is happening.





Jeremiah's Verdict on
THE JUST JUDGMENT OF THE JEWS

FOR THEIR IDOLATRY, INFANTICIDE, IMMORALITY AND INIQUITY



1A. WHO? All the people

Jeremiah 32:32 because of all the evil of the children of Israel and the children of Judah, which they have done to provoke Me to anger—they, their kings, their princes, their priests, their prophets, the men of Judah, and the inhabitants of Jerusalem.

2A. WHEN? All the time

Jeremiah 32:23; 30, 31

²³ And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

³⁰ For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord.

³¹ For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,

3A. WHERE? Everywhere

1b. On the rooftops: 32:29

And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

2b. On the hills: 13:27

I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

3b. In the field: 2:20

For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.

4b. In the temple: 7: 11, 18

¹¹ Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

¹⁸ The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

5b. In the valleys: 19:5-6, 32:35

⁵ They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:

⁶ Therefore, behold, the days come, saith the Lord, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

³⁵ And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

--incense is burned on the rooftop 32:29; 44:17-19

²⁹ And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

¹⁷ But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

¹⁸ But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

¹⁹ And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

--infants are burned in the ravine 32:35: 19:5

³⁵ And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

⁵ They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:

4A. **WHAT? Their wounds are incurable: 30:12, 15**

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

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. – (And yet, God said, “I will heal thee of thy wounds,” v. 17)

1b. Idolatry:

32:34 But they set their abominations in the house which is called by My name, to defile it.

2:7 I brought you into a bountiful country,
To eat its fruit and its goodness.
But when you entered, you defiled My land
And made My heritage an abomination.

Their idols included

BAAL 19:5; 11:13; 29:5

⁵ They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:

¹³ For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.

⁵ Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them;

ASTARTE 1 Kgs. 11:5

⁵ For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

The queen of heaven (probably the Assyro-Babylonian Ishtar, Astarte) Jer. 7:18; 44:17-19, 25; 1 Kgs. 11:5

¹⁸ The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.



¹⁷ But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

¹⁸ But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

¹⁹ And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

²⁵ Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them:

⁵ For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.



Astarte



Astarte



MOLECH Jer. 32:35

³⁵ And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

TOPHET Jer. 7:31-33

³¹ And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

³² Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

³³ And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

2b. Infanticide: 19:5, 32:35

⁵They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:

³⁵And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

3b. Immorality: 13:27, 32:37; 7:31

²⁷I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

³⁷Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

³¹And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

4b. Iniquity: 7:9; 3:2; 29:32

⁹Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

²Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

³²Therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord.

5A. WHY?

1b. 17:9 Total depravity of man – indescribable wickedness

⁹The heart is deceitful above all things, and desperately wicked: who can know it?

2b. 4:22 The people are ignorant of God but wise unto evil

²² For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

3b. 2:13 The people forsook God, the fountain of living water

¹³ For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

4b. 2:7 Their iniquities defiled the land and were an abomination to God

⁷ And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

6A. CONCLUSION: 32:42; 31:3

⁴² For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

³ The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Because of God's sovereignty and grace, their disposition and destiny, despite all their sins, will someday be reversed.



Easter (English)
Eastre (Anglo-Saxon)
Ishtar (Babylonian)
Ashtaroth (Hebrew)
Astarte (Greek)

Astarte -
is the Phoenician and Greek
"fertility goddess."

Ashtaroth - is the Hebrew name for
the Canaanite "fertility goddess."

Ishtar -
is the Babylonian "fertility goddess."

Eastre -
is the Anglo Saxon "fertility goddess."



IMPORTANT INFERENCES FROM INSPIRED INCIDENTS or SPIRITUAL SUPPOSITIONS BASED ON THE SILENCE OF SCRIPTURE

Manfred E. Kober, Th.D.



1. The debauchery of Judah was almost perpetual and pervasive.
2. Even in the darkest days there apparently was an uncompromised witness to the truth.
3. There must have been individuals in Israel whose testimony was clear and whose life was above reproach.
4. A case in point would be Daniel who was taken to Babylon as a teenager in 605 B.C.
5. Daniel's parents ostensibly belonged to the small nucleus of righteous Jews.
6. Daniel's parents, in turn, would have received spiritual instruction from their forbearers.
7. Daniel's three friends would likewise have had sound spiritual instruction.
8. We may rightly conclude that amid the depravity and idolatry of the nation there existed a number of righteous individuals.
9. The families of Jeremiah and Baruch would also have embraced the truth.
10. It appears that there was always a godly remnant in the northern and southern kingdom of Israel, leaving a clear witness to the truth.
11. According to Jeremiah 35, a group of godly individuals, descendants of Jonadab, the son of Rechab, followed their godly father in stemming the tide of luxury and license. The Rechabites (similar to the Nazirites of Amos 2:11) were tested by the Lord and blessed for their faithfulness.
12. These faithful witnesses to God's truth left the population without any excuse.



13. The people's failure to respond to spiritual light meant greater condemnation and more severe judgments (Matthew 10:15; 11:20-24).
14. The parents of Daniel and his three friends were not secret believers but rather instructed their children in godliness.
15. Daniel and his three friends demonstrate that is possible to have a pure testimony for the Lord even at a time of moral declension and religious apostasy.



16. The Hebrew children further illustrate the possibility of a godly life and impeccable testimony even for young people who are separated from their parents and familiar surroundings. An evil environment does not necessarily produce iniquitous, immoral individuals.
17. Daniel knew Jeremiah's prophecy of the seventy years (Daniel 9:2), suggesting that as a teenager he not only knew the Scriptures but possessed copies of certain biblical books.
18. If Daniel possessed scrolls of Scripture, others would likewise have access to them or even possess them.
19. The personal tragedy experienced by the teenager Daniel as a captive brought about public triumph of God and His Word. God providentially and sovereignly elevated Daniel became a ruler in both Babylon and Medio-Persia.
20. Daniel's testimony directly and indirectly brought about the salvation of King Nebuchadnezzar (Daniel 3:28-29), the most powerful person on earth at the time, whom someday we shall meet in glory.



DARE TO BE A DANIEL

1. Stand - ing by a pur - pose true, Heed - ing God's com - mand,
2. Man - y might - y men are lost, Dar - ing not to stand,
3. Man - y gi - ants, great and tall, Stalk - ing thru the land,
4. Hold the gos - pel ban - ner high! On to vic - t'ry grand!

Hon - or them, the faith - ful few! All hail to Dan - iel's Band!
Who for God had been a host, By join - ing Dan - iel's Band!
Head - long to the earth would fall, If met by Dan - iel's Band!
Sa - tan and His host de - fy, And shout for Dan - iel's Band!

Chorus

Dare to be a Dan - iel, Dare to stand a - lone!

Dare to have a pur - pose firm! Dare to make it known!

Jehovah's Eternal Love for His People: Jer. 31:1-26

Manfred E. Kober, Th.D.

1A. Introduction:

Verse one concludes chapter 30 and serves as a heading for chapter 31:

At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

Jeremiah's delightful dream (31:26, "Upon this I awakened and beheld; and my sleep was sweet unto me") was that God will rescue, return and redeem His people.

2A. God's Loyal Love for His People: 31:1-3

1b. The grace of God displayed in the Exodus: 2
Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

- They found rest in the wilderness from Egypt.
- They found rest in Canaan after the wanderings.
- They will find refuge in the wilderness during the tribulation. (Rev 12:14-16)
- They will find their ultimate rest in the Millennium.

2b. The love of God displayed from all eternity: 3a
The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love:

- 1c. He loved Israel because of His sovereign election: (Ex. 19:5, 6; Deut. 7:9)
- 2c. He loved Israel for all eternity.
- 3c. He loved Israel during the Exodus.
- 4c. He loved Israel in exile.

3A. The Divine Deliverance of Israel: 4-22

1b. The completeness of Israel's return: 4-19

1c. The return will be joyful: 4
⁴Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

1d. Their joy would be silenced in the tribulation: 7:34; 19:9; 31:5
Jehovah's

2d. Their joy would be super-abundant in the future:

1e. The song of Moses in the Exodus (Ex. 15:1-21) was a precursor of the song after the exile.

2e. When Jehovah does a work, it should result in thanksgiving, joy and merriment (cf. 31:13)

Miracle → Mood → Music → Motion



ADONAI has chosen
this TINY PLACE
on the earth
to show forth
HIS GLORY,
and this
TINY NATION
from among all the
nations of the earth
to make known
HIS GLORIOUS
NAME.

- 2c. The return would be permanent: 5
⁵Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.
- The people in the northern kingdom would resume their agricultural activity. No foreigner would ever uproot them again. They would enjoy the fruit of their labor.
- 3c. The return would be worshipful: 6-7
- 1d. The cry of the watchman: 6
⁶For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.
- Not welfare, but worship
 The schism between north and south will be healed: (Ez. 37:15ff)
- 2d. The command of the Lord: 7
⁷For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.
- 1e. The spirit of praising: joyfulness
 2e. The scope of praising: all nations
 3e. The subject of praising: the salvation of Israel
- 4c. The return would be universal: 8
⁸Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.
- 1d. The return of everyone from everywhere:
- 2d. The return for everyone:
- 1e. The most vulnerable:
 --the blind and lame will be healed.
 --mothers with infants or in labor would be helped.
- 2e. A vast company:
- 5c. The return would be peaceful: 9
⁹They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.
- 1d. The tears of repentance:
- 2d. Travels that are pleasant:
 --The rains will be restored.



- The rivers will refresh.
- The rebel will be removed.

3d. The truth of Jehovah's fatherhood:

6c. The return would be remarkable: 10-14

1d. It should be recognized by the nations: 10

¹⁰Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.

2d. It involves the ransomed: 11

¹¹For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.
The rebels have been removed (Ez. 20:35f)

3d. It involves a refreshment: 12

¹²Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

1e. Their ascent to Jerusalem:

2e. Their abundance of food:

3e. Their attitude of joy:

4d. It causes universal rejoicing: 13

¹³Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

1e. The divine removal of the cause of their mourning:

2e. The dual reason for their mourning and sorrow:

1f. Hardships in captivity:

2f. The loss of loved ones in the judgments in Wadi Araba:

5d. It brings total relief: 14

¹⁴And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

--The priest will serve with total dedication.

--The people will be satisfied with the goodness of the Lord.

Are we satisfied with whatever lot the Lord assigns to us?



7c. The return will be comforting: 15-17

1d. The tears will cease: 15-16

¹⁵ Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.

Ryrie has a helpful explanation of this difficult verse:

Ramah, a town five and a half miles N. of Jerusalem, used as an assembly point for the captives taken to Babylon (41:1) then *Rahal* (Rachel) the mother of Joseph and Benjamin is seen weeping over the exiles, but is assumed that they will return (v. 16). The weeping is used as a type in connection with Herod's slaughter of the infants (Mt. 2:18) (*The Ryrie Study Bible*, note on Jeremiah 31:15, 1091).

¹⁶ Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy.

The weeping of mothers remembered: 16a

The weeping removed: 16b

The work rewarded: 16c

2d. The captives will return: 17

¹⁷ And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

2b. The comprehension of Israel's iniquity: 18-19

1c. The significance of the judgment: 18a

¹⁸ I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned;

2c. The sovereignty of Jehovah: 18b

for thou art the Lord my God.

3c. The insidiousness of iniquity: 19a

¹⁹ Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh:

"smiting the thigh"—onomatopoeic expression in Hebrew. It is a common Near Eastern expression of horror and terror.

4c. The importance of instruction: 19b

I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Israel is ashamed and humiliated for her youthful rebellion.

3b. The compassion of the Lord: 20-22

1c. God's affection in the chastisement: 20

²⁰ Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

Israel is a **son**, a **virgin** (v. 4, 21), a **flock** (v.10) also a **daughter** (v. 22)

METAPHORS FOR ISRAEL		Verses
VIRGIN	BETROTHED	4, 21
SON	BELOVED	20
FLOCK	BLESSED	10
DAUGHTER	BACKSLIDDEN	22

2c. God's admonition to return to the land: 21

²¹ Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

3c. God's aversion to Israel's backsliding: 22a

²² How long wilt thou go about, O thou backsliding daughter

4c. God's assertion of a new thing: 22b

for the Lord hath created a new thing in the earth, A woman shall compass a man.

A faithless Israel who is called a whore in chapter 3 will be taken back by God, even though such a thing is never done (3:1-2).

4A. The Future Felicity of Judah: 23-26

1b. The anticipation of Judah's acclaim: 23

²³ Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness.

1c. The composer of the acclaim: 23a

2c. The comprehensiveness of the acclaim: 23b land and cities

3c. The cause of the acclaim: 23c returned captives

4c. The content of the acclaim: 23d

1d. The blessings upon the habitation of justice:

2d. The blessings upon the holiness of Jerusalem:

2b. The activity of Judah's citizens: 24-25

1c. The stating of the occupation: 24 husbandmen and shepherds

²⁴ And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

2c. The satisfaction of the occupation: 25

²⁵ For I have satiated the weary soul, and I have replenished every sorrowful soul.

1d The end of weariness—Isa. 65:60-65

2d. The encouragement of the sorrowful

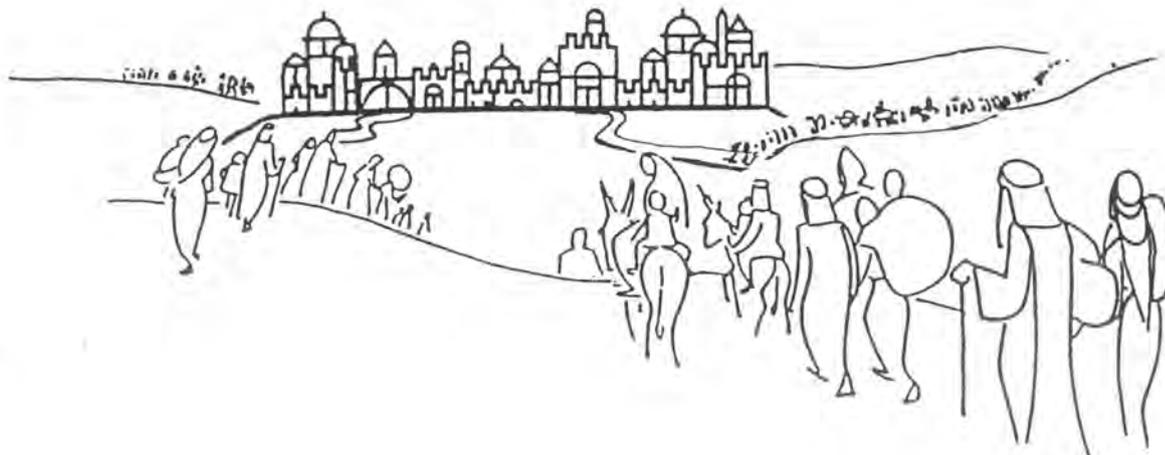
3b. The awakening of Jeremiah: 26

²⁶ Upon this I awaked, and beheld; and my sleep was sweet unto me.

This extraordinary revelation of God's sovereign and loving care led to sweet sleep.

5A. Conclusion:

With the venom of false prophets directed at Jeremiah, with the king's anger lashing out at him and the foreign enemy besieging the city, the prophet, nevertheless, finds sweet sleep as he rests on God's omnipotence and faithfulness. If cares and anxieties keep us awake, may we emulate Jeremiah and contemplate our great God, casting all our burdens upon the One who cares for us (1. Pet. 5:7).



Jehovah's New Covenant With Israel: Jer. 31:27-40

Manfred E. Kober, Th.D.

1A. THE PREPARATION FOR THE NEW COVENANT: 27-30

²⁷ Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

²⁸ And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.

²⁹ In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

³⁰ But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge.

- 1b. The repopulation of the land: 27
- 2b. The reversal of the fortune of the nation: 28
- 3b. The reminder of the reason for chastisement: 29
- 4b. The responsibility for personal sin: 30



2A. THE PREDICTIONS OF THE NEW COVENANT: 31-33a

³¹ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

³² Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

³³ But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

- 1b. The companies involved in the covenant: 31
- 2b. The contrast between the old and the new covenant: 32-33a
 - 1c. The necessity of the old covenant: Bilateral
 - 1d. The time of the old covenant: 32a
 - 2d. The transgressions of the people: 32b, c
 - 1e. Their general infidelity: (Heb. 4:12)
 - 2e. Their great ingratitude: 32c
 - 2c. The necessity of the new covenant: 33a Unilateral



Unger summarizes succinctly the major difference between the two covenants:

"The old covenant was the law covenant grounded in legal observance. The new covenant (Heb. 8:8-12) will be entirely on the basis of grace and the sacrificed blood of Christ, which will be the foundation of Israel's future inward regeneration and restoration to God's favor. Israel's entering into the blessings of the new covenant will ensure her being an everlasting nation, 35-36 (cf. Rom. 11:1-26)." (Unger's Bible Handbook, 1975, 352).

3A. THE PROVISIONS OF THE NEW COVENANT: 33-34

³³ But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

³⁴ And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

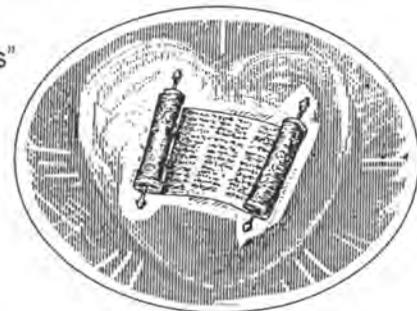
1b. A changed heart: 33b

Information in the heart—"I will put my law in their inward parts"

2b. The intimacy with God: 33c

3b. Knowledge of the Lord: 34a

4b. Forgiveness of sins: 34b



4A. THE PERPETUITY OF THE NEW COVENANT: 35-37

³⁵ Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name:

³⁶ If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever.

