

- Chapters 1-23 Review:

- The LORD called Jeremiah as a prophet to the nations during the last five kings of Judah.
- The LORD's warning to His people is to stop worshipping false gods or He will judge them by destruction and exile using a nation from the North, Babylon.
 - The judgment will include the destruction of the temple and the city of Jerusalem.
- The people are to repent from their evil ways; the leaders are specifically called out for their rejection of the LORD's covenant and the shedding of innocent blood; the false prophets are called out for misleading the people to believe the LORD would not bring judgment on them.
 - Jeremiah is reviled by the leaders and the people of Judah, but the LORD will protect him.
- The LORD promises there will not be a complete destruction of His people, as He will provide a Messiah and will bring His people back into the Promised Land in a future time, never to be removed.
- The words of the LORD are always fulfilled as He is sovereign over His creation.

- Chapters 24-29 Review:

- Good figs are used to represent the Jews who go into exile and will ultimately be those who become the Jews brought back into the land at a future time. The bad figs represent those who rebel against the judgment the LORD has brought on them through Nebuchadnezzar to last for seventy years.
 - Hypocrisy and false teaching and prophecy plague the LORD's people justifying the LORD's judgment on them.
- Jeremiah continues to experience persecution for bringing the LORD's truth to His people (like planning to stay for a long time in Babylon) and calling out false prophets. Some of the false prophets are dealt with immediately.

- Chapter 30 Review:

- The LORD speaks of a future for Judah and Israel that includes first a time of Jacob's distress followed by a time of regathering and fortunes in the Promised Land. This is an overview of the Tribulation for Israel followed by the Millennial Kingdom ruled by the Messiah, Jesus Christ.

- Chapter 31 introduction

- The LORD directs words of future promises to His people, beginning with regathering them to their land, ransoming them, and their joy-filled life with Him.
 - Prophecies are given regarding the pain of bereaved Rachel when the Messiah is born.
 - Prophecies regarding the physical regathering of Ephraim (Israel) are given.
 - Prophecies of the Messiah being both deity and man are given.
 - Prophecy of a New Covenant for all Israel in the future with a law put on their heart, not like the Mosaic covenant that was broken but the New Covenant will

be kept by all Israel.

- The LORD will never cease from honoring His people Israel.
- Chapter 32 Jeremiah fulfills his obligation to redeem land from his relative because of the word of the LORD. Jeremiah prays to the LORD acknowledging His sovereign power over His people and the guilt of those people before Him.
- The LORD declares there is nothing too difficult for Him, bringing righteous judgment and then a future restoration to His people.

Jer. 33:1 Then the word of the LORD came to Jeremiah the second time, while he was still confined in the court of the guard, saying,

Jer. 33:2 “Thus says the LORD who made the earth, the LORD who formed it to establish it, the LORD is His name,

Jer. 33:3 ‘Call to Me and I will answer you, and I will tell you great and mighty things, which you do not know.’

Jer. 33:4 “For thus says the LORD God of Israel concerning the houses of this city, and concerning the houses of the kings of Judah which are broken down to make a defense against the siege ramps and against the sword,

Jer. 33:5 ‘While they are coming to fight with the Chaldeans and to fill them with the corpses of men whom I have slain in My anger and in My wrath, and I have hidden My face from this city because of all their wickedness:

- Verse 1 Identifies this as the second time the word of the LORD comes to Jeremiah while he is still confined in the court of the guard.
 - These words are spoken to Jeremiah in the same time period as established in the last chapter; the tenth year of Zedekiah with Jerusalem being under siege.
 - This would probably be after Jeremiah completed the purchase of the land and filed the deed.
- Verse 2 The LORD again brings focus of His power by declaring He made the earth both its form and the ability to continue as He established it.
- Verse 3 The LORD instructs Jeremiah and His people to call on Him, pray to Him.
 - Jeremiah and the people are watching the promised destruction of their nation and it would be important for them to seek direction from an almighty God to hold on to the previous promises He made to this people.
 - The LORD says He will answer those who will call on Him.
 - The things which He will reveal are great and mighty things.
 - They are things Jeremiah and His people do not understand or know currently.
 - The definition of faith is hoping in something one can’t see or even comprehend and yet believing it to be true.

Heb. 11:1 Now faith is the assurance of things hoped for, the conviction of things

not seen.

Heb. 11:2 For by it the men of old gained approval.

