

Message Proper

Tuesday, December 15, 2020 4:00 PM

MESSIANIC PROPHECIES

INTRODUCTION

- 1) Subject is the Messianic prophecies in Jeremiah, particularly as viewed through the lens of chapters 23, 30, 33
 - A. these prophecies have a distinct focus on the people and nation of Israel --- i.e. they are Jewish
 - B. these prophecies take up various aspects of the promised kingdom that dominated Jewish eschatology and redemption theology
 - C. these Messianic prophecies are part of the two poles around which the entire message of redemption turns---the first and second coming
- 2) treat this material in a panoramic overview --- more of a relational order (best as I see it) than a chronological order
- 3) none of these prophecies address the first coming, though those that touch on the new covenant imply it
- 4) some of these prophecies contain what we call prophetic foreshortening --- a near-term prophecy and an end-times prophecy, the near-term event being mentioned in its own right AND being employed as a typological introduction to the second coming.
- 5) I will start with the Messiah himself, then take up ten specific promises that will accompany his coming and kingdom

MESSIAH

- 1) ROYAL LINE OF DAVID
 - A. PROMISE THAT THE DAVIDIC LINE WILL BE UNBROKEN ---
 1. Jer 33:17 --- "thus says the LORD: David shall never lack a man to sit on the throne of the house of Israel."
 2. Jer 33:20-21 --- 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
 - a. unbroken royal line from David to Christ, promise specifically involves the people and nation of Israel
 - b. Christ presently sits in heaven waiting for the day he takes his throne
 - c. Satan tried hard to wipe out the royal line, first in time of Athaliah, then at time of Christ's birth --- if destroy the royal line, you overthrow the messianic promises and prevent the Messiah from taking his throne
 - B. THE PROMISED MESSIAH IS A DESCENDANT OF DAVID
 1. Jer 23:5 --- "Behold, the days are coming, says the LORD, That I will raise to David a Branch of righteousness; A King shall reign and prosper ..."
 2. Jer 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;
 3. Note that the branch of David cannot be David
 - C. DAVID'S THRONE VS FATHER'S THRONE
 1. Jeremiah clearly places the Messiah as a descendant of David who sits on David's

- throne --- this is fundamental to understanding Bible prophecy
2. common prophetic error to confuse the Father's throne in heaven (the throne of providence) with the throne of David (the throne of theocracy)
 - a. this is spiritualizing Scripture
 - b. if you have to spiritualize Scripture you are defending error
 - c. if you have to rail on literal interpretation as hyper-literal, you are defending error
 - d. the way to avoid spiritualizing is to refuse to take anything figurative unless it is the only viable option for interpretation
- 2) KINGDOM CLARIFICATIONS
- A. to teach that the kingdom and the Davidic throne were established at time of cross and Pentecost is a serious blunder in both eschatology and ecclesiology
 - B. what do then with verses like "the kingdom is within you" (Luke 17:21)
 1. context and nature of the case demand within a crowd, not inside an individual
 2. the kingdom was in their midst because the king was in their midst
 3. understand in same sense as Mt. Transfiguration being a foretaste of the kingdom and the miracles being demonstrations of the powers of the kingdom (Hebrews)
- 3) THE MESSIAH IS JEHOVAH MANIFEST IN FLESH
- A. passages in Jeremiah focus on the Messiah's descent from David
 1. Jer. 23:5, Jer. 33:15 --- a righteous branch ---
 - a. divinity approached from the angle of His impeccability
 - b. must be understood in light of such Scripture insights as "only God is good" and "spotless lamb"
 2. Jer. 30:9 --- But they shall serve the LORD their God, And David their king, Whom I will raise up for them.
 - a. I take this as a reference to the Branch of David and to the historical David, but if you take this as the Father and David as a typology of Christ, I won't argue with you --- both views give us different snapshots of the same event and both will prove true, though this passage likely has only one of these views in mind
 - B. passages elsewhere
 1. not tour-de-force but only deep enough to develop the connection between the Messiah's divinity and his descent from David
 2. Isaiah 7:14, Matt. 1:23 --- Jesus the Messiah is "God with us" or Immanuel
 3. 1 Tim 3:16 --- Jesus the Messiah is "God manifest in flesh"
 4. Jesus the Messiah is a descendant of David
 - a. Matthew 1 gives us Jesus' descent from the royal line of David through his father who is a direct descendent of Solomon
 - b. Luke 3 gives us his physical descent through his mother from David through his son Nathan
- 4) THE MESSIAH'S RETURN WILL BE A RESTORATION OF THE THEOCRACY
- A. Jer 30:22 --- "You shall be My people, and I will be your God."
 1. this is reversing the judgment whereby God's people were declared "not my people" and the Spirit of God left the temple
 - B. This time around the theocracy is manifested in the flesh-and-blood presence of the son of God, not in the Shekinah presence nor the presence of the Spirit in the prophets
 - C. The theocracy will be restored, expanded, and established in its pristineness
- 5) THE MESSIAH WILL BRING TRUE RIGHTEOUSNESS
- A. Jer 23:5 and 33:15 --- [He shall] execute judgment and righteousness in the earth.