³⁷ Thus saith 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, saith the Lord.

1b. The inviolability of the cycle of nature: 35-36

1c. Astronomical predictability: 35
Moon and stars

2c. Earthly unpredictability:
A chaotic sea and the constancy of the planets
are under God's control.

2b. The immeasurableness of heaven and earth: 37

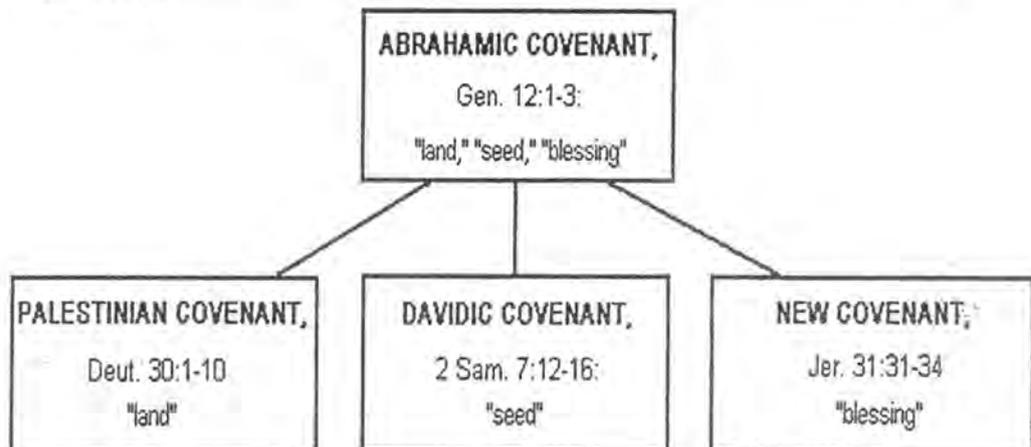


- 3b. The incontrovertibility of Israel's continuation as God's people:
- 4b. The defense of literal interpretation:
- 1c. The antagonism to literal interpretation:
- 1d. Allegorization denies clear statements of Scripture:
- 2d. Allegorization diminishes the glory of God:
- 3d. Allegorization detracts from the divine love for Israel:
- 4d. Allegorization destroys the possibility of a consistent hermeneutic:
- 5d. Allegorization dismisses numerous promises of the Savior:
- 6d. Allegorization deviates from the teachings of the early church by following a pagan method of interpretation:
- 2c. The alternative for the fulfillment of the Abrahamic Covenant:
- 1) Forfeited because of disobedience
 - 2) Fulfilled in the past
 - 3) Figurative in its application
 - 4) Future in its fulfillment
- 3c. The answer to spiritualization:



Merrill F. Unger rightly deplores the spiritualizing of prophecy. What he writes of Zechariah is equally true of the prophet Jeremiah. Unger's comments are much to the point in noting that God is very specific in His amazing prophecies: **"This he doubtless does to help render inexcusable numerous Christian scholars who resolutely not only refuse to believe these tremendous prophecies literally. . .but also resolutely persist in excoriating those who do"** (*Commentary on Zechariah*, 1963, 242).

The Abrahamic Covenant will see its fulfillment in the Palestinian, Davidic and New Covenant. Unlike the Mosaic Covenant whose cessation was predicted (Jer.31:31) these covenants are unilateral, unconditional and unending.



JEREMIAH'S FULFILLED AND UNFULFILLED PROPHECIES

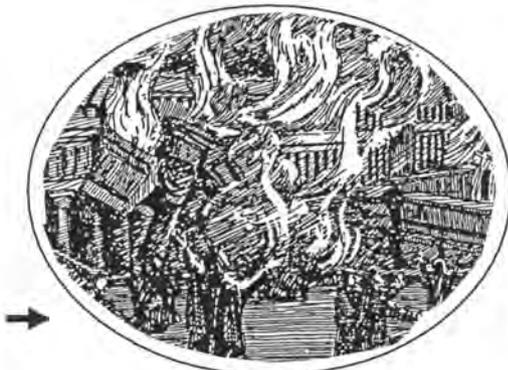
PREDICTION

FULFILLMENT

JER. 50:13

Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

DESTRUCTION OF BABYLON



DAN. 5:30-31

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

JER. 29: 10

For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

RETURN OF ISRAEL TO THE LAND



EZRA 1:1

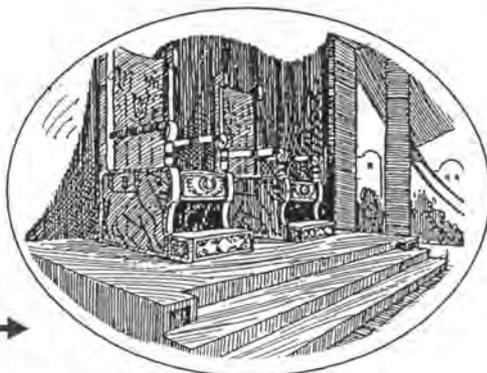
Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing...

(2:1)

JER. 33:21

Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

CHRIST IS ON THE THRONE



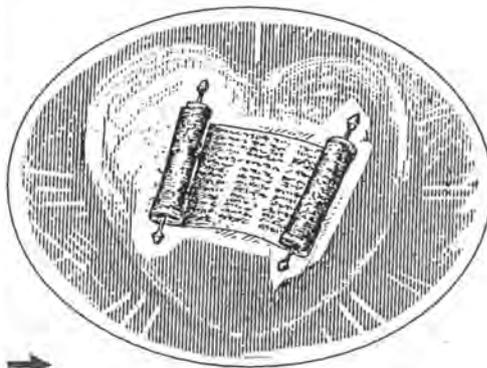
REV. 3:21

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

JER. 31:33

But this shall be the covenant that I will make . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

GOD'S LAW IN THE HEART



HEB. 8:10

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Manfred E. Kober, Th.D.

PROPHECIES OF ISAIAH, 740 – 680 B.C.

PREDICTION

Is. 7:14
Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.



Mt. 1:22-23
Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

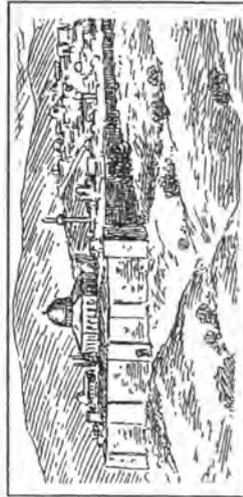
FULFILLMENT

Is. 61:1
The Spirit of the Lord God is upon me, Because the Lord has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; and the opening of the prison to [them that are] bound;



Lk. 4:18, 21
The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,... And he began to say unto them, This day is this scripture fulfilled in your ears.

Is. 2:3
And many peoples will come and say, "Come, let us go up to the mountain of the Lord, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths." For the law will go forth from Zion And the word of the Lord from Jerusalem.



Many of Isaiah's hundreds of prophecies have been fulfilled, and that, literally.

Is. 11:6
The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.



It is reasonable to suppose that the unfulfilled prophecies will also see an exact, literal fulfillment.

HOW TO INTERPRET PROPHECY

PREDICTION

ZECH. 9: 9

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.



ZECH. 11: 12

And I said unto them, If ye think good, give *me* my price: and if not, forbear. So they weighed for my price thirty *pieces* of silver.



ZECH. 12: 10

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his only son*...



ZECH. 14: 4

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west...



FULFILLMENT

MT. 21: 5

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

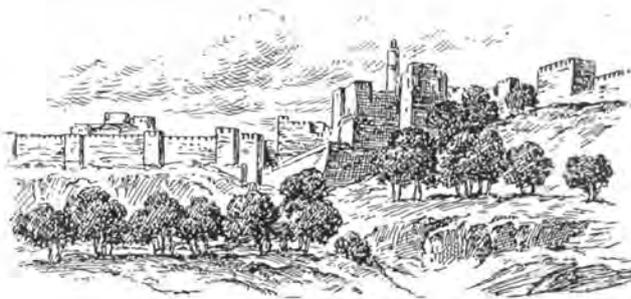
MT. 26: 14-15

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said *unto them*, What will ye give me, and I will deliver him unto you? And they conventioned with him for thirty pieces of silver.

One-fourth of the Bible was predictive at the time of its writing.

About one half of the biblical prophecies have been fulfilled, and that literally.

As a result, to be consistent, one should anticipate a literal fulfillment of unfulfilled prophecies.



5A. THE PROMINENCE OF THE CAPITAL OF THE KINGDOM: 38-40

³⁸ Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner.

³⁹ And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

⁴⁰ And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever.

1b. Having a long-range promise: 38

1c. Arrested attention:

2c. A far distant future:10

3c. A divine disclosure:

2b. A long-needed project: The city of Jerusalem will be rebuilt

1c. The city's tumultuous history:

Jerusalem, "the city of peace," has seen more wars and destructions than any other city. Some scholars have counted 22 total destructions and 32 completed sieges by the enemy. And yet, that city, with its tumultuous history will someday be the capital of the world and will live up to its name of "the city of peace."

Below are a few significant events in the long history of that incredible city:

- 1d. It was conquered by Joab around 1000 B.C.
- 2d. It was the capital from which David reigned for 33 years.
- 3d. It was destroyed by the Babylonians in 586 B.C.
- 4d. Its walls were rebuilt by Nehemiah in 50 days.
- 5d. It was destroyed by the Romans in A.D. 70.
- 6d. It was reconquered by Israel in 1967.
- 7d. It will be destroyed in the final days of Armageddon (Zech 12:1,2; 14:2).
- 8d. It will be enlarged after the Second Advent.
- 9d. It will serve as the seat of Messiah's government in the Millennium.
- 10d. It will be visited by the earth's population during the Millennium (Zech:14:15-22).

2c. The city's triumphant destiny: 40



1d. The elevation of the city:

1e. Physically: Zech. 14:10,11

¹⁰ All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

¹¹ And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

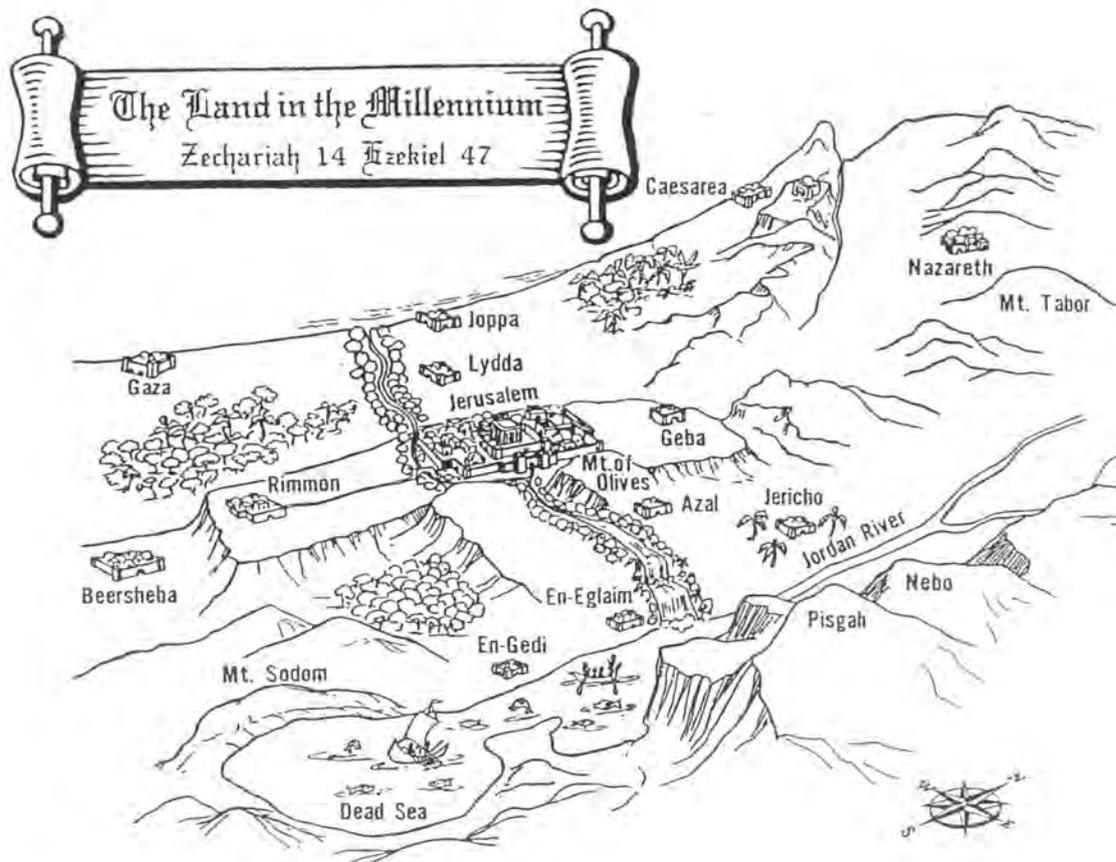
2e. Spiritually:

"The city shall be built to the Lord" 38

2d. The expansion of the city:

1e. The expansion will be toward the west and the south:

2e. The city will be spacious as well as holy, and cleansed from all of its idolatrous pollutions as Unger correctly states, "The holiness, peace and security of the millennial city are prefigured by the fact that this defiled and often desecrated part of the city 'will never again be torn down, or destroyed for all time to come'" (*Unger's Commentary on the Old Testament*, 1981, Vol. 2, 1425).



JERUSALEM IN HISTORY AND PROPHECY: *50 Significant Events*

1. Jerusalem is listed on the Ebla Tablets (2400-2250 B.C.), as a commercial center in the region.
The cache of clay tablets discovered in 1975-76 in Syria lists numerous biblical cities including the five cities of the plain (Gen. 14:2).
2. Jerusalem (Salem) is a center of Jehovah worship under Melchizedek around 2000 B.C.
The mysterious priest-king prefigured Christ and His millennial rule.
3. Jerusalem is the capital of the Jebusites.
The city was known as Jebus and served as the main stronghold of the ancient Canaanites.
4. Joshua conquers the capital of the Jebusites in 1405 B.C.
Apparently he only destroyed the lower part of the city (Josh. 12:10; 15:63).
5. Joab captures the Jebusite city around 1000 B.C.
The general of David's army scaled the water shaft and was able to conquer the city which then was called "The City of David" (2 Sam. 5:5-10).
6. David rules from Jerusalem for 33 years (1 Kings 2:11)
The foundation of his palace has been discovered in recent years by Eilat Mazar.
7. Solomon builds the temple in Jerusalem, beginning in 967 B.C. (1 Kings 6)
The threshing floor of Araunah purchased by David (2. Samuel 24:24-25) becomes the building site of the magnificent temple.



8. Jerusalem experiences peace and prosperity under Asa (2 Chron. 14:1-8; 1 Ki. 15:9).
During this rare, peaceful interlude, Jerusalem and the surrounding cities witness a construction boom.
9. Shishak carries away the vessels of the temple in 925 B.C. (2 Chron. 12:9).
After Solomon's death, the kingdom was divided and greatly weakened.
10. Hezekiah digs a tunnel to bring water into the city.
The 1777-foot-long tunnel is a tribute to the engineering skill of ancient workmen (2 Chron. 32:30).

11. Jerusalem is besieged by the Assyrian army in 722 B.C. (2 Ki. 19:32-27)
The siege is lifted after the Angel of God killed 185,000 soldiers in the Assyrian camp (2 Ki.20:20).
12. The Babylonians besiege Jerusalem in Jeremiah's day (606 B.C.).
Jeremiah predicts that Babylon would be successful in its siege.
13. The Babylonians conquer the city and deport Jewish leaders (605 B.C.).
Daniel and his friends are among those deported to Babylon. (Jer. 39:1-10)
14. The Babylonians destroy the city and the temple in 586 B.C.
Jeremiah's doleful predictions were literally fulfilled (cf. Jer. 34:20-22).
15. Nehemiah rebuilds the city wall in 52 days in 538 B.C. (Neh.6:15).
In spite of fierce opposition by Israel's enemies, Nehemiah achieves the almost impossible task.
16. The Seleucid king, Antiochus Epiphanes (215-164 B.C.), desecrates the temple (167 B.C.).
Antiochus offered a pig to Zeus on the altar in the temple (1 Maccabees 1:54-61). With this act he was a precursor of Antichrist.
17. King Herod, who rules from 37-4 B.C. over Israel, expands the Temple Mount and the city.
Herod employed 10,000 workmen from 20-19 B.C., making the temple reputedly the most beautiful building on earth.
18. The birth of John the Baptist focuses on Jerusalem, Luke 1:8-23.
John's father Zechariah served in the temple when an angel promised him a son..
19. Christ's life and ministry centers on Jerusalem.
Especially Luke's gospel is structured around Jerusalem scenes, bracketed by temple scenes.



JERUSALEM IN THE TIME OF CHRIST.

20. The Church commences on the Day of Pentecost in Jerusalem (Acts 1:12; 2:1). Jews from many nations hear the gospel preached in their own tongue, resulting in the salvation of 3,000.
21. The Apostles convene the Jerusalem Council in A.D. 50 (Acts 15:4, 13). The council was called so that the apostles could deliberate on the status of the Gentiles, their salvation and their standing in the church.
22. The city is destroyed by the Romans in A.D. 70. When the Jews rebelled against Rome, Titus and his army destroyed the temple and slaughtered the population. The famous Arch of Titus in Rome pictures Roman soldiers carrying away the Temple treasures.