- Jer. 33:4 The LORD again demonstrates His intimate knowledge of what is going on in Jerusalem as he describes the houses of the kings being broken down to help make some form of defense against the siege ramps and the inevitable breach that will occur bringing destruction by the sword of the inhabitants.
 - This would be a common practice for cities coming under siege.
 - If you owned a home that was part of the wall your home would be used to physically and militarily defend the city.
- Verse 5 The people are coming together to fight the Chaldeans.
 - The now empty house of the king is being filled with the corpses of men.
 - The picture of a palace that was stunning and beautiful now being defiled by the abundance of the dead bodies would bring horror to those who witnessed it.
 - The dead bodies were of the LORD's people.
 - These are dead men the LORD declares He has slain because of His anger and wrath.
 - The LORD clearly defines this destruction is because He has hidden his face from Jerusalem, His face is turned away because of all their wickedness.

Jer. 33:6 'Behold, I will bring to it health and healing, and I will heal them; and I will reveal to them an abundance of peace and truth.'

Jer. 33:7 'I will restore the fortunes of Judah and the fortunes of Israel and will rebuild them as they were at first.'

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 against Me and by which they have transgressed against Me.'

Jer. 33:9 'It will be to Me a name of joy, praise and glory before all the nations of the earth which will hear of all the good that I do for them, and they will fear and tremble because of all the good and all the peace that I make for it.'

- Verse 6 The LORD speaks first of bringing 'it' health and healing, this is speaking of the city.
 - Then He speaks of a time when He will heal 'them', speaking of the people.
 - He will also reveal to the people peace and truth.
- Verse 7 The LORD will restore the fortunes of both Judah and Israel and will rebuild them as they were at first.
 - In the beginning the nation was to be governed by the LORD as their king.

1Sam. 8:7 The LORD said to Samuel, "Listen to the voice of the people in regard to

all that they say to you, for they have not rejected you, but they have rejected Me from being king over them.

- The LORD was their king but they rejected Him.
 - When Judah and Israel were led by king Solomon they were safe and prosperous.

1Kings 4:20 Judah and Israel were as numerous as the sand that is on the seashore in abundance; they were eating and drinking and rejoicing.

1Kings 4:21 Now Solomon ruled over all the kingdoms from the River to the land of the Philistines and to the border of Egypt; they brought tribute and served Solomon all the days of his life.

- Judah and Israel are promised a future as prosperous as they were in the past.
 - Jer. 33:8 The LORD will cleanse His people.
 - This is referring to the nations of Judah and Israel.
 - The LORD identifies three times the sin of these nations was, ‘against Me’.
 - The LORD clearly speaks of the cleansing of all the Nation’s iniquity first and then a pardoning will take place.
 - The definition of a pardon is that one is completely forgiven for their crime, erasing the conviction as though it never occurred.
- Verse 9 The ‘it will be to Me a name of joy’ is referring to the nation that will be brought forward in a future time, that will enjoy the returning of their fortunes and the pardoning of iniquity.
 - The name given to that city will be a name of joy to the LORD.
 - The nation will be given praise and glory before all the nations of the earth.
 - The nations will fear and tremble because they will understand that the good and peace for this nation of the LORD’s people is from the LORD.
 - There will be no denying where the power and glory has come from for this nation.
 - This act of restoration will leave no doubt for the nations of the world to the power and glory of the LORD.

Jer. 33:10 “Thus says the LORD, ‘Yet again there will be heard in this place, of which you say, “It is a waste, without man and without beast,” that is, in the cities of Judah and in the streets of Jerusalem that are desolate, without man and without inhabitant and without beast,

Jer. 33:11 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 say, “Give thanks to the LORD of hosts, For the LORD is good,

For His lovingkindness is everlasting”;
and of those who bring a thank offering into the house of the LORD. For I will restore the fortunes of the land as they were at first,’ says the LORD.

Jer. 33:12 “Thus says the LORD of hosts, ‘There will again be in this place which is waste, without man or beast, and in all its cities, a habitation of shepherds who rest their flocks.

Jer. 33:13 ‘In the cities of the hill country, in the cities of the lowland, in the cities of the Negev, in the land of Benjamin, in the environs of Jerusalem and in the cities of Judah, the flocks will again pass under the hands of the one who numbers them,’ says the LORD.

- Verse 10 The LORD describes the cities in Judah and Jerusalem as, “a waste, without man and without beast”. This is what they will become after judgment.
- Verse 11 In these cities there will a future time when joy, gladness, voice of bridegroom and bride will be heard again.
 - They will give thanks to the LORD of hosts.
 - They will identify the LORD is good.
 - They will identify His lovingkindness is everlasting.
 - These words are found in Psalms 106:1

Psa. 106:1 Praise the LORD!