ONE --- ISRAEL'S CORRECTION

- 1) Jer 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."

- A. note both the sanctification aspect and the justification aspect --- cleanse them and forgive them
- 2) Part of this correction is to bring them to realize that God has been behind all of their trials: from those in the wilderness all the way down to those under the times of the gentiles to those at the present
 - a. Jer. 30:15 --- "I have done these things to you."
 - b. what things? --- Jer. 30:12-14 --- wounded and chastized without healing and with no one to plead your cause or come to your defense
 - c. why? --- Jer. 30:15 --- because of their iniquities and sins
 - d. PARAMOUNT --- God wants them to own that He was behind their trials, that they are not mere victims but criminals
 - e. ultimately, they will end with them tearfully confessing that they crucified their own Messiah
- 3) THIS IS NOT UNIQUE --- Principle in work of God that he judges his people first --- "judgment begins in the house of God" (1 Pet. 4:17)
 - A. The church suffers tribulation in the time of Christ's patience before she is delivered from the hour of trial that comes upon the world (Rev. 3:10)
 - B. the individual first suffers with Christ, then he reigns with Christ (2 Tim 2:12)
 - C. the individual is first tried and found faithful with smaller things before given bigger things (Luke 16:10)
 - D. Israel will pass through the time of Jacob's trouble before she enters the time of Jacob's blessing (Jer. 30:7)
- 4) The Lord's first step of her correction after the rapture of the church is to turn back to Israel and deal with her on a national basis.
 - a. this begins with the destruction of the Magog horde, God sanctifies himself and Israel in the eyes of the world (Ezek. 38-39 ???)
 - b. this continues with the seventieth week (aka the time of Jacob's trouble), (Dan. 9:24-27) which is specifically aimed at Israel and Jerusalem and specifically designed to make an end of sin, bring in everlasting righteousness, anoint the holy place
 - c. God intends to turn her from her sin, her self-seeking, her self-righteousness, to the Messiah and the new covenant in His blood so they can inherit their promises

TWO --- JUDGMENT ON THE EVIL SHEPHERDS

- 1) Jer. 23:1-2 --- "Woe to the shepherds who destroy and scatter the sheep of My pasture! says the LORD. 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."
 - A. who does this refer to?
 - 1. First, the shepherds who made a covenant with death and an agreement with hell in the last days (Is. 28:18)
 - 2. Second, all the shepherds in Israel's history who walked in the same spirit and didn't under-shepherd the flock of God with the Chief Shepherd
 - B. For all practical purposes, these scattering shepherds are anyone who leads the people of God astray --- for simplification, I'll sum these miserable leaders up under the heading false prophets
- 2) So what is a false prophet? --- Best way to define is to first define what a prophet is and then contrast false prophets with true prophets
- 3) Prophets
 - A. What is a prophet? --- 2 Pet 1:21 "for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."
 - 1. CALL --- men don't call or appoint themselves (will of man)
 - 2. CALL --- men are called and appointed by God (will of God)
 - 3. MESSAGE --- not discerned from nature (not tea leaves, not signs of the times)