23. Jerusalem surrenders to the Persians in 614 and to Muslim Caliph Umar in April of 637.

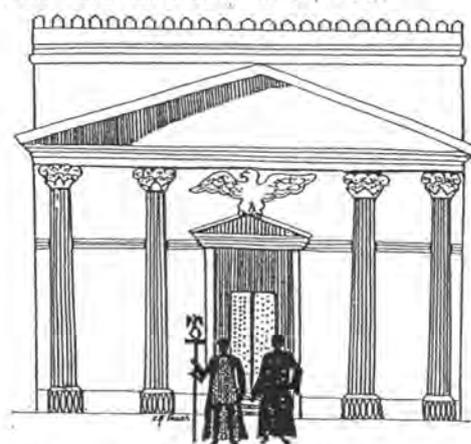
The Jews were once again permitted to live and practice their religion in Jerusalem. In 691, construction began on the Dome of the Rock.



24. The Crusaders recapture the city on July 15, 1099. The crusaders' victory over the Moslem forces laid the foundation for the Kingdom of Jerusalem.
25. General Edmund Allenby frees Jerusalem from the Turks on December 11, 1917. Allenby humbly entered Jerusalem on foot through the Jaffa Gate instead of using horse or vehicle in respect for the holy city.
26. East Jerusalem is liberated by Israel in 1967. On June 7, IDF paratroopers advanced through the Old City toward the temple mount. The united city is Israel's capital even though most nations, including - sadly - the United States, refuse to recognize Jerusalem as the capital and favor Tel Aviv.

27. Jerusalem becomes the capital of regathered Israel during the first half of the tribulation period. Violent worldwide anti-Semitism motivates every single Jew to find refuge in Israel (Mt. 24:9; Ezek. 39:28).

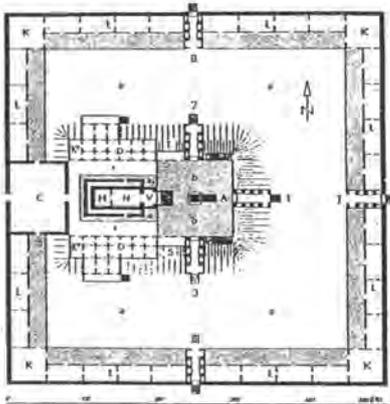
28. Jerusalem sees the resumption of temple worship during the first three and a half years of the tribulation (Rev. 11:1-3).
An angel requests that John measure the temple where Jehovah worship will be carried out for three and a half years.
29. Antichrist moves his headquarters from Rome to Jerusalem (Dan. 11:43).
When armies challenge Antichrist's authority, he strategically moves his seat to Jerusalem.
30. Antichrist breaks his covenant with Israel and turns from a protector to a persecutor (Dan. 9:26) and demands divine worship in the temple (2. Thess. 2:4).
The Jewish people will have the possibility of escaping eastward to the mountains of Ammon, Moab and Edom (Mt. 24:15; Dan. 11:41)



31. The Two Witnesses minister in the idolatrous and immoral city (Rev. 11:3-8).
For three and a half years two faithful witnesses experience fierce opposition and are martyred.
32. An earthquake kills 7,000 men in the city (Rev. 11:13).
As the two witnesses are resurrected after 3 days and raptured to heaven, judgment falls on the city.
33. During the tribulation, Jerusalem will apparently be a city of immorality and idolatry.
The sins of Jerusalem rival those of Egypt and Sodom (Rev. 11:8).
34. The city is attacked and destroyed at Armageddon (Zech. 12:1, 2; 14:1, 2).
God permits the Gentile armies to conquer the city before unleashing His full fury upon them.

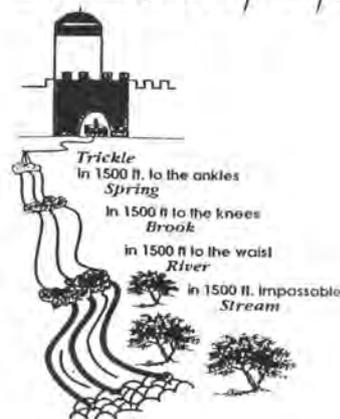


35. Christ enters Jerusalem at the Second Advent (Zech. 14:4; Rev. 19:11-14).
In contrast to His first lowly entrance, Christ comes as a conquering monarch (Rev. 19:11, 16).
36. Jerusalem is rebuilt and enlarged after the Second Advent (Zech. 14:10; Jer. 30:18).
The rebuilt and expanded city will be a suitable capital for the Millennial Monarch.
37. Jerusalem boasts a spectacular temple for millennial worship (Ezek. 40-47).
The Levitical priesthood will be reestablished and memorial sacrifices will be offered by those who populate the millennial earth (Jer. 17:26).
38. Christ ascends to the throne of David (Psalm 2:6; Luke 2:21).
In an official ceremony, Christ at last will be King of Kings and Lord of Lords (Psa. 2:6; 110:1-2).
39. A new perennial river emanates from the temple (Zech. 14:8; Ezek. 47:1-12; Joel 3:18; Psa. 46:4).
The Lord is the source of abundant spiritual as well as physical life.



174. Ezekiel's temple plan (Ezek. 40:1-42:20; 43:15-17; 46:19-24).

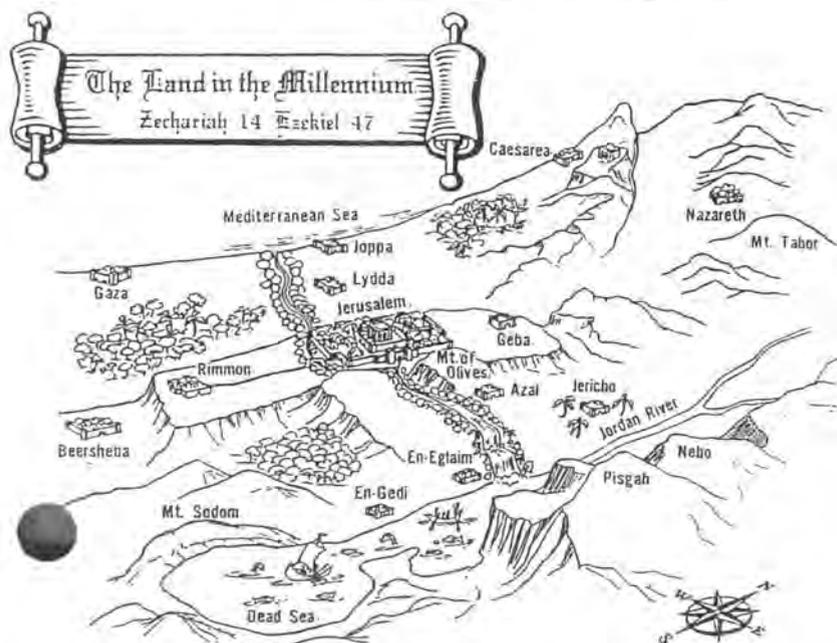
The River of Life

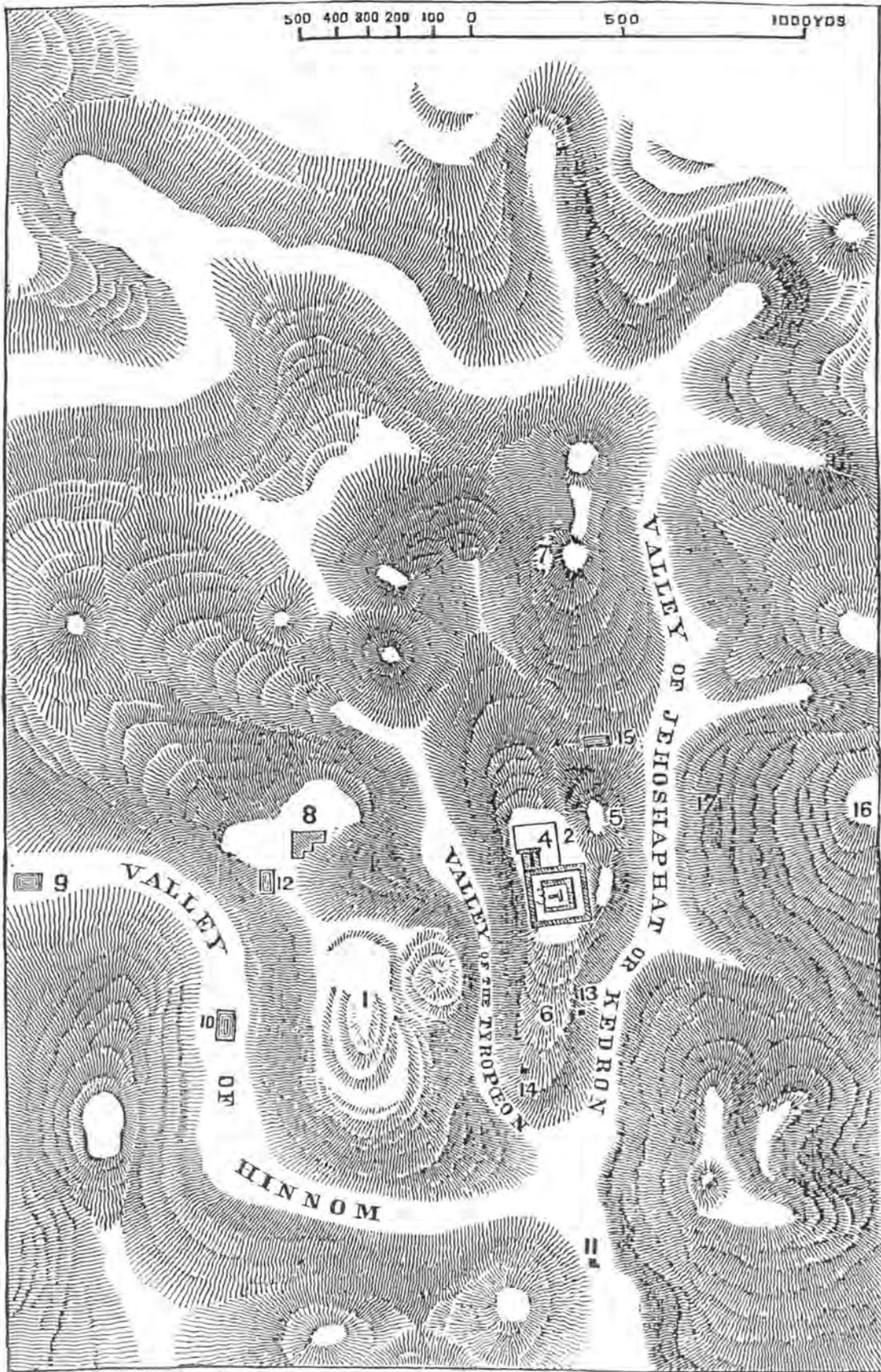


40. Christ separates believing from unbelieving Gentiles while seated on His throne in Jerusalem (Matt. 25:31-33).
The eternal fate of those dwelling on earth is sealed at the Second Advent.
41. The city of Jerusalem hosts a millennial banquet for the whole world (Isa. 25:6).
It seems that a world-wide celebration follows Messiah's coronation, involving the best of foods and finest of drinks.
42. Resurrected King David rules over Jerusalem (Jer. 30:9; Hos. 3:5); and the Apostles rule on twelve thrones over the twelve tribes (Matt. 19:28).
Perfect potentates will exercise righteous rule over Israel and the world.
43. The city resounds with music and merriment (Jer. 30:19; 33:11).
The death and destruction of the tribulation will give way to the music and merriment of the millennium.



44. Jerusalem becomes the capital and cynosure for the whole world (Jer. 17:25c; Zech. 14:11; Isa. 66:20).
The magnificent city will attract the world's population and will radiate the Lord's glory (Isa. 66:19) and holiness (Zech. 14:19-21).
45. Messiah rules with righteousness and justice (Jer. 25:6) and the city will be called "The Lord our Righteousness" (Zech. 33:16).
In fulfillment of numerous prophecies, the righteous Ruler and Redeemer will extend His sovereignty from the throne of David world-wide (Isa. 9:6; Micah 5:2).
46. Jerusalem is the home of church age believers, the "Bride of Christ."
After the marriage of the Lamb (Rev. 19:7-9), where Christ is we will be, what He is doing we will be doing (1 Cor. 6:2-3). That may well involve the exercising of authority (Luke 19:17-19).
47. Jerusalem lives up to its name as a city of peace (Jer. 30:10; Micah 4:4; Zech. 14:11; Isa. 2:1-4; 66:12-13).
Old Testament prophets foresee a time when peace like a river emanates from Jerusalem, where the Prince of Peace and His people, the church, have their residence.
48. The Gentiles will make an annual pilgrimage to the Holy City (Zech. 14:16-21).
The visit to Jerusalem on the Feast of Tabernacles is mandatory and strict sanctions are predicted against those who refuse to honor the Messiah.
49. At the end of the millennium, a satanically-led army of millions approaches Jerusalem and is destroyed by fire (Rev. 20:8).
After Satan is loosed for a little season, he is able to summon vast hosts of earthlings who, despite a perfect ruler and a perfect environment, still have not responded in faith to the Messiah.
50. Jerusalem makes way for the descent of the heavenly Jerusalem (Rev. 21:2-3).
It is remarkable that our eternal home is named after a city that was so often besieged and conquered, that has seen so much sin and turmoil, and yet eventually lived up to its name and destiny, the City of Peace and the City of the Messianic Monarch.





PLAN OF JERUSALEM.

1. Mount Zion. 2. Moriah. 3. The Temple. 4. Antonia. 5. Probable site of Golgotha.
6. Ophel. 7. Bethetha. 8. Church of the Holy Sepulchre. 9, 10. The Upper and Lower Pools of Gihon. 11. Enrogel. 12. Pool of Hezekiah. 13. Fountain of the Virgin. 14. Silvan. 15. Bethesda. 16. Mount of Olives. 17. Gethsemane.