**Oh give thanks to the LORD, for He is good;
 For His lovingkindness is everlasting.**

- The theme of Psalm 106 focuses on the faithfulness of the LORD while highlighting the repeated rejections of His people throughout their history.
 - This verse is often included Jewish wedding ceremonies.
- Jer. 32:11 The joy will return in the future of Jerusalem to include, “and of those who bring a thank offering into the house of the LORD”
 - There will be men to bring a thank offering to the LORD, a promise of priests.
 - There will be a temple as is stated, “ into the house of the LORD”.
 - The reason for all the thanksgiving is because the LORD has returned the fortunes of the nations of Judah and Israel.
- Verse 12 The emptiness of the the cities of Judah and Jerusalem are compared to a place where a habitation of shepherds who rest their flocks will be in the future.
 - Shepherds are not expected in the cities if it were a reference to physical shepherds of actual sheep but the focus is of the spiritual shepherd that will be provided for the LORD’s people in the future.
- Verse 13 The cities revealed previously would be given again to the LORD’s people in the future.

- The cities are now filled with people (flocks) guided (that will pass under the hands) by Jesus Christ the Messiah (the one who numbers them).
- The interpretation given in the Targum (the Aramaic translation of the Hebrew scriptures) translates for, 'of the one who numbers them' as "Messiah".
 - The use of specific cities and locations is a reminder that these are promises in a very literal sense and are not to be spiritualized in the understanding of their fulfillment.

Jer. 33:14 'Behold, days are coming,' declares the LORD, 'when I will fulfill the good word which I have spoken concerning the house of Israel and the house of Judah.

Jer. 33:15 'In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth.

Jer. 33:16 'In those days Judah will be saved and Jerusalem will dwell in safety; and this is the name by which she will be called: the LORD is our righteousness.'

Jer. 33:17 "For thus says the LORD, 'David shall never lack a man to sit on the throne of the house of Israel;

Jer. 33:18 and the Levitical priests shall never lack a man before Me to offer burnt offerings, to burn grain offerings and to prepare sacrifices continually.'

Jer. 33:19 The word of the LORD came to Jeremiah, saying,

Jer. 33:20 "Thus says the LORD, 'If you can break My covenant for the day and My covenant for the night, so that day and night will not be at their appointed time, **Jer. 33:21** then My covenant may also be broken with David My servant so that he will not have a son to reign on his throne, and with the Levitical priests, My ministers.

Jer. 33:22 'As the host of heaven cannot be counted and the sand of the sea cannot be measured, so I will multiply the descendants of David My servant and the Levites who minister to Me.'"

- Verse 14 The LORD speaks of a future time defined by, 'days are coming'.
 - In these future days the LORD will fulfill the good word spoken concerning the house of Israel and the house of Judah.
- Verse 15 In this specific time defined as, "In those days and at that time",
 - The use of this phrase always points to an event in the future. Most of the references are associated with a time commonly referred to as the Millennial Kingdom.
 - During this time the LORD will cause a righteous Branch of David to spring forth.
 - This was covered in great detail in chapter twenty-three.
 - In summary the branch is a direct descendant of King David, who will be king and ruling over the nation of Israel forever.
 - This is a prophecy revealing how Jesus Christ will reign and rule as king from the city of Jerusalem over a forever kingdom. This will happen during a future time referred

to as the Millennial Kingdom.

- His reign shall execute justice and righteousness on the earth.
- Jesus is the fulfillment demonstrated in Luke 1:30-33.

Luke 1:30 The angel said to her, “Do not be afraid, Mary; for you have found favor with God.

Luke 1:31 “And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus.

Luke 1:32 “He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;

Luke 1:33 and He will reign over the house of Jacob forever, and His kingdom will have no end.”

- Jer. 33:16 Begins with the phrase, ‘In those days’, a reference to a future time.
 - In this future time Judah will be saved.
 - They will all be saved, as studied in detail previously in chapter thirty-three.
 - This is a promise for the nation of Judah.
 - Jerusalem will dwell in safety.
 - This is a promise for the city of Jerusalem, the place from where the king will rule.
- Jerusalem will be called by a name meaning, ‘the LORD is our righteousness.’
 - This is similar to the name given to the Messiah prophesied in Jer. 23:6.

Jer. 23:6 “In His days Judah will be saved,
And Israel will dwell securely;
And this is His name by which He will be called,
‘The LORD our righteousness.’