4. MESSAGE --- known because God spoke to prophets and apostles, and they wrote his message down, or he moved them by his Spirit to write his message down
 5. VITAL DISTINCTION
 - a. The signs of the times do not cast light on Bible prophecy, rather Bible prophecy tests the supposed signs, then assigns meaning and context to those few it validates,
 - b. many sign-mongers run into problems because they self-validate supposed signs and then use their Magic Scripture Adjustifier to assign an interpretation to a passage so the supposed sign can be a fulfillment of the passage --- this is a notorious problem in our days, almost in the same category as claiming "thus saith the Lord"
- 4) True Prophecy
- A. Israel's offered blessing, whether temporal or eschatological, was always predicated on turning back to God in true repentance and clinging to HIS word
 - B. CLARIFICATION --- The Abrahamic covenant in and of itself was unconditional, the fate of the nation hung on God's own character alone. But which individuals get to participate in the guaranteed national blessing is conditional --- that hangs on personal faith
- 5) False Prophets
- A. promised blessing and peace without biblical repentance
 1. reminds me of faith preachers who teach mere assent to blessing propositions unhindered by the qualifications of biblical faith --- faith works by love (Gal. 5:6), the obedience of the faith (Rom. 1:5)
 - B. How they failed
 1. 23:21, 31 --- "I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied." --- "Behold, I am against the prophets, says the LORD, who use their tongues and say, He says."
 - a. pretended to "thus saith the Lord" (not merely a Bible teacher misunderstanding God's word)
 - C. Result of their failure
 1. 23:30, 32 --- undermine word of God --- "who steal my words from their neighbors" and "they shall not profit this people at all"
 - D. Everlasting reproach
 1. 23:39,40 --- "therefore behold, I, even I, will utterly forget you and forsake you ... And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten. "
 - E. PRINCIPLE STILL TRUE ---As true now for the church on the spiritual plane as it was then for Israel on the physical plane
 1. They obscure the voice of God and incline the people away from repentance and therefore away from blessing
 2. false teachers are the bane of the professing people of God, leave the landscape parched and barren of the word of God

THREE --- JUDGMENT ON EVIL DOERS

- 1) Jer 23:19-20 --- Behold, a whirlwind of the LORD has gone forth in fury— A violent whirlwind! It will fall violently on the head of **the wicked**. 20 The anger of the LORD will not turn back until He has executed and performed the thoughts of His heart. In the latter days you will understand it perfectly.
- 2) Jer 30:23-24 --- Behold, the whirlwind of the LORD goes forth with fury, A continuing whirlwind; It will fall violently on the head of **the wicked**. 24 The fierce anger of the LORD will not return until He has done it, And until He has performed the intents of His heart. In the latter days you will consider it.
- 3) Jer 30:6-7 --- Ask now, and see, Whether a man is ever in labor with child? So why do I see every man with his hands on his loins Like a woman in labor, And all faces turned pale? 7 Alas! For that

day is great, So that none is like it; And it is the time of Jacob's trouble.

- 4) TWO THINGS STAND OUT
 - A. it falls upon all the ungodly, even among the descendants of Jacob
 - B. when this day hits its peak, even the bravest men and terrified, and their faces go white with fear
- 5) CONTRAST WITH THE COMMON VIEW
 - A. The religious Jews had a skewed view of the day of the Lord. They didn't see it as a day of judgment on ungodliness but a day of judgment on Israel's enemies
 1. they saw merely being a Jew as the source of the blessing
 2. similar problem in our day --- men regard merely being part of Christendom as the source of blessing
 - B. TRUTH = the blessing only comes on those who clung to God and his Redeemer promises, we have them fully in the gospel
- 6) GOD'S WARNING ON THE DAY OF THE LORD
 - A. Amos 5:18-19, "Woe to you who desire the day of the Lord. For what good is the day of the LORD to you? It will be darkness, and not light. It will be as though a man fled from a lion, and a bear met him! Or as though he went into the house [to escape wild beasts], leaned his hand on the wall, and a serpent bit him!"
 - B. This will fall on every evil doer, not merely the wicked in other nations
 - C. This will fall on every evil doer, including the religious, his religion or good works won't save him
 - D. CLARIFICATION --- evil doers does not include believers and their weaknesses, evil doers is a class that is the exact same as unbelievers, ungodly, unconverted, etc.