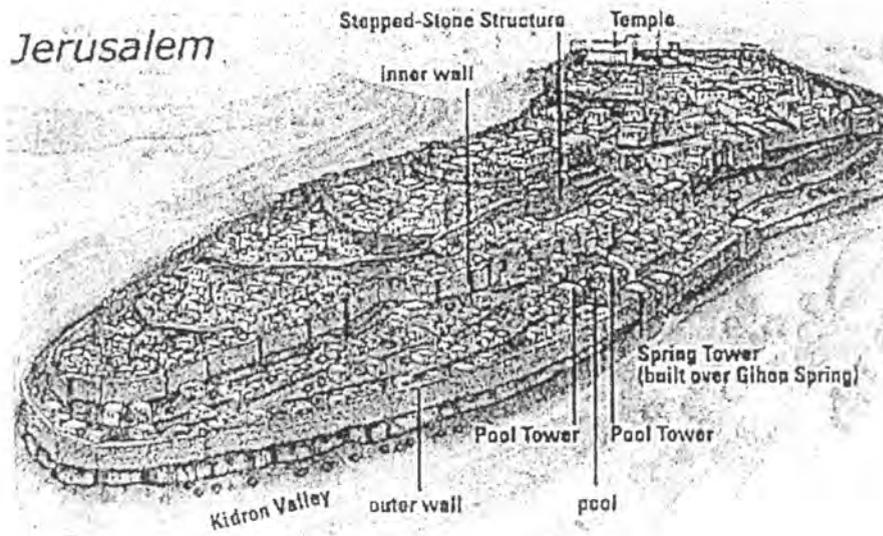


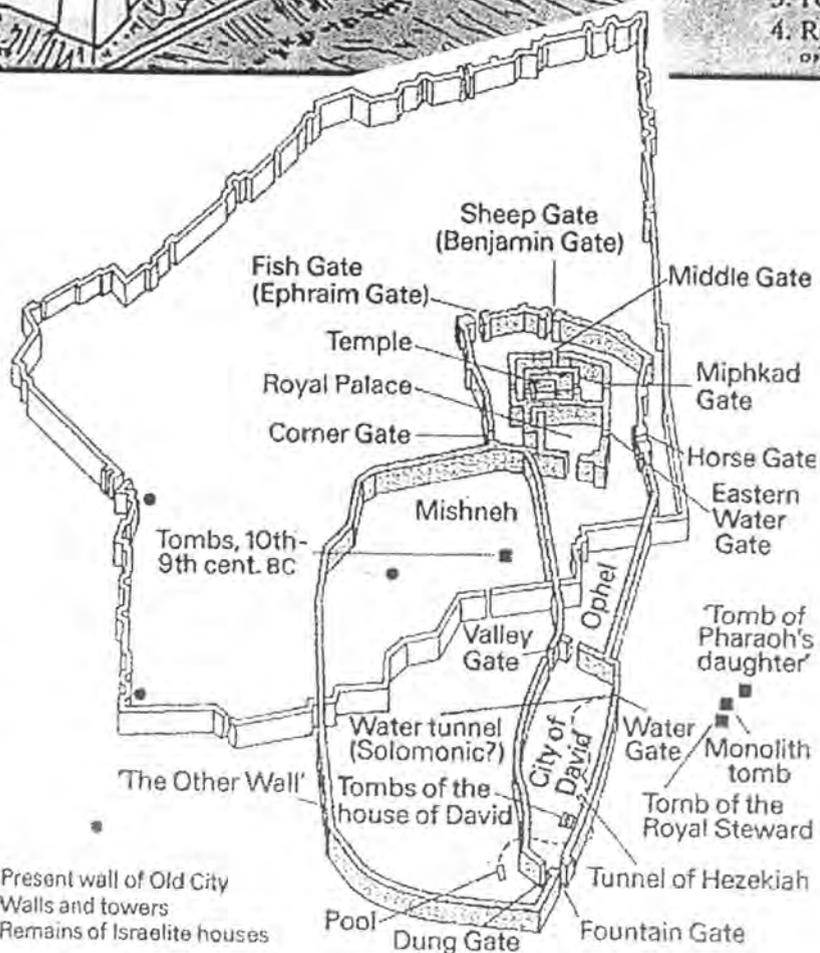
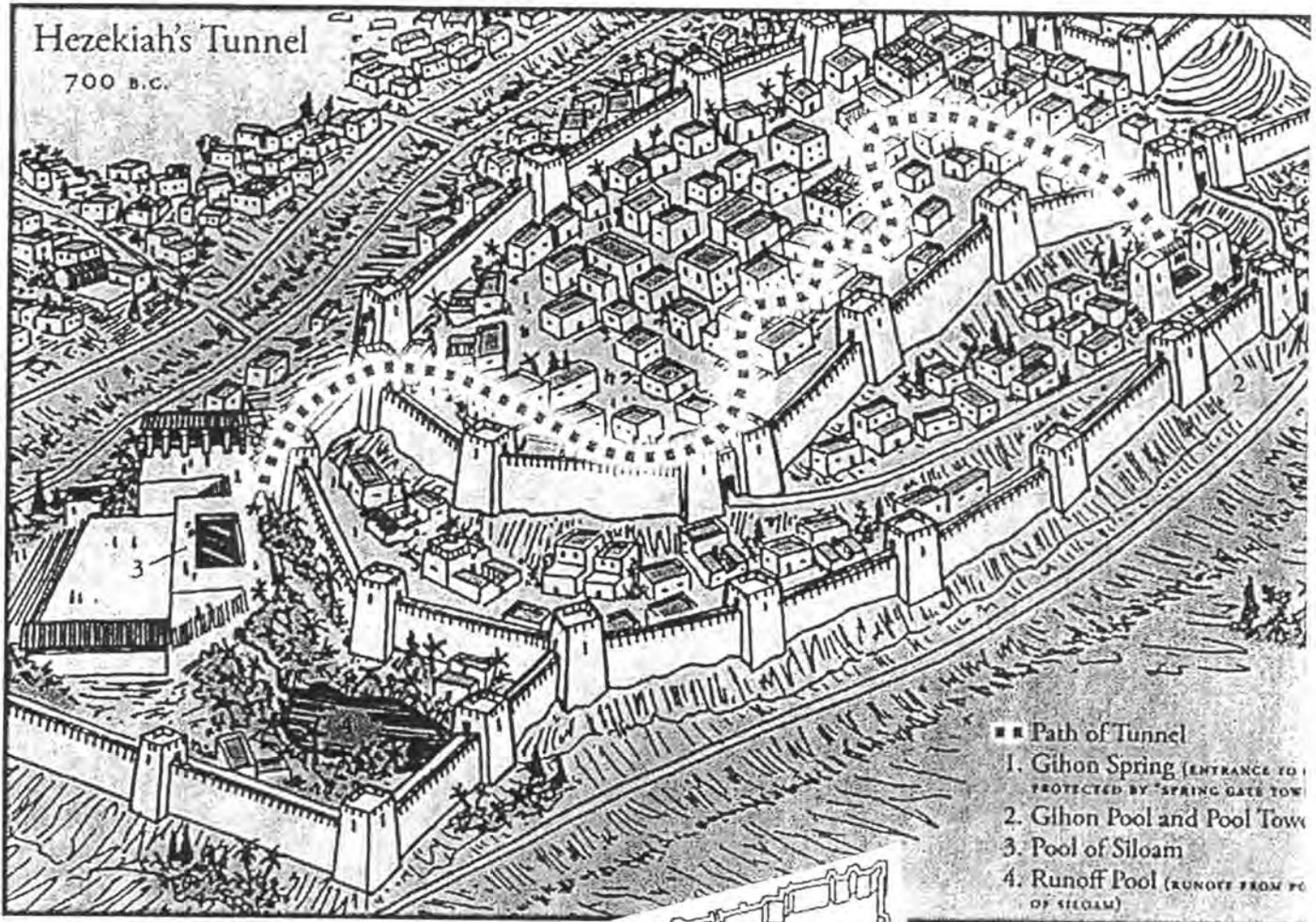
PLAN OF
JERUSALEM
& ITS ENVIRONS.

by W. M. Thomson.
1880

REFERENCE

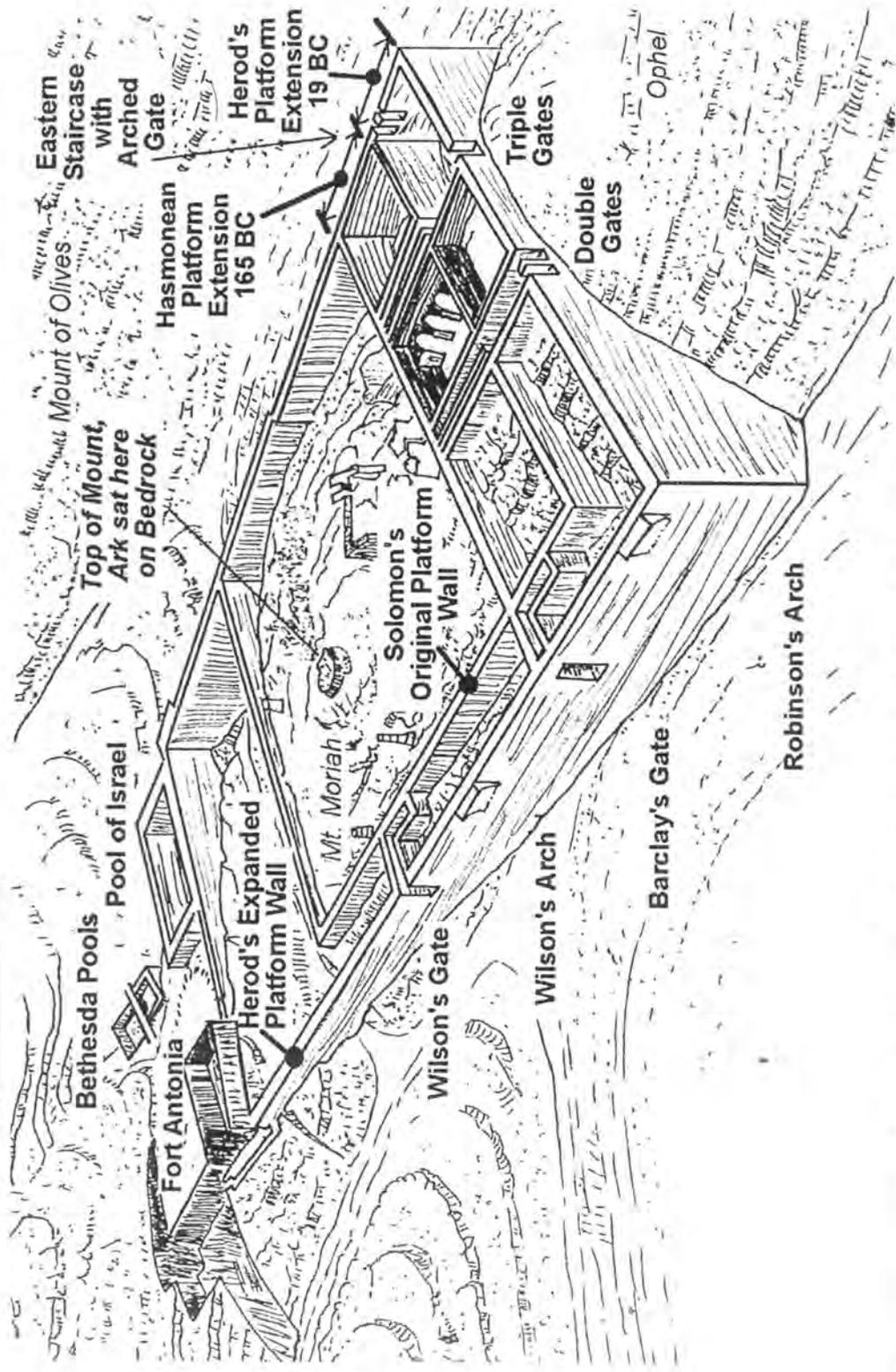
- | | | | |
|---|---|---|---|
| 1 Mount of Olives | 17 En-rogel | 54 Gate of the Moors | 60 English School, & English, & German Burial-grounds |
| 2 Church of the Ascension | 18 Fountain of the Virgin | 55 Tomb of Zechariah | 51 Jewish Synagogue |
| 3 Church of the Virgin | 19 South-eastern Angle of the Haram | 56 Tomb of St. James | 52 Pool of Bethesda |
| 4 Garden of Gethsemane | 20 Holy Sepulchre | 57 Tomb of Absalom | 53 David Street |
| 5 Grotto of the Agony | 21 Via Dolorosa | 58 Tomb of Jehoshaphat | 54 Saracenic Fountain |
| 6 Nob | 22 Ecce Homo Arch | 59 Jaffa Gate | 55 Cotton Grotto |
| 7 Scopus | 23 Dome of the Rock, & Haram Area | 60 Tower of David, Hippicus | 56 Damascus Gate |
| 8 Tombs of Simeon, the Just, & of the Sanhedrim | 24 Mosque of el Ake | 41 Castle of Goliath | 57 Grotto of Jeremiah |
| 9 Tombs of the Kings | 25 Vaults | 42 English Church | 58 Gate of Herod, closed |
| 10 Tombs of the Judges | 26 Salomon's Porch | 43 Barracks | 59 St. Stephen's Gate |
| 11 Russian Buildings | 27 Golden Gate | 44 Armenian Convent | 60 Birket Hammâm Sitty Maryam |
| 12 Upper Pool of Gihon | 28 Pool of Bethesda | 45 Lepers Village | 61 Latin Convent |
| 13 Lower Pool of Gihon | 29 Tower of Antonia | 46 Lion Gate | 62 Greek Convent |
| 14 Potter's Field | 30 Waiting place of the Jews | 47 House of Caiaphas | 63 Latin Patriarchate |
| 15 Isaiah's Tree | 31 Robinson's Arch | 48 The Conaculum, & Tomb of David | 64 Hospital of St. John & el Mûristân |
| 16 Pool of Silvan | 32 Wilson's Arch | 49 Greek, Latin, Armenian & American Burial-grounds | 65 Austrian Hospice |
| | 33 Double, Triple, Single Gates, closed | | |



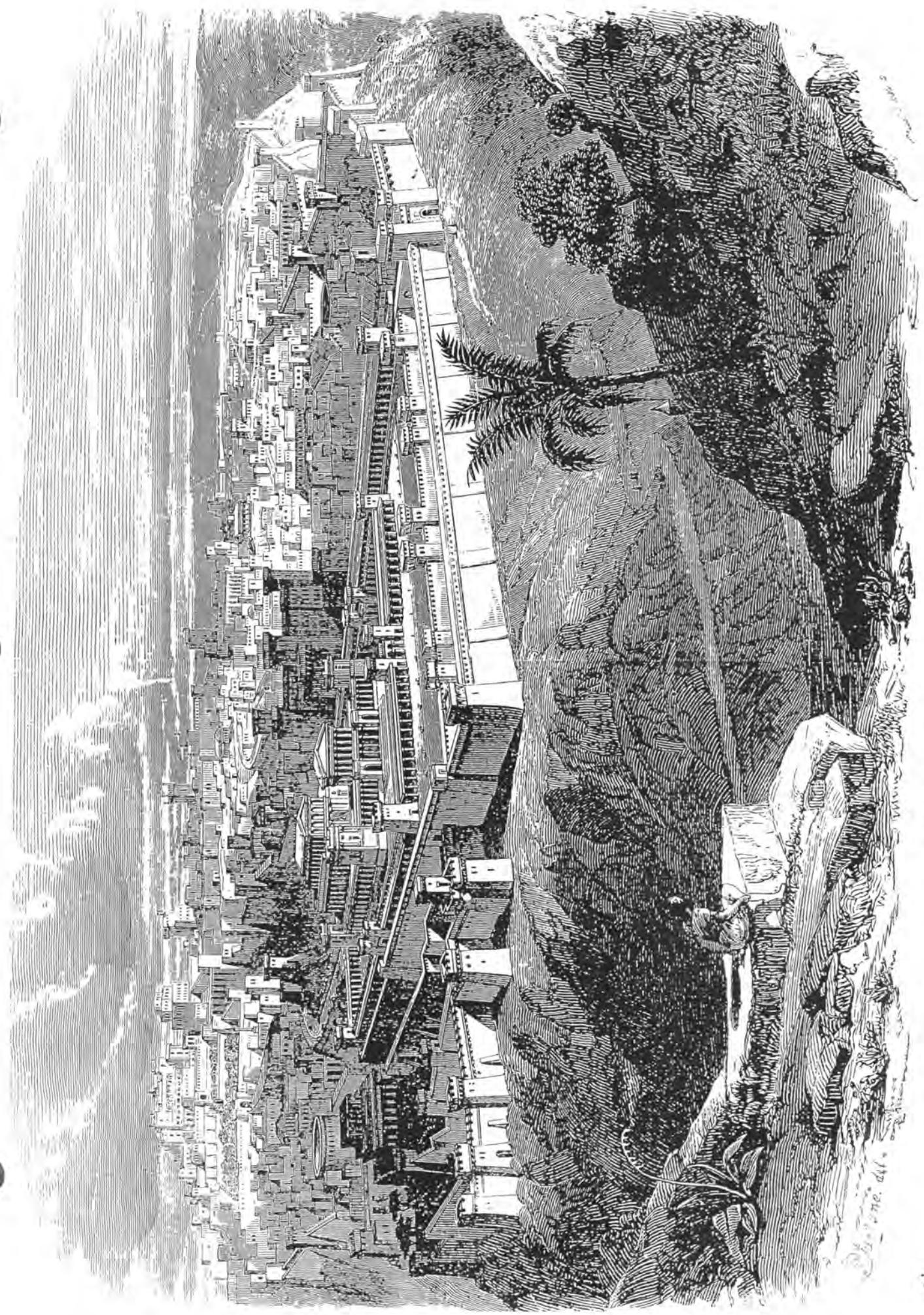


0 250 yards
 0 250 metres

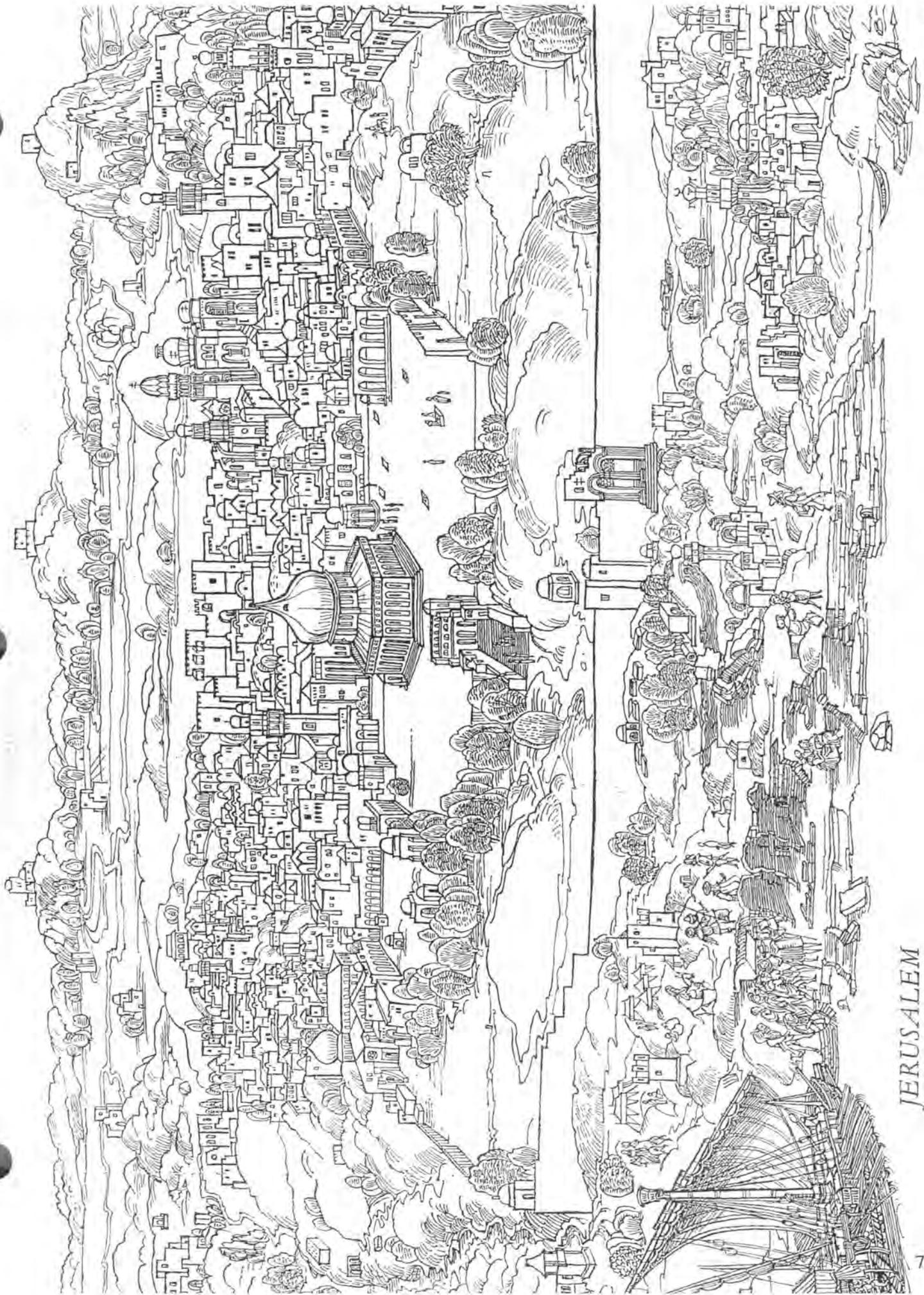
Herod's Temple Mount



This is a diagram of the retaining walls that created today's Temple Mount. The Ark of the Covenant was located on the exposed bedrock, which is still visible under the Dome of the Rock.



