

The Israel of Jeremiah

Present, Future, and Far Future

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Israel

- The single context in three events
 - The Jewish nation at time of captivity
 - The Jewish nation at time of its Messiah
 - The Jewish nation at time of great tribulation

Jerusalem – Act 1

- Three events
 - Prior to Babylonian desolation of the city
 - For thus says the LORD to the men of Judah and Jerusalem: "Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the LORD; remove the foreskin of your hearts, O men of Judah and inhabitants of Jerusalem; lest my wrath go forth like fire, and burn with none to quench it, because of the evil of your deeds." (Je. 4:3-4).

The Basis

- The model of the exodus
 - "Thus says the LORD, the God of Israel: I myself made a covenant with your fathers when I brought them out of the land of Egypt, out of the house of bondage, saying...." (Je 34:13)

The Result

- The results of disobedience and judgment
 - The Chaldeans burned the king's house and the house of the people, and broke down the walls of Jerusalem. Then Nebuzaradan, the captain of the guard, carried into exile to Babylon the rest of the people who were left in the city, those who had deserted to him, and the people who remained (Je. 39:8-9).

Jerusalem – Act 2

- Prior to the Roman desolation of the city
 - O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Mt. 23:27).

The Basis

- The model of the exodus
 - This is the one who was in the congregation in the wilderness with the angel who spoke to him at Mount Sinai, and with our fathers. He received living oracles to give to us. Our fathers refused to obey him, but thrust him aside, and in their hearts they turned to Egypt (Ac. 7:38-9)

The Basis

- The model of the exodus
 - For we have come to share in Christ, if indeed we hold our original confidence firm to the end. As it is said, "Today, if you hear his voice, do not harden your hearts as in the rebellion." For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? And to whom did he swear that they would not enter his rest, but to those who were disobedient? So we see that they were unable to enter because of unbelief (He. 3:14-19).

The Basis

- The model of the exodus
 - For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful expectation of judgment, and a fury of fire that will consume the adversaries (He. 10:26-27).
 - In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away (He. 8:13).

Results

- Results of disobedience and judgment
 - Through the roar of the flames streaming far and wide, the groans of the falling victims were heard; such was the height of the hill and the magnitude of the blazing pile that the entire city seemed to be ablaze; and the noise - nothing more deafening and frightening could be imagined (F. Josephus).

Jerusalem – Act 3

- Prior to desolation of the great tribulation
 - "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains (Mt. 24:15-16).
 - For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short (Mt. 24:21-22).

The Basis

- The model of Egypt
 - And when they have finished their testimony, the beast that rises from the bottomless pit will make war on them and conquer them and kill them, and their dead bodies will lie in the street of the great city that symbolically is called Sodom and Egypt, where their Lord was crucified (Re. 11:7-8).

Jerusalem – Act 3

- The results of disobedience and judgment
 - They will stand far off, in fear of her torment, and say, "Alas! Alas! You great city, you mighty city, Babylon! For in a single hour your judgment has come." (Re. 18:10).
- Hope
 - They shall build up the ancient ruins; they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations (Is. 61:4).

Overall Thoughts

- God is faithful to his word
 - Love and justice
- Issue for the people - unfaithfulness
 - The relevance of God
 - The place of God's word
 - The place of trust
 - Misplaced devotion

Act 1

- Noah's days

- "This is like the days of Noah to me: as I swore that the waters of Noah should no more go over the earth, so I have sworn that I will not be angry with you, and will not rebuke you (Is. 54:9).

Act 2

- Noah's days

- By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith (He. 11:7).

Act 3

- Noah's days

- For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man (Mt. 24:37-39).

Act 3

- Noah's days

- if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; (2 Pe 2:5-6).

Things in Common

- Je. 2:13 – two evils (unfaithfulness)
 - Forsaken the Lord – lost devotion – 2:2, 17
 - Reliance on self, idols, and others – 2:18, 28; 8:6
 - Changed glory (2:11)
- Did not know the Lord
 - Je. 2:6-8; 9:3-6
- Outward cleanliness – 2:22
- Lack of justice and truth – 5:1; 6:13; 7:5-6; 9:3-6

Summary Thought

- Back to the original covenant
 - 11:7-8 – compare to Dt. 28
- God's word will have its full effect – 1:11-12
- There is a hope and future for us and Israel
 - Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean! – Ro.11:12