FOUR --- ISRAEL'S ENEMIES JUDGED

- 1) PASSAGES:
 - A. Jer. 30:16 --- "Therefore all those who devour you shall be devoured; And all your adversaries, every one of them, shall go into captivity; Those who plunder you shall become plunder, And all who prey upon you I will make a prey"
 - B. Jer. 30:20 --- "And I will punish all who oppress them."
 - C. Jer. 30:11 --- "For I am with you, says the LORD, to save you; Though I make a full end of all nations where I have scattered you, Yet I will not make a complete end of you. But I will correct you in justice, And will not let you go altogether unpunished."
 - D. Jer. 30:7-8 --- "Alas! For that day is great, So that none is like it; And it is the time of Jacob's trouble, But he shall be saved out of it. For it shall come to pass in that day, Says the LORD of hosts, That I will break the yoke from your neck, And will burst your bonds; Foreigners shall no more enslave them."
- 2) OBSERVATION --- ALL
 - A. Not a reference merely to the troubles Israel was having at that time with Babylon, notice the "all." "All your adversaries" in 30:16. "All the nations where I have scattered you" in 30:11.
 - B. The complete eradication in these passages has not been exhaustively fulfilled yet in history and won't be until the second coming.
 - C. These passages for all practical purposes parallel Dan. 9:24-27. They give Israel's deliverance from her enemies while Daniel 9 presents her deliverance from herself
- 3) EXPLANATION
 - A. This end-times deliverance tracks with the spiritual principle that judgment on the enemies of the people of God only comes after judgment purifies the house of God
 - B. As God used Babylon in Jeremiah's day to judge Israel, and afterwards judged Babylon for her wrong motives and overstepping divine boundaries
 - C. So in the end times, God will use the antichrist and the Roman empire to judge and purify Israel, then he will judge the antichrist and the Roman empire, judging their wicked motives and evil self-interest

D. To paraphrase 30:11, "I am going to deal with your enemies, but first I am going to use them to deal with you. I will correct you in justice. You will not go unpunished. (You are not going to get off Scot-free).

4) EVENT

A. "The kingdom of this world will become the kingdom of our God" (???)

1. There will be no enemy nations
2. swords beaten into plowshares (???)

B. Satan and all angels will be bound (???)

1. the accuser of the brethren bound (???)
2. the father of lies (who hates every institution of God is bound) (???)

5) TECHNICAL RABBIT TRAIL ON JER. 30:7-8

A. NOTE --- many translations say "his yoke", I followed the paraphrase of LXX "the yoke" rather than "his yoke" giving us their understanding

B. don't get hyper-technical trying to figure out who the "his" in the context refers to --- we know by vast testimony that the yoke of the times of the Gentiles is taken off at the second coming

C. 99% of the time broad and deep insight into the whole counsel of the word of God will help more on technical points than technical insights on the grammar of the original languages

1. the most technical Bible teachers in the world are rarely among the most accurate Bible teachers --- intellectual scholarship is not accurate scholarship, gets sidetracked by opinions popular in elitist circles
2. your average Bible teacher doesn't have the ability to weigh technical arguments between experts, ends up often weighing names instead of arguments
 - a. if going to bring in technical artillery, try and aim it so it doesn't bring confusion to those you are trying to help, in another metaphor, put it on the lowest shelf possible

FIVE --- ISRAEL SAVED

1) PASSAGES

A. Jer 23:5-6 --- "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"

1. indisputable testimony that Israel will be saved in the last days when the Messiah King will be raised up from the seed of David

B. Jer. 30:7-8 --- "Alas! For that day is great, So that none is like it; And it is the time of Jacob's trouble, But he shall be saved out of it."