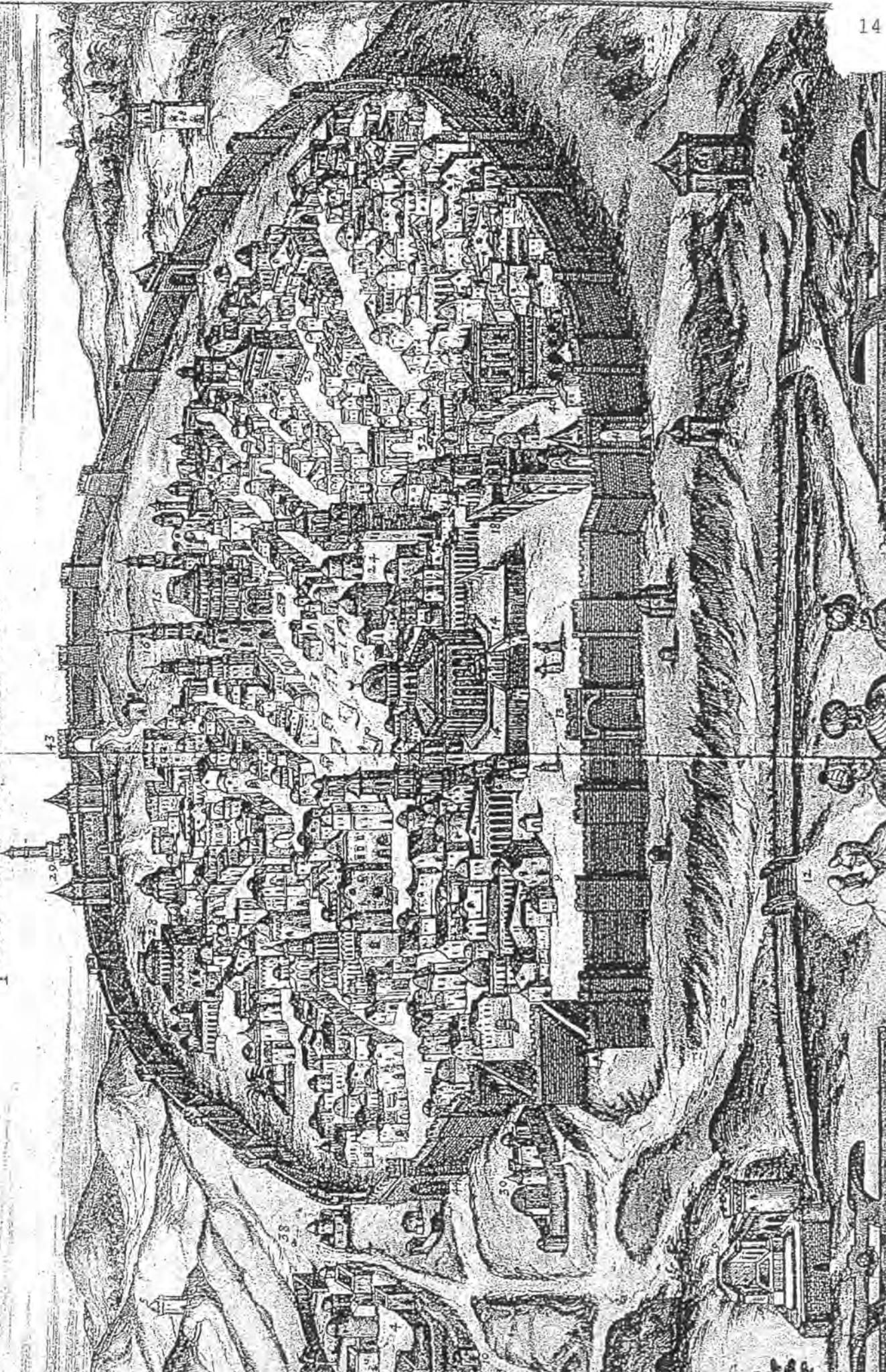
JERUSALEM IN THE TIME OF CHRIST.



JERUSALEM

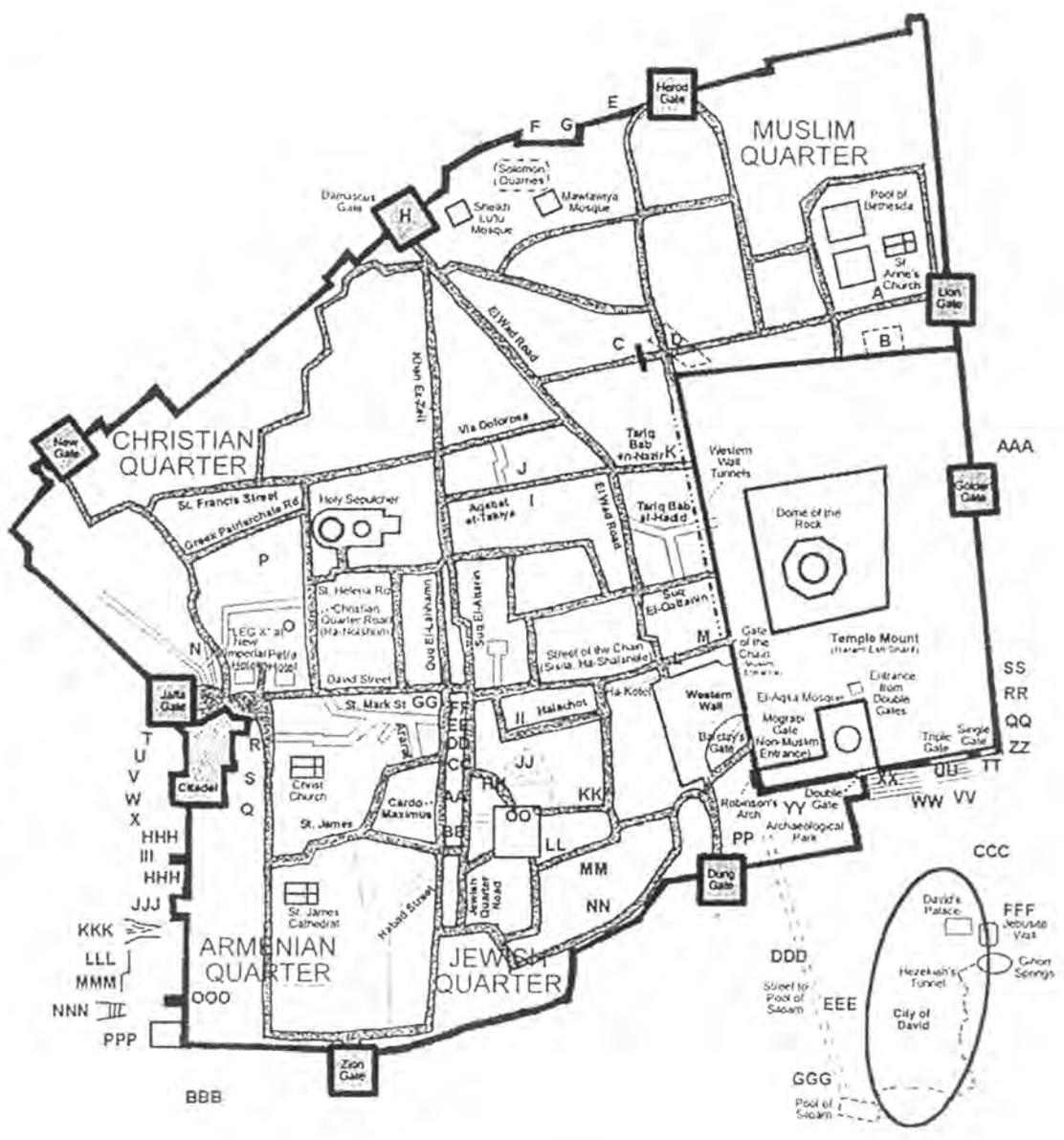
Hæc est Ierusalem, Ego eam in medio Gentium
posui, et in eius circuitu terras.

12. 2. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



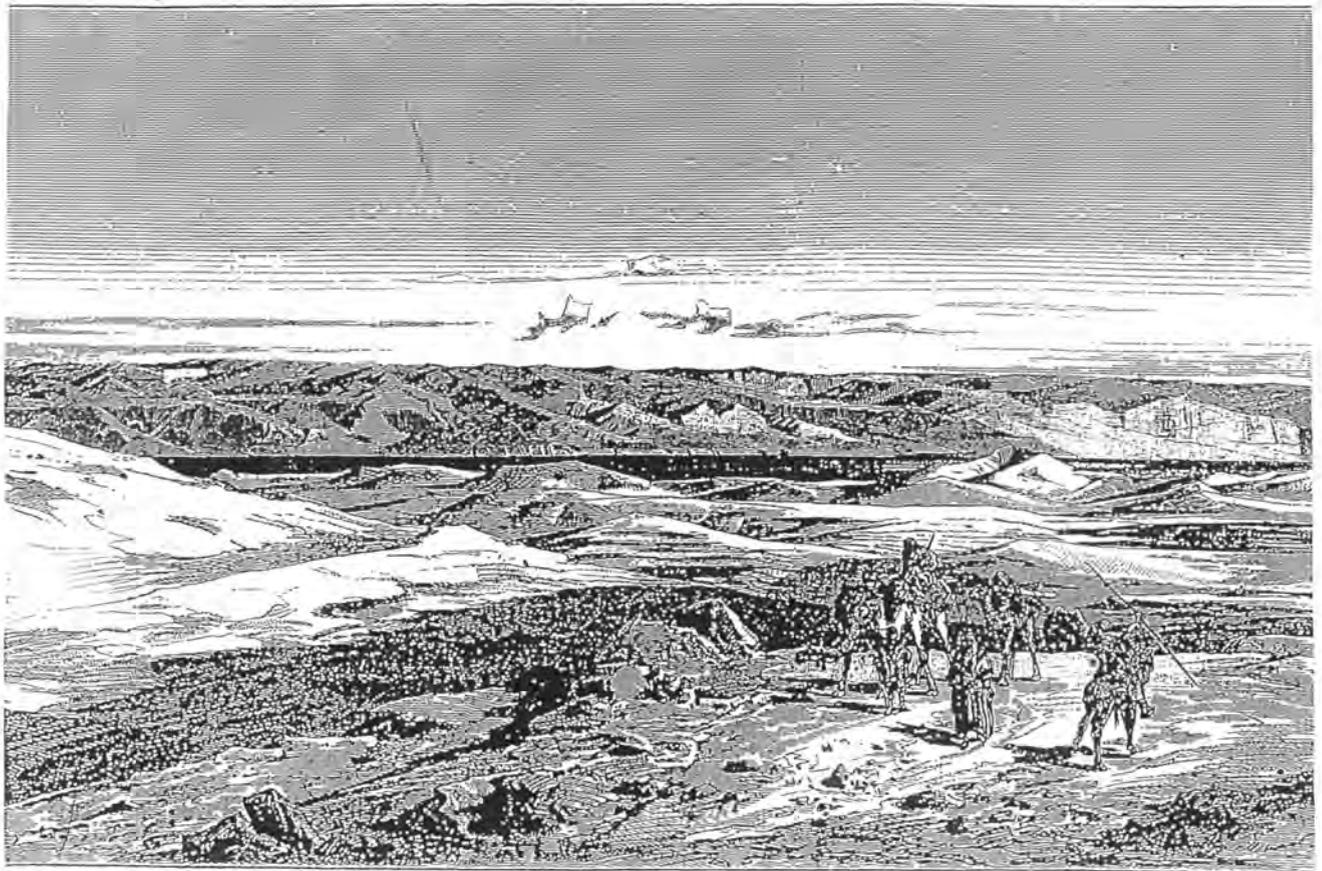


JERUSALEM FROM THE MOUNT OF OLIVES.





Jews from Jerusalem
 ESCAPE TO AMMON, MOAB, AND EDM
 IN THE MIDDLE OF THE TRIBULATION
 MT. 24:15-22; REV. 12:13-16, IS. 63:1-4



Das Tote Meer vom Ölberge aus.

View eastward from the Mt. of Olives, with the wilderness of Judea,
 the Dead Sea and the Mountains of Moab

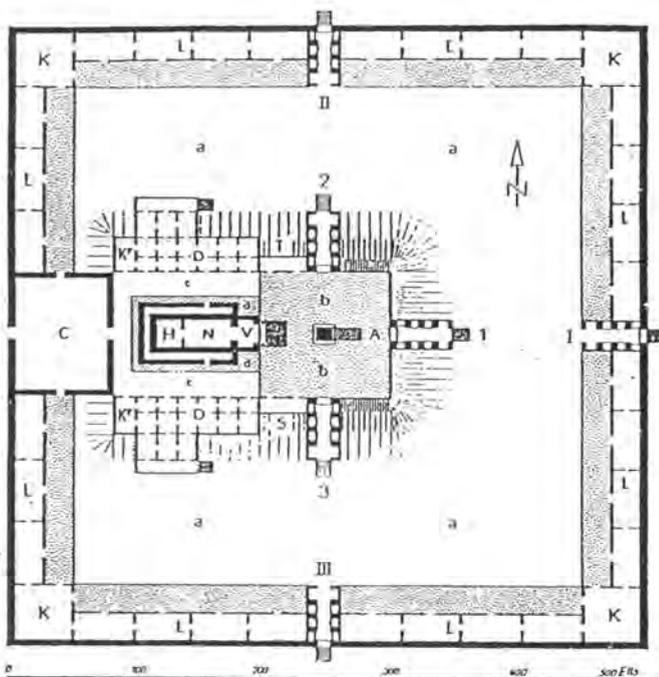
Zech. 14 – The Atrocities of the Armageddon Armies: A City Ravaged, Rescued and Rebuilt



THE DESTRUCTION OF JERUSALEM

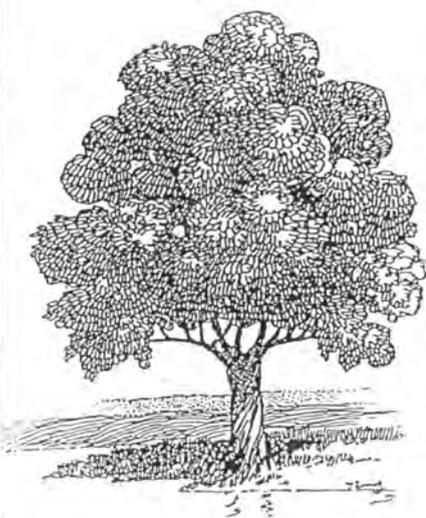
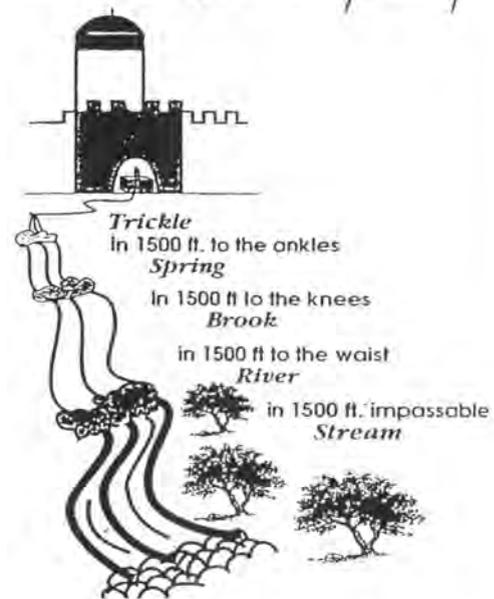


EZEKIEL 47 - MIRACLES IN THE MILLENNIUM: The Wonderful World Under The Millennial Monarch



174. Ezekiel's temple plan (Ezek 40:1—42:20; 43:13—17; 46:19—24).

The River of Life





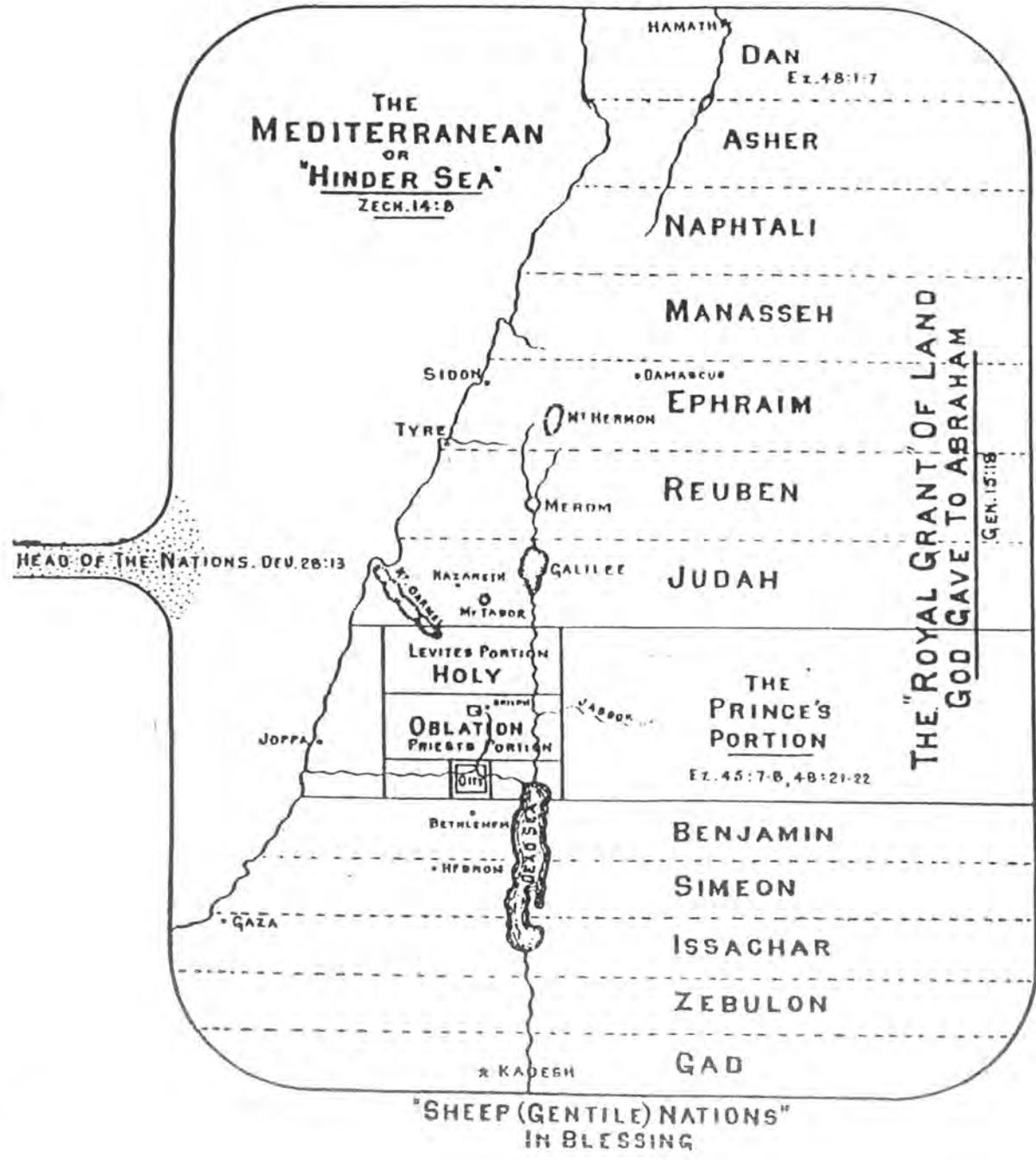
THE CHURCH
REIGNING WITH CHRIST

"THE DAY OF THE LORD"
MILLENNIAL KINGDOM

CROWN RESTORED



"THE THRONE OF DAVID"