- In chapter twenty-three His name which He will be called is, ‘The LORD our righteousness’ and is speaking of the king who is Jesus.
 - In Jer. 33:16 the same name is given to the city.
 - The city takes on the name of the king.
 - The city will be known as righteous because her king is righteous.
- Verse 17 The first reason the city is given this name is because the promise of David not lacking a man to sit on the throne of Israel will be fulfilled.
 - This will happen when Jesus Christ is sitting on the throne in Jerusalem.
 - There are those who put forth that this is partially fulfilled because Jesus is currently sitting on the throne in heaven.
 - The promises being put before the people through Jeremiah are to be

understood in their literal context as this is what they are to put their hope in.

- The beginning of this revelation to Jeremiah started with the warning that what was being promised would be hard to understand, the people would need to seek clarification from the LORD for discernment.
- Verse 18 The second reason the city is given this name is because the Levitical priest shall never lack a man before the LORD.
 - The work of the Levitical priest will be to offer burnt offerings, grain offerings and sacrifices continually.
 - This would stand as a testimony that those who would declare themselves to be priest without this important connection to the Levite tribe are invalid.
 - These acts of worship must take place in a temple so this is also a promise of a future temple for worship in Jerusalem for Israel.
 - This is also a continuation of service because of a covenant of peace given in Numbers 25:10-13.

Num. 25:10 Then the LORD spoke to Moses, saying,

Num. 25:11 “Phinehas the son of Eleazar, the son of Aaron the priest, has turned away My wrath from the sons of Israel in that he was jealous with My jealousy among them, so that I did not destroy the sons of Israel in My jealousy.

Num. 25:12 “Therefore say, ‘Behold, I give him My covenant of peace;

Num. 25:13 and it shall be for him and his descendants after him, a covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the sons of Israel.’”

- Verse 11 Phinehas demonstrated the heart of the LORD through His jealousy for the LORD and kept the sons of Israel from self-destruction.
- Verse 13 The LORD promises Phinehas his descendants would be perpetual priests before the LORD.
 - This was because of an act of justice taken against those who sinned blatantly and publicly before the LORD and His people. This was seen as making atonement for the sons of Israel.
 - Jer. 33:19 The words of the LORD continue coming to Jeremiah.
- Verses 20-21 The LORD solidifies how firm these future promises are by comparing them to what He has already confirmed called a covenant for the day and for the night.

Gen. 1:5 God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

- One evening and one morning is defined as one day.
 - Many physical realities that existed before the great flood are changed on the earth

forever but several things are promised by the LORD to not change.

Gen. 8:21 The LORD smelled the soothing aroma; and the LORD said to Himself, “I will never again curse the ground on account of man, for the intent of man’s heart is evil from his youth; and I will never again destroy every living thing, as I have done.

Gen. 8:22 “While the earth remains,
Seedtime and harvest,
And cold and heat,
And summer and winter,
And day and night
Shall not cease.”

- The LORD specifically says there will continually be day and night while the earth remains.
 - These things are promised as protection for the earth no matter what events come from man.
- Jer. 33:20-21 The promise of the day and night happening at their appointed time is just as secure as the covenant the LORD made with David His servant; to have a son reign over Israel, and the Levitical priest to serve in worship called His ministers.
 - The future king and priests lineage is established by the LORD.
- Verse 22 The next promise to David that is brought into focus is done by first referencing the untold number of the host of heaven and the sand of the seas being representative of the descendants of David His servant the Levites.
 - This was already demonstrated earlier in 1Kings 4:20

1Kings 4:20 Judah and Israel were as numerous as the sand that is on the seashore in abundance; they were eating and drinking and rejoicing.

- The Jeremiah reference could be a reference to the number of the descendants that have already existed when the Millennial kingdom begins, or it could be a reference to the number of those who will be born during that time, or a combination of both.

Jer. 33:23 And the word of the LORD came to Jeremiah, saying,

Jer. 33:24 “Have you not observed what this people have spoken, saying, ‘The two families which the LORD chose, He has rejected them’? Thus they despise My people, no longer are they as a nation in their sight.

Jer. 33:25 “Thus says the LORD, ‘If My covenant for day and night stand not, and the fixed patterns of heaven and earth I have not established,

Jer. 33:26 then I would reject the descendants of Jacob and David My servant, not taking from his descendants rulers over the descendants of Abraham, Isaac and

Jacob. But I will restore their fortunes and will have mercy on them.”