C. Zech 14:1-3 --- "Behold, the day of the LORD is coming, And your spoil will be divided in your midst. For I will gather all the nations to battle against Jerusalem; The city shall be taken, The houses rifled, And the women ravished. Half of the city shall go into captivity, But the remnant of the people shall not be cut off from the city. 3 Then the LORD will go forth And fight against those nations, As He fights in the day of battle"

2) EXPLANATION

A. in the morning Jerusalem surrounded, at noon the Lord appears over his people, in the evening Israel relaxing in the lands of her surrounding enemies

B. humanly speaking, Israel's darkest hour, darkest day, looks like Israel is on brink of extinction, darker than Egypt, darker than Babylon --- then Jehovah the Son appears and delivers his people

3) APPLICATION

A. prophetic level --- end of the trib, it is the nation of Israel that is in the focus, not the church, the nation of Israel being delivered, not the church --- simple matter of literal interpretation, letting Israel mean the people and nation of Israel

1. THIS IS THE HEART OF DISPENSATIONAL THEOLOGY --- TAKING ALL PROPHETIC PASSAGES LITERALLY AND AVOIDING THE ERROR OF SPIRITUALIZING ISRAEL

B. practical level --- God is a master of 11th hour deliverances, he wants us to be forced by

circumstances, when all human means have either failed or evaporated, to look to HIM alone

SIX --- GATHERING OF ISRAEL

1) PASSAGES

- A. Jer 23:3 "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."
- B. Jer 30:3 --- "For behold, the days are coming, says the LORD, that I will bring back from captivity My people Israel and Judah, says the LORD. And I will cause them to return to the land that I gave to their fathers, and they shall possess it."
- C. Jer. 30:10 --- "Therefore do not fear, O My servant Jacob, says the LORD, Nor be dismayed, O Israel; For behold, I will save you from afar, And your seed from the land of their captivity. Jacob shall return, have rest and be quiet, And no one shall make him afraid."
- D. Jer 33:7 --- " I will cause the captives of Judah and the captives of Israel to return, and will rebuild those places as at the first."
- E. Jer 33:26 --- "I will cause their captives to return, and will have mercy on them."
- F. Jer 23:7-8 --- "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."
- G. Jer. 33:11 --- "I will cause the captives of the land to return as at the first, says the LORD."

2) WHO

- A. 30:3 --- "my people Israel and Judah" --- Israel in the sense of the northern kingdom and Judah the southern kingdom --- can't mean less than all the descendants of Jacob whether they belonged to the northern kingdom or the southern kingdom
- B. 30:10 --- "Therefore do not fear, O My servant Jacob, says the LORD, Nor be dismayed, O Israel."
 - 1. parallel statements --- Hebrew poetry, very helpful in understanding passages in the Old Testament
 - 2. Here Israel is used for all the descendants of Jacob and not merely the northern tribes as in verse 3 --- again can only refer to all the descendants of Jacob

3) FROM WHERE

- A. Jer 23:3 "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."

4) BOTTOM LINE

- A. every descendent of Jacob on the planet from every nation on the planet that has even one descendent of Jacob
- B. this is one of the reasons for the baptism of the Spirit during the 70th week, every descendant of Jacob, regardless of northern or southern affiliation, regardless of tribe, regardless of intermarriage with gentiles, regardless of the nation they are in, regardless of whether they identify with Judaism, regardless of whether they are conscious of their descent --- GATHERED

5) WHERE

- A. promised land --- Jer 30:3 --- "And I will cause them to return to the land that I gave to their fathers, and they shall possess it."
- B. Jos 1:4 --- "From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory."
- C. Gen 15:18 --- "On the same day the LORD made a covenant with Abram, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates"
- D. suspect that the river of Egypt is the brook of Egypt at the north end of the Red Sea not the

Nile River

E. This includes Syria and much of modern Turkey

6) SIGNIFICANCE

- A. The end-times gathering from the nations shall superceed the original deliverance from Egypt (23:7) --- "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,"
- B. The end-times gathering from the nations shall superceed the first regathering which occurred after the Babylonian captivity. --- Jer. 33:11 --- "I will cause the captives of the land to return as at the first, says the LORD."