Jerusalem in the Tribulation

A Refuge for Persecuted Jews

Site of the Tribulation Temple

Antichrist's Headquarters

Center of Antichrist's Idolatry

Mission Field for the 2 Witnesses

Scene of a Catastrophic Earthquake

Focal Point of Armageddon

Jerusalem in the Millennium

A Place of Reckoning

A Construction Site for the New City

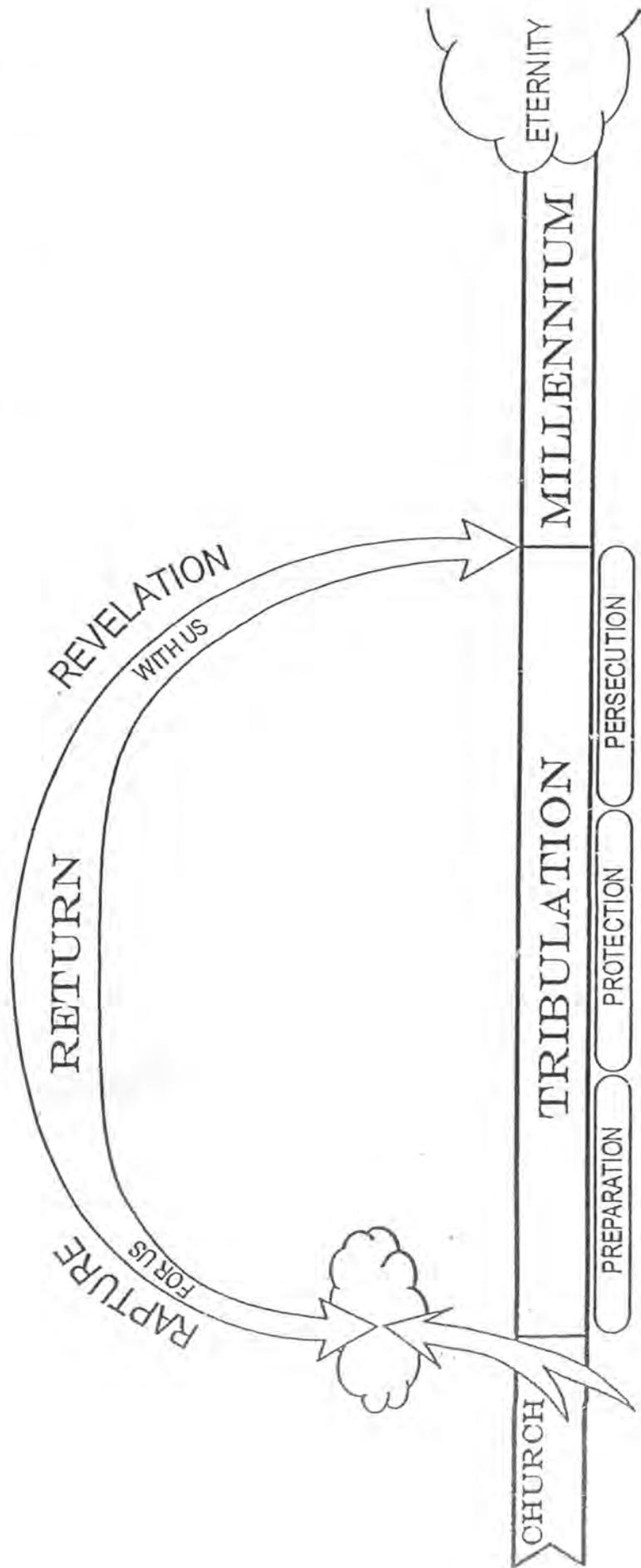
Scene of Christ's Enthronement

Host to a Royal Banquet for All People

Capital of Christ's Millennial Kingdom

Focus of Satan's Attack

Pattern for the Heavenly City



666



Manfred E. Kober, Th.D.



Trust in God Amidst Trials - Jeremiah 32:1-25

Manfred E. Kober, Th.D.



1A. THE EXACT ADVERSITY OF JEREMIAH: 1-5

- 1b. The chronology of the adversity: 587-586 B.C.
- 1c. The chronology of the siege:
During the second year of the final siege of Jerusalem.
- 2c. The chronology of the events:
- 2b. The characteristics of the adversity:
Jerusalem was being besieged by the Babylonians and Jeremiah was in custody (7:11-21).

Jeremiah 32:2-3 For then the king of Babylon's army besieged Jerusalem, and Jeremiah the prophet was shut up in the court of the prison, which was *in* the king of Judah's house. ³For Zedekiah king of Judah had shut him up, saying, "Why do you prophesy and say, 'Thus says the LORD: "Behold, I will give this city into the hand of the king of Babylon, and he shall take it."'"

- 1c. The imprisoned prophet:
Jeremiah was in protective custody in the royal guardhouse, a place for privileged prisoners (37:20-21).
- 2c. The ignored prophet:



- 1d. Zedekiah confronts the divine declaration:
- 2d. Zedekiah comprehends the present danger:
- 3d. Zedekiah courts ultimate disaster:
2 Ki. 25:7 Then they killed the sons of Zedekiah before his eyes, put out the eyes of Zedekiah, bound him with bronze fetters, and took him to Babylon.
--His sons were killed.
--He was deported.
--He was blinded.
--He was bound.

2A. THE EXTRAORDINARY ACTION OF JEREMIAH: 6-15

- 1b The special announcement by Jehovah: 6-7

Jeremiah 32:6-7 And Jeremiah said, "The word of the Lord came to me, saying, ⁷'Behold, Hanamel the son of Shallum your uncle will come to you, saying, "Buy my field which is in Anathoth, for the right of redemption is yours to buy it.'"

- 2b. The sudden arrival of Hanamel:
Hanamel, Jeremiah's uncle's son, came from Anathoth (modern Anata), ca. 3 miles north of Jerusalem.

- 1c. Hanamel's urgent request:
According to Leviticus 25, a near relative could purchase property to keep it in the family. Feinberg explains the Levitical law:
The purpose of this law was to keep property in the family and preserve the bond between the family and their property. For the seller this was duty; for the relative or kinsman-redeemer it was a right. Thus such a transaction is spoken of as the duty of redemption and the right of preemption. Hanamel was evidently childless (so Freedman). The passage reveals that the ancient laws of land tenure were still followed in Judah despite of its apostasy (Charles Lee Feinberg, *Commentary on Jeremiah*, 581).

- 2c. Hanamel's apparent reason:

- 3b. The significant action of Jeremiah: 9-15

- 1c. The purchase of the field: 9-12a

Jeremiah 32:9-10 So I bought the field from Hanamel, the son of my uncle who was in Anathoth, and weighed out to him the money—seventeen shekels of silver.¹⁰ And I signed the deed and sealed it, took witnesses, and weighed the money on the scales.

Constable suggests a reason for Hanamel's visit:

Sure enough, Hanamel visited his cousin in prison and made Jeremiah the offer, confirming the Lord's message. Hanamel probably wanted to sell his property before he left the land as an exile. The handwriting was on the wall and he could read the signs of the times. To try to sell a piece of confiscated property to a relative in prison reflects insensitivity at best and total contempt at worst. He was offering to sell Jeremiah a piece of the battlefield! Perhaps Hanamel was one of those kinsmen that the Lord told Jeremiah would hate him (cf. 11:19-23; 12:6). . . . This offer constituted a test of Jeremiah's faith in the promises of restoration, that the Lord had given him, and an opportunity to give witness to that faith. Anathoth was already in Babylonian hands when Jerusalem was under siege. Imagine being offered property to buy that you could not take possession of, or had no hope of ever using! (Thomas Constable, *Study Notes on Jeremiah*, 111.)



Baruch Seal

- 2c. The presentation to Baruch: 11-12a
3c. The presence of witnesses: 12b
4c. The precept to Baruch: 13-14

Jeremiah 32:13-14 "Then I charged Baruch before them, saying, ¹⁴'Thus says the Lord of hosts, the God of Israel: "Take these deeds, both this purchase deed which is sealed and this deed which is open, and put them in an earthen vessel, that they may last many days."



- 2d. The preservation of the deed for a long duration:



**This remarkable action demonstrated the following:

- Demonstrated Jeremiah's belief that Israel would return.
- Demonstrated Jeremiah's confidence that he would possess land.
- Demonstrated Jeremiah's faith in his possession of the field.
- Necessitated Jeremiah's resurrection in the kingdom.

3A. THE EXTENSIVE APPEAL TO JEHOVAH: 16-25

Jeremiah's prayer is based on the confidence of his sovereign God: nothing is too hard for Jehovah.

Jeremiah 32: 17, 27 ¹⁷Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You. ²⁷ "Behold, I *am* the Lord, the God of all flesh. **Is there anything too hard for Me?**

- 1b. Jeremiah extols the attributes of God in light of Israel's apostasy:
- 1c. Omnipotence: 17
Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for You.
 - 2c. Grace: 18a
 - 3c. Justice: 18b
 - 4c. Wisdom: 19a
 - 5c. Omniscience: 19b
 - 6c. Miracles: 20-21
Miracles from the Exodus to the conquest, unto this day.
 - 7c. Faithfulness: 22
God keeps His promises to those who failed Him.
- 2b. Jeremiah expresses understanding for Israel's predicament:
- 1c. Israel's callousness led to this calamity: 23
And they came in and took possession of it, but they have not obeyed Your voice or walked in Your law. They have done nothing of all that You commanded them to do; therefore You have caused all this calamity to come upon them.

- 1d. They disobeyed the voice of God (Prophets).
--will
- 2d. They departed from the ways of God (Torah).
--walk
- 3d. They disregarded the will of God (Instruction).
--work
- 2c. Israel's sin led to the siege: 24a
Jeremiah 23:24 Look, the siege mounds! They have come to the city to take it; and the city has been given into the hand of the Chaldeans who fight against it, because of the sword and famine and pestilence. What You have spoken has happened; there You see *it!*
- 3c. Israel's transgressions resulted in these trials:
- 4c. Israel's conduct brought the Chaldeans: 25
Their calamity culminated with the conquest by the Chaldeans.

4A. LESSONS FOR THE BELIEVER:

- 1b. Adherence to the clear Word of God.
- 2b. Obedience despite insurmountable problems.
- 3b. Recognition that nothing is too difficult for God.
- 4b. Realization that the Lord has an infinite number of possibilities available to save from calamities.
- 5b. Trust in the omnipotence of God as the source of confidence of all believers, in all ages.



Gedaliah may have been the son of the Pashhur who beat Jeremiah and placed him in the stocks (20:1-6). "Jucal" was probably the Jehucal who visited Jeremiah during the temporary withdrawal of the Babylonians (37:3). Pashhur ben Malchijah also visited Jeremiah at the beginning of the siege of Jerusalem in 588 B.C. (21:1).

"In 2005, archaeologist Dr. Eilat Mazar, on behalf of the Hebrew University of Jerusalem, was digging into the northern section of the City of David when one of her colleagues spotted a small piece of clay lying in the dust. It had originally been made to seal a cord tied around a papyrus scroll. The tiny bulla bore a three-line Paleo-Hebrew inscription: 'Belonging to Yehucal, son of Shelemiyahu, son of Shovi.' This was the seal of Jehucal.

"In 2008, Dr. Mazar and her team were enlarging the dig, wet-sifting debris they had excavated just a few yards from the location of the Jehucal bulla. After washing away 2,600 years of dirt and dust from another seal, Dr. Mazar found herself reading 'le Gedalyahu ben Pashur'—'belonging to Gedaliah, son of Pashur.'⁴⁹⁰



⁴⁹⁰"Seals of Jeremiah's Captors Discovered!" *Biblical Archaeology Review* 38:1 (January/February 2012):1.

Israel's Glorious Future After a Gloomy Past - JEREMIAH 32:26-44

Manfred E. Kober, Th.D.

1A. THE EXTRAORDINARY ANSWER BY JEHOVAH: 26-35

1b. Jehovah's reply to Jeremiah's prayer: 26-27
Then the word of the Lord came to Jeremiah, saying, ²⁷ "Behold, I *am* the Lord, the God of all flesh. Is there anything too hard for Me?"

1c. His chosen appellatives:

LORD – YHWH – His name for Israel
God of all flesh – ELOHIM – His care for the whole world

2c. His consummate ability:

God demonstrates His infinite power in the question, "Is there anything too hard for Me?" God's omnipotence is the source of confidence for believers of all ages.

2b. Jehovah's description of the immediate situation: 28-35

1c. The consequences of Israel's provocation: 28-29a
Therefore thus says the Lord: 'Behold, I will give this city into the hand of the Chaldeans, into the hand of Nebuchadnezzar king of Babylon, and he shall take it. ²⁹ And the Chaldeans who fight against this city shall come and set fire to this city and burn it.

The summary of the siege is followed by the seriousness of the sin. The nation's sins had made judgment inevitable.

1d. The conquest of the city:

2d. The conflagration of the city:

2c. The complaint of Israel's provocation: 29b

--They offered incense to Baal on the rooftops v. 29

--They offered their children to Moloch in the ravine

3c. The chronology of Israel's provocation: 30-35

1d. The iniquity of Israel from the very beginning: 30

Because the children of Israel and the children of Judah have done only evil before Me from their youth. For the children of Israel have provoked Me only to anger with the work of their hands, says the Lord.





Their sins were pervasive, persistent and pernicious. Solomon completed the city and he was the first of Israel's kings to practice idolatry. Indeed, he was the progenitor of their perversions.

I Ki. 11:1-8 But King Solomon loved many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites—² from the nations of whom the Lord had said to the children of Israel, "You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods." Solomon clung to these in love.³ And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart.⁴ For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the Lord his God, as was the heart of his father David.⁵ For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites.⁶ Solomon did evil in the sight of the Lord, and did not fully follow the Lord, as *did* his father David.⁷ Then Solomon built a high place for Chemosh the abomination of Moab, on the hill that is east of Jerusalem, and for Molech the abomination of the people of Ammon.⁸ And he did likewise for all his foreign wives, who burned incense and sacrificed to their gods.



- 2d. The iniquity of Jerusalem from the beginning: 31
For this city has been to Me a *provocation* of My anger and My fury from the day that they built it, even to this day; so I will remove it from before My face
- 3d. The iniquity of all classes of people: 32
Because of all the evil of the children of Israel and the children of Judah, which they have done to provoke Me to anger—they, their kings, their princes, their priests, their prophets, the men of Judah, and the inhabitants of Jerusalem.
- 4d. The provocation of ignoring and resisting instruction: 33
And they have turned to Me the back, and not the face; though I taught them, rising up early and teaching *them*, yet they have not listened to receive instruction.



The provocation of placing idols in the temple: 34
But they set their abominations in the house which is called by My name, to defile it.

The house of prayer became a house of perversion. Christ in His day bemoaned the fact that the house of God (Jn. 2:16) and the house of prayer (Mt. 21:13) became the house of merchandise and a den of thieves.

Feinberg has well said:

The height of the nation's impiety was reached when the people set up their idols in the temple of God himself (v. 34). Their obscene symbols had been removed during Josiah's reforms. But they were reintroduced in the years of apostasy after Josiah's reign (cf. 7:30; 2 Ki. 23:4, 6; Ezek. 8:3-11). Molech worship (v. 35) included human sacrifice, so along with gross idolatry went child sacrifice (cf. 19:1-13). So abhorrent was this

practice that the Lord by a strong anthropomorphism says that it had never entered His mind that his favorite people would stoop so low (*Commentary on Jeremiah, 586*).

- 6b. The provocation of idols in the Valley of Hinnom: 35
And they built the high places of Baal which *are* in the Valley of the Son of Hinnom, to cause their sons and their daughters to pass through *the fire* to Molech, which I did not command them, nor did it come into My mind that they should do this abomination, to cause Judah to sin.