- Verse 23 A confirmation of the word being spoken being from the LORD.
- Verse 24 The LORD speaks about what ‘this’ people have spoken.
 - Before determining what people have spoken it is important to see what is revealed as having been spoken.
 - The first element is that there were two families the LORD chose.
 - The two families the LORD chose would be the two nations known as Israel and Judah.
 - The assumption being proposed is that the LORD has rejected Israel and Judah.
 - This assumption is being made by a group called ‘they’, and this group despises the LORD’s people.
 - This group says Israel and Judah are no longer nations in their sight.
 - This group could be defined as anyone who would say the LORD has rejected Israel and Judah, because they don’t see them represented as a nation on the world scene.
 - The ‘they’ could be about some people in Jeremiah’s time or it could apply to those at any time in the future when this description would be valid about what these people say.
 - When someone makes an assumption the LORD has rejected Israel be forewarned.
 - The second thing that is true about ‘they’ is that they despise the LORD’s people.
- These elements are found in beliefs put forth by those who hold to what is known as replacement theology in regards to the future of Israel.
 - They maintain Israel rejected her Messiah Jesus and so the LORD is done with Israel that ‘He has rejected them.’
 - They then declare the promises of the Old Testament yet to be fulfilled will be completed through the church, who are the spiritual Israel.
 - The ‘they’ are also people or nations who are antisemitic.
 - The ‘they’ would be people or nations who do not recognize Israel as a nation.
 - The ‘they’ covers a lot of people over the centuries since these words were spoken to Jeremiah.
 - Verse 25 The LORD deals with this false assumption by again referring to the covenant for day and night being a standard of longevity established for the covenant He has made with His people.
 - In this verse the LORD added the fixed patterns of heaven and earth that He established to the promise of the steadfastness He holds His promises to His descendants.
 - The fixed patterns of heaven and earth would be a reference to the orbits of

each.

- The orbits of each impact the earth specifically in ways that establish patterns like seen in Gen. 8:22

Gen. 8:22 “While the earth remains,
Seedtime and harvest,
And cold and heat,
And summer and winter,

- Jer. 33:26 These patterns displayed on the earth are directly tied to the way the LORD holds on to the descendants of Jacob and David His servant.
 - Jacob is singled out first.
 - He is the son the promises of the LORD were to be fulfilled through, from Issac.
 - This is separate from Esau for those who would choose to declare promises should be passed on to his descendants.
 - The future ruler should trace His lineage to Jacob if He is going to rule over the descendants of Abraham, Issac and Jacob.
 - The ruler must also be a descendant traced back to David His servant.
 - The LORD establishes He will restore their fortunes and He will have mercy on them.
 - This is the last chapter of what is a high-level focus on the multiple promises of the LORD to His people.
- Chapter 30-33 are often called the Book of Consolation, seen as chapters that have common themes for what they reveal about the promises for the LORD’s people.
- Chapter 30 focused on the promises being fulfilled in regard to the Land.
- Chapter 31 focused on the regathering of the people, the establishment of the nation.
 - The fulfillment of a Messiah that will redeem them spiritually and physically, giving them hearts of flesh not stone.
- Chapter 32 The LORD’s promises will be fulfilled to His people even though they are the ones who brought the need for judgment from Him.
- Chapter 33 The LORD promises revelation to His people to understand He will restore them as a nation, in the land, with a king, served by priests, filled with joy and prosperity.
 - The LORD keeps His promises often referred to as covenants.
 - The LORD makes astounding promises to His people for their future state with Him.
 - They will live this way because their sin will be cleansed by the LORD seen in verse eight.

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 against Me and by which they have transgressed against Me.

- This was a foreign thought to the LORD's people in this day and is why the LORD told them they would need to seek understanding from Him in verse three.

Jer. 33:3 'Call to Me and I will answer you, and I will tell you great and mighty things, which you do not know.'

- This promised state of living cleansed by the LORD declared through Jeremiah is realized now for all believers.

Eph. 1:5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

Eph. 1:6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

Eph. 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace

Eph. 1:8 which He lavished on us. In all wisdom and insight

Eph. 1:9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him

- Verse 7 Redemption through His blood.
 - Forgiveness of our trespasses.
 - According to His grace.
- Verse 8 Lavished on us.
- Verse 9 A mystery He made known to us of His will.
 - Paul gives more clarification in Col. 1:19-22

Col. 1:19 For it was the Father's good pleasure for all the fullness to dwell in Him, Col. 1:20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.

Col. 1:21 And although you were formerly alienated and hostile in mind, engaged in evil deeds,

Col. 1:22 yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach —

- Verse 20 Made peace through the blood.

- Verse 22 He has now reconciled
 - To present you before Him holy and blameless and beyond reproach.
 - The mystery of this redemption was revealed through the death and resurrection of Jesus Christ.
 - Do we live at peace knowing we have been reconcile by His blood?