7) MORAL EXERCISE

- A. Can't understand the regathering unless you understand the dispersion
 - 1. Jer 23:3 "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."
 - 2. God drove them out, not mere misfortune, not mere bad luck, but judgment

8) NOT MERE POSSESSION OF THE LAND

- A. rest and quiet --- Jer 30:10 --- no enemies foreign or domestic
- B. the land is rebuilt --- Jer. 33:7 --- ancient cities, ancient landmarks
- C. implies tremendous economic growth

SEVEN --- RESURRECTION

- 1) Jer 30:9 --- But they shall serve the LORD their God and David their king, whom I will raise up for them.
 - A. a reference to the resurrection that many overlook
 - B. David will be a co-regent with Christ over the nation, even as the twelve shall reign over the twelve tribes
- 2) Dan 12:13 --- "But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days."
 - A. this exhortation to Daniel associates the inheritance with the resurrection
 - B. No one shall receive their inheritance in the eternal kingdom apart from the resurrection
 - C. As Christ was the first born from the dead, so everyone who has the seed of eternal life in them (the indwelling Spirit) will follow Christ in the resurrection, the redeemed church to her inheritance, the redeemed nation of Israel to her inheritance

EIGHT --- JUST UNDERSHEPHERDS

1) PASSAGES

- A. Jer. 23:4 --- "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."
- B. Jer 23:5 --- "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."
- C. Jer 30:21 --- "Their nobles shall be from among them, and their governor shall come from their midst"

2) OBSERVATIONS

- A. HOMEGROWN LEADERSHIP
 - 1. 30:21 --- "their nobles shall be from among them"
 - 2. this is the end of the times of the gentiles
- B. REAL STATESMEN
 - 1. 23:4 --- "I will set up shepherds over them who will feed them"
 - a. stark contrast to 3000 years of shepherds who fleeced the flock
 - b. history of world is history of government exploiting the people for their own gains and grandiose plans
- C. NO BAD POLICIES
 - 1. 23:4 --- "they shall fear no more, nor be dismayed, nor shall they be lacking"

- a. no pork barrel government that robs the working class and gives to the lazy poor and the fat cat officials
- b. no policies that frustrate the honest working man and make it more difficult and more complicated and more sophisticated to support his self and his family

NINE --- BLESSING OF ISRAEL

1) VERSES

- A. Jer 23:3 "But I will gather the remnant of My flock ... and bring them back to their folds; and **they shall be fruitful and increase.**
- B. Jer. 23:4 --- **they shall fear no more, nor be dismayed, nor shall they lack,** says the LORD.
- C. Jer. 23:6 --- In His days Judah will be saved, And Israel will **dwell safely;**
- D. Jer. 30:10 --- Jacob shall return, have **rest and be quiet,** And **no one shall make him afraid.**
- E. Jer 30:17 --- For I will **restore health** to you and **heal you of your wounds,** says the LORD, because they called you an outcast saying: This is Zion; No one seeks her.
- F. Jer 30:18 --- Thus says the LORD: 'Behold, I will bring back the captivity of Jacob's tents, And have **mercy on his dwelling places; The city shall be built upon its own mound, And the palace shall remain according to its own plan.**
- G. Jer 30:19-20 --- 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. 20 Their children also shall be as before, And their congregation shall be established before Me; And I will punish all who oppress them.
- H. Jer 33:7 --- I will ... **rebuild those places as at the first.**
 - I. Jer 33:9-13 --- 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.**