2A. THE ESCHATOLOGICAL ANTICIPATION OF BLESSINGS: 36-44

- 1b. The present problems: 36
Now therefore, thus says the Lord, the God of Israel, concerning this city of which you say, 'It shall be delivered into the hand of the king of Babylon by the sword, by the famine, and by the pestilence':
- 1c. The sacking of Jerusalem:
**The sword—defeat
**Famine—debility
**Pestilence--death
- 2c. The scattering of the population:
- 2b. The prophetic prospective: 37
Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely.

God is describing His emotions as fury, anger, wrath. Similarly, He will be furious with Gog and Magog (Ezek. 38:18-19), expressing His fury, jealousy and fire of His wrath. In the case of Israel, the end result will be their deliverance. In the case of Gog and Magog, their destruction. At this point, one would expect God to say, "Because you have forsaken Me, I have forsaken you." Instead, He says, "I will bring you back, even though I was furious."

- 1c. The return of Israel:
- 1d. The scattering of Israel in anger: 37a
- 2d. The summoning of Israel in love: 37b-38
--They suffered for their sins.
--They will be summoned for their salvation.
--They are secure because of their Savior.
- 3d. The safety of Israel in the land: 37
- 2c. The redemption of Israel: 39-40
Then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them. ⁴⁰ And I will make an everlasting

covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me.

1d. The conversion of the entire nation: 39

The new covenant repeated to show Israel's redemption was not just physical but spiritual.

2d. The covenant for the eternal ages: 40

And I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me.

God does not say "Because you turned to Me, I turned to you," but "You turned to Me because I turned to you." God sovereignly turned to Israel as an illustration of His grace. His divine enablement will lead Israel to uninterrupted obedience.

3c. The rejoicing over Israel: 41

Yes, I will rejoice over them to do them good, and I will assuredly plant them in this land, with all My heart and with all My soul.

This promise is just as sure as the promise of punishment or, to put it differently, the prediction of punishment is no more certain than the promise of planting them in their own country in verses 42-43. Israel has been punished in the past. Now Israel can expect promotion in the future.

**The affection of God is unconditional.

**The affection of God is unending.

**The affection of God is undeserved and unfathomable.

4c. The reverse of Israel's fortune: 42-44

"For thus says the Lord: 'Just as I have brought all this great calamity on this people, so I will bring on them all the good that I have promised them. ⁴³ And fields will be bought in this land of which you say, "*It is desolate, without man or beast; it has been given into the hand of the Chaldeans.*" ⁴⁴ Men will buy fields for money, sign deeds and seal *them*, and take witnesses, in the land of Benjamin, in the places around Jerusalem, in the cities of Judah, in the cities of the mountains, in the cities of the lowland, and in the cities of the South; for I will cause their captives to return, says the LORD."

1d. Deserved punishment: 42
—divine protection

2d. Desolate countryside: 43
—desirable commodity

3d. Worthless property: 44
—welcome purchases

4d. Cessation of captivity

--commerce throughout the country

Jeremiah's transaction with Hanamel will be repeated by many others in the future kingdom. The entire country will see the promises fulfilled. At that time the individuals will respond with worship (17:26), sacrifices and singing. What God does is totally by grace as He brings an idolatrous people to Himself. The future regathering and repopulation and restoration of people to their land will encompass the entire country, v. 44:

- 1e. The land of Benjamin
- 2e. The vicinity of Jerusalem
- 3e. The cities of Judah
- 4e. The cities of the mountains
- 5e. The cities of the valley
- 6e. The cities in the south



CONCLUSION:

**Israel ignored the Old Testament Law and Jeremiah's admonitions.

**Since God is interested in Israel, He is pleased with our interest in His people as well.

**God is glorified in punishing sin, in preserving Israel, and in promoting His people.

**Israel then and now is ignorant of its glorious future.

**Believers can rejoice in a sovereign God, their God, for whom nothing is too difficult.

**Let us be encouraged in loving God and determine to walk in His ways.

Extraordinary Events in Messiah's Millennium: Jeremiah 33:1-13

1A. A PARAMOUNT PROMISE: 33:1-3

Moreover the word of the LORD came to Jeremiah a second time, while he was still shut up in the court of the prison, saying, ²"Thus says the LORD who made it, the LORD who formed it to establish it (the LORD *is* His name): ³'Call to Me, and I will answer you, and show you great and mighty things, which you do not know.'

- 1b. The circumstances of the promise:
- 2b. The challenge of the promise:
 - 1c. The sovereign Deity:
 - 1d. The Lord's affection:
 - 2d. The Lord's activity:
 - 3d. The Lord's authority:
 - 2c. The sweet demand:
 - 1d. Human response to calamity:
 - 2d. Divine reply to confidence:
 - 1e. Disclosure of great things:
 - 2e. Display of mighty things:
 - 3e. Divulging of unknown things:
 - 1f. Restoration of Israel:
 - 2f. Reinstitution of the Davidic monarch:
 - 3f. Revival of the Levitical priesthood:

Sadly, these "great and mighty things" which Israel does not **know**, a large segment of Christendom today does not **believe**. For example, over three hundred covenant theologians, including R. C. Sproul, signed "An Open Letter to Evangelicals and Other Interested Parties . . ." which denies any future of the Jews in the land of Israel. The letter states, "The entitlement of any one ethnic or religious group to territory in the Middle East called 'Holy Land' cannot be supported by Scripture." The letter makes the preposterous claim that the land promises were fulfilled under Joshua (see appendix to this message). Nonetheless, if words have meanings, a glorious future for Israel in the land is predicted numerous times long after the days of Joshua (e.g. Ps. 105; Amos 9:11-12; Is. 10:20-22).

2A. THE PRECIOUS PROPHECY: 33:4-7

1b. The recompense for sin: 4-5

For thus says the Lord, the God of Israel, concerning the houses of this city and the houses of the kings of Judah, which have been pulled down *to fortify*^(a) against the siege mounds and the sword: ⁵ 'They come to fight with the Chaldeans, but *only* to fill their places^(b) with the dead bodies of men whom I will slay in My anger and My fury, all for whose wickedness I have hidden My face from this city.

1c. His devastation of the city: 4
The Jews demolished the houses and palaces in the defense of the city.

2c. His destruction of the citizens: 5
The Chaldean carnage was a result of Israel's iniquity. The attackers were the agents of God.

2b. The reversal of their situation: 6-7

⁶ Behold, I will bring it health and healing; I will heal them and reveal to them the abundance of peace and truth. ⁷ And I will cause the captives of Judah and the captives of Israel to return, and will rebuild those places as at the first.

1c. The promise of prosperity: 6

2c. The restoration of the remnant: 7

1e. The return of the Jews from captivity:

2e. The restoration of Judah and Israel as one kingdom:

3A. A PARDONED PEOPLE: 33:8

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.

1b. God's sovereignty in pardoning:

2b. Israel's salvation in the future:

1c. Their former corruption:
--immorality
--idolatry
--iniquity
--impertinency

2c. Their future conversion:

1d. The cleansing of impurity:

2d. The pardoning of iniquity:

3d. The forgiveness of impertinency:

3b. The saint's security:

1c. Negatively:

1d. No remembrance of sin:

2d. No condemnation of the sinner: Romans 8:1
There is therefore now no condemnation to those who are in Christ Jesus.

3d. No separation from God: Rom. 8:38-39
For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

2c. Positively:

1d. Loved eternally:

--in the past:

Jer. 31:3 The Lord has appeared of old to me, *saying*:

"Yes, I have loved you with an everlasting love;

Therefore with lovingkindness I have drawn you.

Rom. 8:29 For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren.

2d. Represented legally:

--in the present:

Rom. 8:34 *Who is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

3d. Triumphant perpetually:

--in the future:

Rom. 8:37 Yet in all these things we are more than conquerors through Him who loved us.

1 Jn. 5:5 *Who is* he who overcomes the world, but he who believes that Jesus is the Son of God?

4A. PROSPEROUS POSTERITY: 33:9

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.

1b. The prominence of Jerusalem:

1c. What God effects:

--Renown

--Rejoicing

--Refinement

--Respectability

- 2c. What God enjoys:
 - Joy
 - Praise
 - Honor
- 2b. Be of the nations:
 - 1c. They hear of Jerusalem's renown:
 - 2c. They fear because of Jerusalem's restoration:
 - 1d. Jerusalem's prominent position:
 - 2d. Jerusalem's prosperous population:

5A. PRAISING POPULATION: 33:10-12a

"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, ¹¹ 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.

¹²"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.

- 1b. The conditions because of Babylonian conquest: 10
 - 1c. The cities of Judah:
 - 2c. The city of Jerusalem:
 - 1d. Devastation of war:
 - 2d. Depopulation of the city:
 - 3d. Desolation of creatures:
- 2b. The condition because of Messianic intervention: 11-12a
 - 1c. The companies engulfed in praise: 11a
 - 1d. Their sentiment:
 - Joy
 - Voice of gladness

- 2d. Their enumeration:
 - 1e. The celebrants of the wedding:
 - 2e. The citizens of the country:
 - 3e. The consecrated doing worship:
- 2c. The center of their praise: 11b
The Lord of Hosts
- 3c. The content:
 - 1d. The Lord's extraordinary goodness:
 - 2d. The Lord's enduring mercy:
 - 3d. The nation's ending captivity:
 - 4d. The country's exploding population:

6A. PASTORAL PREOCCUPATION: 12b-13

There shall again be a dwelling place of shepherds causing *their* flocks to lie down. ¹³ 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*,¹ says the Lord.

- 1b. The resumption of pastoral activity: 12
 - 1c. The dispersion of the flocks:
 - 1d. Cities and country:
 - 2d. North and south:
 - 3d. Mountains and valleys:
 - 2c. The design for the flocks:
 - 1d. Levitical sacrifices:
 - 2d. Human consumption (?)
- 2b. The reason for pastoral activity:

--the country is at peace
 --the country is protected
 --the country is prosperous
 (counting sheep is an activity during peaceful times, Lev. 27:32).

Similarly, in Jeremiah 23:3-5 we read of Israel as renegade and regathered sheep, at rest in their land.

"But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. ⁴I will set up

shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the LORD.

⁵"Behold, *the* days are coming," says the LORD,
"That I will raise to David a Branch of righteousness;
A King shall reign and prosper,
And execute judgment and righteousness in the earth."

> The People of God

An Open Letter to Evangelicals and Other Interested Parties: The People of God, the Land of Israel, and the Impartiality of the Gospel

Recently a number of leaders in the Protestant community of the United States have urged the endorsement of far-reaching and unilateral political commitments to the people and land of Israel in the Israeli-Palestinian conflict, citing Holy Scripture as the basis for those commitments. To strengthen their endorsement, several of these leaders have also insisted that they speak on behalf of the seventy million people who constitute the American evangelical community.

It is good and necessary for evangelical leaders to speak out on the great moral issues of our day in obedience to Christ's call for his disciples to be salt and light in the world. It is quite another thing, however, when leaders call for commitments that are based upon a serious misreading of Holy Scripture. In such instances, it is good and necessary for other evangelical leaders to speak out as well. We do so here in the hope that we may contribute to the cause of the Lord Christ, apart from whom there can never be true and lasting peace in the world.

At the heart of the political commitments in question are two fatally flawed propositions. First, some are teaching that God's alleged favor toward Israel today is based upon ethnic descent rather than upon the grace of Christ alone, as proclaimed in the Gospel. Second, others are teaching that the Bible's promises concerning the land are fulfilled in a special political region or "Holy Land," perpetually set apart by God for one ethnic group alone. As a result of these false claims, large segments of the evangelical community, our fellow citizens, and our government are being misled with regard to the Bible's teachings regarding the people of God, the land of Israel, and the impartiality of the Gospel.

In what follows, we make our convictions public. We do so acknowledging the genuine evangelical faith of many who will not agree with us. Knowing that we may incur their disfavor, we are nevertheless constrained by Scripture and by conscience to publish the following propositions for the cause of Christ and truth.

1. The Gospel offers eternal life in heaven to Jews and Gentiles alike as a free gift in Jesus Christ. Eternal life in heaven is not earned or deserved, nor is it based upon ethnic descent or natural birth.

8. Simon Peter spoke of the Second Coming of the Lord Jesus in conjunction with the final judgment and the punishment of sinners. Instructively, this same Simon Peter, the Apostle to the Circumcision, says nothing about the restoration of the kingdom to Israel in the land of Palestine. Instead, as his readers contemplate the promise of Jesus' Second Coming, he fixes their hope upon the new heavens and the new earth, in which righteousness dwells.

9. The entitlement of any one ethnic or religious group to territory in the Middle East called the "Holy Land" cannot be supported by Scripture. In fact, the land promises specific to Israel in the Old Testament were fulfilled under Joshua. The New Testament speaks clearly and prophetically about the destruction of the second temple in A.D. 70. No New Testament writer foresees a regathering of ethnic Israel in the land, as did the prophets of the Old Testament after the destruction of the first temple in 586 B.C. Moreover, the land promises of the Old Covenant are consistently and deliberately expanded in the New Testament to show the universal dominion of Jesus, who reigns from heaven upon the throne of David, inviting all the nations through the Gospel of Grace to partake of his universal and everlasting dominion.

10. Bad Christian theology regarding the "Holy Land" contributed to the tragic cruelty of the Crusades in the Middle Ages. Lamentably, bad Christian theology is today attributing to secular Israel a divine mandate to conquer and hold Palestine, with the consequence that the Palestinian people are marginalized and regarded as virtual "Canaanites." This doctrine is both contrary to the teaching of the New Testament and a violation of the Gospel mandate. In addition, this theology puts those Christians who are urging the violent seizure and occupation of Palestinian land in moral jeopardy of their own bloodguiltiness. Are we as Christians not called to pray for and work for peace, warning both parties to this conflict that those who live by the sword will die by the sword? Only the Gospel of Jesus Christ can bring both temporal reconciliation and the hope of an eternal and heavenly inheritance to the Israeli and the Palestinian. Only through Jesus Christ can anyone know peace on earth.

The promised Messianic kingdom of Jesus Christ has been inaugurated. Its advent marks the focal point of human history. This kingdom of the Messiah is continuing to realize its fullness as believing Jews and Gentiles are added to the community of the redeemed in every generation. The same kingdom will be manifested in its final and eternal form with the return of Christ the King in all his glory.

Of all the nations, the Jewish people played the primary role in the coming of the Messianic kingdom. New Testament Scripture declares that to them were given the oracles of God, the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises. Theirs are the fathers, Abraham, Isaac, and Jacob, and from them, according to the flesh, came Christ. Salvation is, indeed, of the Jews. While affirming the Scriptural teaching that there is no salvation outside of Christ, Christians should acknowledge with heartfelt sorrow and grief the frequent oppression of the Jews in history, sometimes tragically done in the name of the cross.

The Prince of Peace and the Davidic Dynasty: Jer. 33:14-26

Manfred E. Kober, Th.D.

1A. A PERFECT POTENTATE: 33:14-15

'Behold, the days are coming,' says the Lord, 'that I will perform that good thing which I have promised to the house of Israel and to the house of Judah:

¹⁵ 'In those days and at that time

I will cause to grow up to David

A Branch of righteousness;

He shall execute judgment and righteousness in the earth.'

1b. The promise of the Messiah: "The days come. . ."

2b. The parallel passage: **Jeremiah 23:1-8**

"Woe to the shepherds who destroy and scatter the sheep of My pasture!" says the Lord. ² Therefore thus says the Lord God of Israel against the shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings," says the Lord. ³ "But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. ⁴ I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the Lord.

⁵ "Behold, *the* days are coming," says the Lord, "That I will raise to David **a Branch of righteousness;**

A King shall reign and prosper,

And execute judgment and righteousness in the earth.

⁶ In His days Judah will be saved,

And Israel will dwell safely;

Now this *is* His name by which He will be called:

THE LORD OUR RIGHTEOUSNESS.^[a]

⁷ "Therefore, behold, *the* days are coming," says the Lord, "that they shall no longer say, 'As the Lord lives who brought up the children of Israel from the land of Egypt,' ⁸ but, 'As the Lord lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.' And they shall dwell in their own land."

3b. The picture of Jeremiah's Messiah:

1c. The spring of living waters (2:13)

2c. The good Shepherd (23:4; 13:10)

²c. The righteous Branch (here and 23:5)

4c. The Redeemer (50:34)

5c. The Lord Our Righteousness (23:6)



6c. David the King (30:9)

7c. The Agent of the new covenant (31:31-34)

(Based on Charles Lee Feinberg, *Jeremiah A Commentary*, 1982, 235.)

4b. The predictions of a Davidic ruler:

1c. The promises to David: 2 Sam. 7:15ff

2c. The promises to Mary: Lk. 1:32

5b. The performance of the Messiah:

1c. Judgment

2c. Adjudication

3c. Administration

His rule will involve salvation, safety and security.

2A. A PROMINENT PLACE: 33:16-17

In those days Judah will be saved, And Jerusalem will dwell safely.
And this *is the name* by which she will be called:

THE LORD OUR RIGHTEOUSNESS

¹⁷ "For thus says the Lord: 'David shall never lack a man to sit on the throne of the house of Israel;

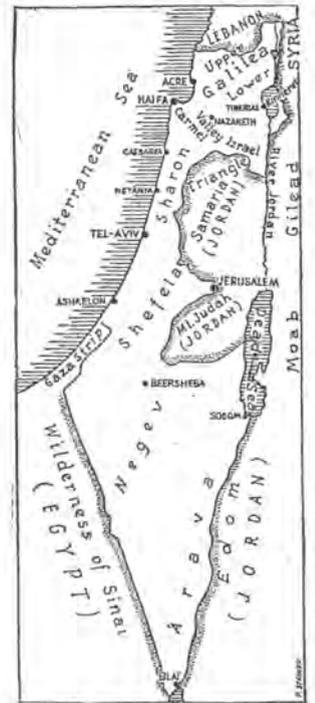
1b. The salvation of Judah:

2b. The safety of Jerusalem:

1c. Its significance:

2c. Its spirituality:

3b. The sovereign over Israel:



3A. PRIESTLY PERFORMANCE: 33:18

Nor shall the priests, the Levites, lack a man to offer burnt offerings before Me, to kindle grain offerings, and to sacrifice continually."

