

Class 8: Jeremiah 30-33

The Consolation of Israel

May 24, 2017

Jeremiah's second commission begins: he now becomes a prophet of hope, although the doom has not yet taken place in Jerusalem. Jeremiah's vision seems to come to him in a dream (31:26) which he calls sweet.

Restoration of Israel: in Jeremiah 29:10-12 God makes a promise. After His wrath is satisfied, there will be good again for Jerusalem. God charges Jeremiah to prepare the book of Jeremiah (assumedly, the collection of the sermons that consist of the first 20 chapters and the events from chapters 20-30). Then God promises that David will return (Matthew 22:42), raised up by God (as a prince of their own people, 29:21). None of the nations that Israel "loved" will remain. Chapter 29 ends with a promise: in the latter days you will understand this (Acts 2, Hebrews 1:1-2).

God promises to heal the wounds of Israel and to remove the yoke of bondage. In all of these promises He makes it clear that He will be the God of Israel once more (2 Cor. 6:16). Chapter 31 continues the promise with specifics. All of Israel (the north and the South) are promised to be blessed. All those who are mourning and weeping shall be comforted (consider the prophecy found in 30:15). Even wild Ephraim will be blessed.

Jeremiah wakes up from the dream, and receives one of the most important messages of his life.

The New Covenant: God begins by giving Jeremiah the same message He has given Ezekiel in Ezekiel 18 (perhaps at the same time; it is dated to 592BC for Ezekiel, and sometime before 588BC for Jeremiah). The message is this: God desires that all men bear the guilt of their own sins, and that this is His purpose in a New Covenant.

The New Covenant of chapter 31:31 is a passage of immense importance in the New Testament. It is the substance of Hebrews 8 through 10. It is the purpose of the passion of Christ, to use His blood for the purchase thereof (Matthew 26:28). Characteristics of this covenant:

1. It will not be like the one made at Sinai
2. It will not be one that someone can be in and not have knowledge
3. The Law of the New Covenant will be in the heart
4. The New Covenant will contain forgiveness

Ultimately we ought consider that this new covenant will be spiritual, in contrast to the old covenant which was made of carnal things (John 4:22-24).

The Field: Chapter 32 moves into the siege of Jerusalem. Jeremiah has been imprisoned (again) by the king. He purchases a field and goes through all of the proper documentation to do so. Why? It seems important to make a show that while everything he has said is coming to pass (despite the lack of evidence earlier). Now, with a similar lack of evidence, Jeremiah is being told to make plans for the future and for the heritage of Judah. God will deliver His people back to the land as He promised, despite the fact that it now seems clear that His judgment is at hand.

Jeremiah prays to God on this matter. He seems to doubt that what he sees (a city surrounded by an enemy and imminent destruction) could ever be safe again. God confirms that it is the case that the Chaldeans will indeed destroy the city. Again, God makes it clear that this is necessary for the sake of

justice. Yet then God makes the restoration promises, which include the idea that once more fields will be bought at sold.

The Covenant of Peace and David: While Jeremiah is still in prison God speaks with him once more. Again, Judah's fate is sealed and at hand. Again, God promises that this fate will not be forever, as He intends to bring peace to Jerusalem.

Now God reminds them of the promise of David. We have earlier seen the promise of the Branch of Jesse; yet again we are reminded of the covenant of David, which was that David would never lack for a man to sit on the throne (1 Kings 2:4). As mentioned previously, this seems to stand contrary to Jeremiah's promise that none of the seed of David through Coniah would sit on the throne in Judah (Jeremiah 22:30).

As the chapter (33) comes to a close God speaks to Jeremiah regarding the feeling that the covenant people are lost. God makes the claim that as none of His covenants are truly gone (e.g. His covenant with nature), then He cannot forget His promises to men such as Abraham, Jacob and David.

Making Applications:

1. Read Luke 2:25-32. What did Simeon see as the Consolation of Israel?
2. God promised all of Israel to be returned, and yet the captivity of the Northern tribes never ended with a restoration (2 Kings 17:12). The promise of restoration is one which can ONLY be seen as a promise to the New Israel, the church (Romans 9:6, 11:26).
3. What parallels can we see between the letter to the exiles of Judah in Babylon and our lives today?
4. When God makes promises of a restoration of Israel after the exile, does this look to the restoration brought by Zerubbabel and Nehemiah, or by Christ?