2) OBSERVATIONS

- A. DWELL IN SAFETY
 - 1. dwell safely in peace and quiet with no one to make them afraid
 - 2. never had this fully, and this partial relief only for brief stints
- B. POPULATION EXPLOSION
 - 1. God will increase them like only God can increase
 - 2. no wars, no pogroms, no persecution, no dry wombs
- C. JAW-DROPPING INCREASE
 - 1. insane increase in production and personal wealth
 - 2. consider the thought in 39:13 --- they shall fear and tremble because of the goodness (quality) and prosperity (quantity) of their increase --- this is far beyond what would be regarded as a healthy business or economic environment
 - 3. "When the LORD brought back the captivity of Zion, We were like those who dream." (Psalm 126:1) --- even truer at second coming than at return from Babylonian captivity
 - 4. "nor shall they lack" (23:4)
 - a. doubt this refers to only necessities, they shall not lack any good thing
 - 5. ideal climate, ideal economic environment, no disruption, no wars, no unjust taxation, no insurance, nothing to milk the worker of his gains
- D. CITIES RESTORED
 - 1. in their original locations
 - 2. safe to say that their most glorious appearance must be equaled or surpassed
- E. INNOVATION --- when you consider the high percentage of scientists, business men, Nobel prizes the Jews produced through centuries of persecution, imagine what Israel will be like in the kingdom with all blessing and no hindrance
- F. THANKSGIVING AND CELEBRATION
 - 1. they will glorify God because of all that he has done for them (Jer. 30:19)
 - 2. they will enjoy the fact that they are a joy, praise, and honor before all the nations of

the earth (Jer. 33:9) --- stark contrast with the many long centuries of persecution

G. VINDICATION

1. 30:17 --- The nations called Zion an outcast and said no one cares about her.
 - a. Big mistake. Israel is the apple of his eye. He owns the city of David and the temple mount. He does and will take this slight personally. He will come to the defense of his people for his name's sake.

TEN --- NEW COVENANT

1) VERSES

- A. Jer. 23:6 --- Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.
- B. Jer 33:16 --- 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.'

2) OTHER PASSAGES

- A. Jer 31:31-34 --- 31 "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah. 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. 33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. 34 No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."
- B. Rom 11:26-27 --- 26 And so all Israel will be saved, as it is written: "THE DELIVERER WILL COME OUT OF ZION, AND HE WILL TURN AWAY UNGODLINESS FROM JACOB; 27 FOR THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

3) OBSERVATIONS

- A. This is the Lord our source of righteousness, imputed righteousness. This is an allusion to the New Covenant

4) NEW COVENANT CONTEXT

- A. the new covenant will work for the Jews during the 70th week in the same way that it works for the church in the current age.
 1. same baptism of Spirit early on comparable to Pentecost
 2. same indwelling Spirit that we receive
 3. at resurrection receive the same permanent sanctification and glorification that we receive
- B. Joel 2:28-29 --- 28 "And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. 29 And also on My menservants and on My maidservants I will pour out My Spirit in those days.
- C. this is the spirit of promise given at Pentecost and doctrinally clarified in Paul's ministry

5) NECESSITY OF NEW COVENANT

- A. ***messianic prophecies predicated on the new covenant.
 1. Israel's blessings predicated on the new covenant.
- B. Israel cannot and will not receive any of her promises apart from the new covenant in the Messiah's blood
 1. Rom 4:13-14 --- 13 For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. 14 For if those who are of the law are heirs, faith is made void and the promise made of no effect,
- C. Unless a man is born again, he'll never see (will not inherit) the kingdom (John 3)
 1. John 3:3 Jesus answered and said to him, "Most assuredly, I say to you, unless one is

born again, he cannot see the kingdom of God."

2. This verse is often misunderstood. Spiritualized. Sense is, unless you are born again, you will never enter into the promised kingdom. Not as a Jew to inherit. Not as a trib saint to inherit. Not as a member of the church to rule and reign with Christ.