1b. The presence of the Levitical priesthood:

1c. Their position: "before me"

2c. Their purpose:

1d. Their sacerdotal purpose:
Burnt and meal offerings and sacrifices

2d. Their spiritual purpose:

3c. Their problem in covenant theology:
A denial of literal millennial sacrifices leads to incredible excursions into fanciful exegesis. Here is what Feinberg says about this passage:

The passage has been called a *crux interpretum* for expositors. It is especially difficult for those who hold an amillennial position in eschatology. The only resort for them is in the allegorizing of the text or the use of a dual hermeneutic. Simply stated, the passage assures that just as the Davidic covenant (2 Sam 7) is guaranteed by God's promise, so is the Levitical priesthood (*Ibid.*, 237, emphasis in the original).

4A. PERPETUAL PROMISE: 33:19-22

1b. The interposition of the Lord: 19
And the word of the LORD came to Jeremiah, saying,

He is a covenant-keeping God.

2b. The illustration of God's perpetual promise: 20-21

"Thus says the Lord: 'If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season,²¹ then My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers. As the host of heaven cannot be numbered, nor the sand of the sea measured, so will I multiply the descendants of David My servant and the Levites who minister to Me.'"

1c. The order of nature:
The regularity of day and night.

2c. The regular seasons: Gen. 8:22

3b. The inviolability of the Covenant with David: 2 Sam. 7; and Levi, Num. 17

1c. A king on the throne:

2c. A priesthood in the temple:

- 4b. The increase in population: Gen. 15:5; 22:17
 - 1c. The comparison with the stars of heaven and the sands of the sea:
 - 2c. The conditions in the millennium:

5A. A PASSIONATE PERSPECTIVE: 33:23-26

- 1b. The declaration of the Lord: 23

Moreover the word of the Lord came to Jeremiah, saying,
- 2b. The disillusionment of some Jews: 24

Have you not considered what these people have spoken, saying, 'The two families which the Lord has chosen, He has also cast them off'? Thus they have despised My people, as if they should no more be a nation before them.

- 1c. Their illogic: How can a chosen nation be cast off?
- 2c. Their inference: The people are utterly and finally forsaken.

- 3b. The dependability of the Lord: 25-26

"Thus says the Lord: 'If My covenant *is* not with day and night, *and if* I have not appointed the ordinances of heaven and earth, ²⁶ then I will cast away the descendants of Jacob and David My servant, *so* that I will not take *any* of his descendants *to be* rulers over the descendants of Abraham, Isaac, and Jacob. For I will cause their captives to return, and will have mercy on them.'"

- 1c. The divine assurance:
 - 1d. Because of the covenant with day and night:
 - 2d. Because of the ordinances with nature:
 - 3d. Because of the promises to David:
 - 4d. Because of the chain of promises to the patriarchs:
- 2c. The divine activity:
 - 1d. Regathering Israel from captivity:
 - 2d. Mercy rather than misery:

***David will never fail to have
a man to sit on the throne of
the house of Israel***

Lessons for Those Leaving the Lord: Jeremiah 34:1-22

Manfred E. Kober, Th.D.



Introduction:

Jeremiah is unique among the prophets because his central oracle about the Lord's judgment on Jerusalem and the Babylonian captivity are repeated several times in his writings. Furthermore, he is the only prophet who makes specific predictions and then points out their literal fulfillment (Jer. 52:1-34)

1A. A Reassuring Message for the King: 34:1-7

- 1b. The context of the message: 34:1

34: 1 The word which came unto Jeremiah from the Lord, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

- 1c. The specter of enemy armies:

The siege of Jerusalem lasted from 588-586 B.C. (39:1-2). The prophecies in this chapter can be dated to the early stages of the assault. Jeremiah is not yet imprisoned and the nearby cities of Lachish and Azekah had not yet been captured (v. 7)

- 1d. The Babylonians

- 2d. The confederates
Soldiers from subject countries came to join in the siege (2. Kgs. 24:2)

- 2c. The siege of Judean cities:

- 2b. The content of the message: 34:2-5

- 1c. The person of Zedekiah: 34:2

- 2c. The prophecies for Zedekiah:

- 1d. The prophecies concerning the city of Jerusalem: 2
2 "Thus says the Lord, the God of Israel: 'Go and speak to Zedekiah king of Judah and tell him, "Thus says the Lord: 'Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire."



1e. Jerusalem's conquest: 2

2e. Jerusalem's conflagration:

2d. Prophecy concerning the king of Judah: 3-5

³And you shall not escape from his hand, but shall surely be taken and delivered into his hand; your eyes shall see the eyes of the king of Babylon, he shall speak with you face to face and you shall go to Babylon.'"

Zedekiah could not escape the consequences of his treasonous rebellion in breaking his covenant with Nebuchadnezzar. However, he would not be slain but die in captivity (v. 4).

- 1e. His capture by Nebuchadnezzar:
- 2e. His conversation with Nebuchadnezzar:
- 3e. His deportation to Babylon:

While Jerusalem would fall to the enemy and the temple would be burned, verses 4-5 must have been reassuring to Zedekiah.

4e. His deliverance from the sword: 4

⁴Yet hear the word of the Lord, O Zedekiah king of Judah! Thus says the Lord concerning you: 'You shall not die by the sword.'

5e. His death in peace: 5

⁵You shall die in peace; as in the ceremonies of your fathers, the former kings who were before you, so they shall burn *incense* for you and lament for you, *saying*, "Alas, lord!" For I have pronounced the word, says the Lord.

6e. His distinction even in death announced:

Zedekiah would be honored with royal funeral rites. The funeral fire involved the custom of burning spices at the royal funerals (2. Chron. 16:14; 21:19).

3b. The commitment of Jeremiah: 34:6-7

⁶Then Jeremiah the prophet spake all the words unto Zedekiah King of Judah in Jerusalem,

⁷ When he king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defenced cities remained of the cities of Judah.

1c. The accuracy of his message:

2c. The assault by Babylon: 7

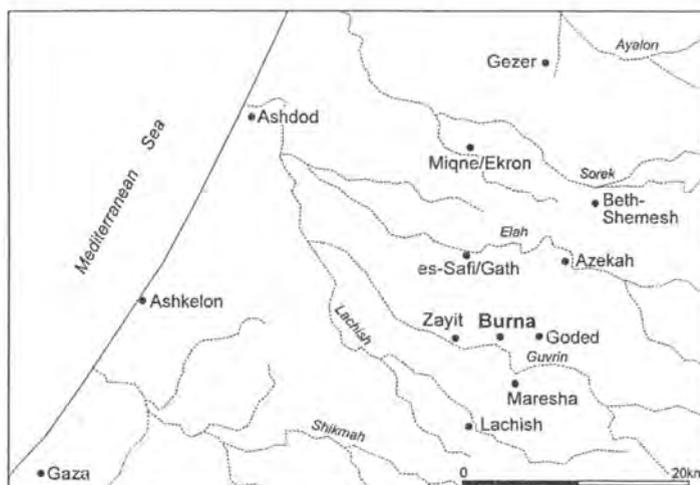
- 1d. Against Jerusalem
- 2d. Against Lachish: 23 miles SW of Jerusalem
- 3d. Against Azekah: 11 miles N of Lachish





BAR Jr.: "Lachish and Azekah Were the Only Fortified Cities of Judah That Remained" (Jeremiah 34:7)

By Rodney Wright



Professor Larry Geraty of Andrews University gave his class in Biblical Archaeology the instructive assignment of writing a BAR Jr. column. In this issue, we print one of the papers submitted in response.

Talk about bringing the Bible to life!

Imagine you're digging at a Judean outpost southeast of Jerusalem, and you unearth correspondence written shortly before the Babylonians destroyed the city in 586 B.C. That's what happened to British archaeologist John L. Starkey digging biblical Lachish in the 1930s.



Azekah (Tell-el-Zakariya)

2A. A Rebuking Message for the People: 34:8-22

4

1b. The occasion of the message: 8-10

⁸ *This is* the word that came to Jeremiah from the LORD, after King Zedekiah had made a covenant with all the people who *were* at Jerusalem to proclaim liberty to them: ⁹ that every man should set free his male and female slave—a Hebrew man or woman—that no one should keep a Jewish brother in bondage. ¹⁰ Now when all the princes and all the people, who had entered into the covenant, heard that everyone should set free his male and female slaves, that no one should keep them in bondage anymore, they obeyed and let *them* go.

1c. Zedekiah's covenant with the people:

1d. The content of the covenant:

1e. Grant liberty to bondservants:

2e. Release of Hebrew servants from bondage:

2d. The cause for the covenant:

It is not stated why the slaves were set free. One of the more interesting explanations is given by Bernhard Duhm, the German-Swiss theologian and caustic critic of the Bible:

During the siege the slaves were useless because they served without a doubt primarily in the agricultural activities without the city walls. Indeed, they were burdensome, because they consumed the groceries needed by the defenders of the city. It was determined in self-interest to get rid of these useless mouths as the besieging army got ever closer. The decision was void of any religious or moral motive (*Das Buch Jeremia*, Tübingen und Leipzig, 1901, 280. Translation by this writer).

2d. The compliance of the people:

3d. The countermanding of the covenant: 11

¹¹ But afterward they changed their minds and made the male and female slaves return, whom they had set free, and brought them into subjection as male and female slaves.

2c. God's covenant with Israel: 12-14

¹² Therefore the word of the LORD came to Jeremiah from the LORD, saying, ¹³ "Thus says the LORD, the God of Israel: 'I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying, ¹⁴ "At the end of seven years let every man set free his Hebrew brother, who has been sold to him; and when he has served you six years, you shall let him go free from you.'" But your fathers did not obey Me nor incline their ear.

1d. The circumstances of the covenant: 13

2d. The content of the covenant: 14



1e. Hebrew slaves to serve only six years. 5

4

2e. Hebrew slaves to be freed in the seventh year.

3d. The callousness of the slave masters:

1e. They were disobedient after **1445 B.C.**

2e. They were disobedient in **586 B.C.**

When the siege was temporarily lifted because of the approach of the Egyptian army, the Jews forced the liberated slaves back into bondage.

2b. The violation of the covenant: 15-16

¹⁵ Then you recently turned and did what was right in My sight—every man proclaiming liberty to his neighbor; and you made a covenant before Me in the house which is called by My name. ¹⁶ Then you turned around and profaned My name, and every one of you brought back his male and female slaves, whom you had set at liberty, at their pleasure, and brought them back into subjection, to be your male and female slaves.'

Merrill F. Unger underscores the severity of the sin:

Jeremiah scathingly condemns the perfidious hypocrisy as one more glaring example of the notorious faithlessness of the people of Jerusalem. Zedekiah's last year being the sabbatical, it was a just retribution that they who enslaved their own brethren should be doomed to bondage themselves, and that the bondservants should experience the sabbatical emancipation at the hands of their enemy, which their own fellow countrymen so shamefully denied them (*Unger's Commentary on the Old Testament*, 1430).

1c. The masters' obligation to keep the covenant: 15

2c. The masters' failure to set the servants free: 16

2c. The pollution of the name of God:

3b. The punishment of the violators:

1c. The failure to keep their covenant:

2c. Their refusal to grant liberty to the servants gave God the liberty for punishment upon the masters: 17

¹⁷ "Therefore thus says the Lord: 'You have not obeyed Me in proclaiming liberty, every one to his brother and every one to his neighbor. Behold, I proclaim liberty to you,' says the Lord—'to the sword, to pestilence, and to famine! And I will deliver you to trouble among all the kingdoms of the earth.

The divine rebuke is filled with irony, as Feinberg so ably demonstrates:

Since the actually had given the slaves freedom, God ironically declares that the people themselves would be freed—freed from his protecting hand. The guilty would be freed for doom and destruction. Because they had enslaved their brothers and sisters, they were to be subjected to their enemies (*Jeremiah: A Commentary*, 1982, 242).

- 1d. Sword
- 2d. Pestilence
- 3d. Famine
- 4d. Dispersion to all nations

4b. The seriousness of their rebellion: 18-19

¹⁸And I will give the men who have transgressed My covenant, who have not performed the words of the covenant which they made before Me, when they cut the calf in two and passed between the parts of it— ¹⁹the princes of Judah, the princes of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf—

1c. The solemnity of making a covenant:

Unger explains the ritual of making a covenant and the severe application of its violation to the Jews:

The prophet assured the faithless people of Jerusalem that they would be punished in the manner implied in their covenant ritual—**when they cut the calf in two** (NASB; Gen. 15:9-17). The transgressor would incur the same fate as the slaughtered animal. **19**. The contracting parties in the covenant of manumission are pictured passing through the parts of the animal cut in two and praying to be dismembered (Matt. 24:51) if they violate the covenant (*ibid.*, 1430, emphasis in the original).

2c. The sinners singled out as rebels:

- 1d. Princes of Judah
- 2d. Princes of Jerusalem
- 3d. Eunuchs (actually, court or state officials)
- 4d. Priests
- 5d. People

5b. The corpses devoured by birds and beasts: 20

²⁰I will give them into the hand of their enemies and into the hand of those who seek their life. Their dead bodies shall be for meat for the birds of the heaven and the beasts of the earth.



3A. The Resume of Jehovah's Judgments: 34:21-22

²¹"And I will give Zedekiah king of Judah and his princes into the hand of their enemies, into the hand of those who seek their life, and into the hand of the king of Babylon's army which has gone back from you. ²²Behold, I will command," says the Lord, "and cause them to return to this city. They will fight against it and take it and burn it with fire; and I will make the cities of Judah a desolation without inhabitant."

- 1b. Zedekiah and the princes would be carried into captivity:

7

Zedekiah's fate is revealed in 52:1-11

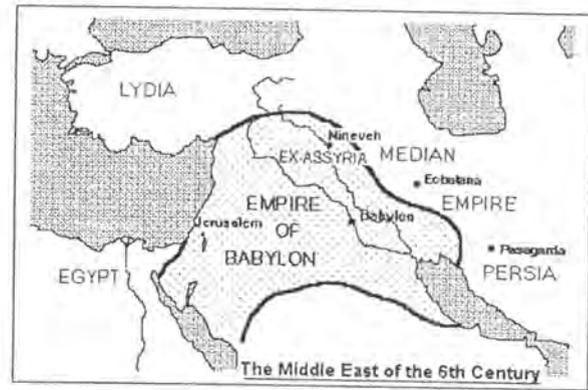
The king was captured by the Babylonians, his sons were slain, so were the princes, and his eyes were put out. However his life was spared and he spent his remaining years in a Babylonian prison.

- 2b. The Babylonians would return to Jerusalem:
3b. The Babylonians would conquer and burn the city:
4b. All major cities will be destroyed and the inhabitants deported:



Theo-sophical Ruminations

August 24, 2011



Biblical Archaeology 23: Babylonian Chronicles

Posted by Theosophical Ruminator under [Archaeology](#)
[1 Comment](#)



2 Kings 24:1,6,8a,10-17 During Jehoiakim's reign, King Nebuchadnezzar of Babylon attacked. Jehoiakim was his subject for three years, but then he rebelled against him. 6 He passed away and his son Jehoiachin replaced him as king. ... 8 Jehoiachin was eighteen years old when he became king, and he reigned three months in Jerusalem. ... 10 At that time the generals of King Nebuchadnezzar of Babylon marched to Jerusalem and besieged the city. 11 King Nebuchadnezzar of Babylon came to the city while his generals were besieging it. 12 King Jehoiachin of Judah, along with his mother, his servants, his officials, and his eunuchs surrendered to the king of Babylon. The king of Babylon, in the eighth year of his reign, took Jehoiachin prisoner. 13 Nebuchadnezzar took from there all the riches in the treasuries of the Lord's temple and of the royal palace. He removed all the gold items which King Solomon of Israel had made for the Lord's temple, just as the Lord had warned. 14 He deported all the residents of Jerusalem, including all the officials and all the soldiers (10,000 people in all). This included all the craftsmen and those who worked with metal. No one was left except for the poorest among the people of the land. 15 He deported Jehoiachin from Jerusalem to Babylon, along with the king's mother and wives, his eunuchs, and the high-ranking officials of the land. 16 The king of Babylon deported to Babylon all the soldiers (there were 7,000), as well as 1,000 craftsmen and metal workers. This included all the best warriors. 17 The king of Babylon made Mattaniah, Jehoiachin's uncle, king in Jehoiachin's place. He renamed him Zedekiah. (NET)

Discovered in 1887, the Babylonian chronicles cover hundreds of years of history. The chronicle pictured here (3.25" x 2.44") covers events of Babylonian kings between 605-594 BC. Written in cuneiform, this tiny tablet Records three events:

1. The Battle of Carchemish where Nebuchadnezzar defeated Pharaoh Necho in 605 BC.
2. The Accession to the throne of Nebuchadnezzar II.
3. The defeat of Jerusalem on March 16, 598 BC.

In regards to the third event, it reads:

In the seventh month (of 599 BC), in the month Chislev (Nov/Dec) the king of Babylon assembled his army, and after he had invaded the land of Hatti (Syria/Palestine) he laid siege to the city of Judah. On the second day of the month of Adara (March 16th of the next year) he conquered the city and took the king (Jehoiachin) prisoner. He installed in his place a king (Zedekiah) of his own choice, and after he had received rich tribute, he sent (them) forth to Babylon.

Significance:

1. The Babylonian account confirms the Biblical account in very precise terms.