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A Vision of the Future

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **September 7, 2014**

Jeremiah 30:1-3, 18-22

Introduction: This and the following three chapters are called by some "The Book of Consolation (comfort)"; but for our study, it is just as well to consider the chapters independently as they appear in the text. While true enough that there is indeed a concentration in these four chapters of many glorious **prophecies** for Israel, these glorious prophecies are by no means limited to these chapters. Jer. 29:10-14 (of the previous chapter) is but one example.

Jeremiah 29:10-14, 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. For I know the thoughts that I think toward you, saith **the LORD**, (Yahweh) thoughts of **peace**, and not of evil, to give you an **expected end**. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will **turn away** your **captivity**, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and **I will bring you again** into the place whence I caused you to be carried away captive.

Cheyne mentioned that passages akin to these four chapters also "occur in earlier chapters of Jer. 3:14-19; 16:14,15, and Jer. 23:3-8."

There are **three dates** which are seriously proposed for these four chapters, the majority of current scholars seeming to prefer the **tenth year** of **Zedekiah**, near the end of the **final siege** of **Jerusalem**, circa **587 B.C.**, just before the collapse of the city. Still others find a date late in the exile and, "Suppose that they were written by someone other than Jeremiah; but such **theories** lean heavily upon critical reconstructions of Isaiah which are based entirely upon unwarranted and unproved conclusions." That type of "dating" Biblical books we reject as totally untrustworthy. A third date was proposed by Naegelsbach who dates the first two chapters here (Jer. 30 and Jer. 31), "as the oldest part of the whole Book of Jeremiah, along with Jer. 3--6." We suggest that no one knows for sure exactly when various chapters in this prophecy were written, unless the text indicates it; and again, we raise the question, **"What difference does it make anyway?"**

Our own preference of a date is that which places these chapters shortly before the **final capture** of **Jerusalem**. It seems very appropriate that, "When the siege was drawing to an end, famine and pestilence were ravaging the city, its capture more and more evident every day, with all HOPE of rescue past, and Jeremiah himself in **prison** -- that in this sad pressure of earthly troubles, Jeremiah bade his countrymen LOOK courageously to the fulfillment of the **high hopes** expressed in these chapters,"

These chapters speak of the perpetuity of Israel, the calling of the Gentiles, the amalgamation

(mixing or blending) of Jew and Gentile alike under one New Covenant, the coming of Messiah, the Branch, the Son of David, the Mediator between God and man, Jehovah Our Righteousness, who as both Priest and King would bring a new age of prosperity to Israel. (Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Jeremiah 30:1-2, The word that came to **Jeremiah** from **the Lord (Jehovah, [Yahweh])**, saying, Thus speaketh the Lord (Yahweh) God of Israel, saying, WRITE thee all the **words** that I have **spoken** unto thee in a **book (scroll)**.

NOTE: Thus speaketh the Lord God of Israel ...Who is their **covenant God**; has not forgotten them; still has a regard for them; and speaks after the following **comfortable** manner concerning them: saying, write thee all the words that I have spoken unto thee in a book; being things of consequence, that they might remain to after ages; and be read to the use, **comfort**, and **edification** of the Lord's people, in times to come; and be a support to their FAITH and HOPE, as well as be a testimony of the truth and faithfulness of God. Some think this charge refers to all the prophecies that go before, as well as follow after, to put them all together in a book or roll, that they might be preserved; though others think it refers only to the present prophecy; and so Kimchi interprets it, write all the words "that I am now speaking unto thee" in a book; which should come to pass in the latter day. So John is bid to write in a book what **he SAW**; the things that are, and shall be hereafter, (Revelation 1:11 Revelation 1:19).

(Source: *biblestudytools.com/commentaries/gills-exposition-of-the-bible/*)

Hebrews 11:1, Now **FAITH** is the substance of things **HOPED for (EXPECTED)**, the evidence of things not seen.

Thought 1. The faith that we have is because we UNDERSTAND the word FROM or ABOUT God that causes us to "hope for (expect)" the good of which God has spoken (Rom. 10:17). That means God's word is the foundation for what we believe.

Romans 8:24-25, For we are **saved** by **HOPE (expectation)**: but **HOPE** that is seen is not HOPE: for what a man seeth, why doth he yet hope for? But if we **HOPE for (expect)** that we see not, THEN do we with **PATIENCE** wait for *it*.

Patience defined 5281, cheerful (or hopeful) endurance.

Hebrews 6:11-19, And we desire that every one of you do shew the same diligence to the full assurance of **hope (expectation)** unto the end: That ye be not slothful (LAZY), but followers of them who through FAITH and PATIENCE inherit the **PROMISES**.

Patience defined 3115, longanimity (disposition to endure long under offenses), **fortitude** (that strength or firmness of MIND or soul which enables a person to encounter danger with coolness and courage, OR to bear pain or adversity without murmuring, depression or despondency).

For when God made **PROMISE** to **Abraham**, because he could **SWEAR** by no greater, he **swore** by himself, saying, Surely blessing I WILL bless thee, and multiplying I WILL multiply thee. And so, after he had **PATIENTLY endured**, he obtained the **PROMISE**. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the **immutability (unchangeability)** of his counsel (will), confirmed *it* by an **OATH**:

That by two **immutable (unchangeable)** things, in which it was impossible for God to LIE, WE might have a strong **consolation (COMFORT)**, who have fled for refuge to lay hold upon the HOPE set before us: Which HOPE we have as an **ANCHOR** of the **soul (MIND)** both SURE (certain) and stedfast (firm, stable)...

Romans 15:13, Now the **God of HOPE (expectation)** fill you with all JOY and peace in BELIEVING, that ye may abound in HOPE, through the power of the Holy Ghost.

Thought 2. So, "hope" is more than "wishing" when we speak about God's "hope."

Jeremiah 30:3, For, lo, the days COME, saith the Lord, that I will bring again the captivity (former state of prosperity) of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I GAVE to their **fathers (fore-father)**, and they shall possess it.

NOTE: The days are coming... These words look toward eschatological (pertaining to the last or final things [1913 Webs.]) times. Jeremiah is contemplating the **distant**, not the near, **future** of the nation; and these words strike the keynote for the entire group of four chapters beginning here.

YES, there is a definite **promise** here of the return of Israel to "**the land**" which God gave to their fathers; but the real fulfillment of this came, not in the return of a few Jews to Jerusalem, but in the ingathering of Jews and Gentiles alike into the kingdom of heaven under the preaching of the Gospel of Christ. **I will turn again the captivity of my people...** This expression in the Bible is sometimes used where no captivity of any kind is in view (Job 42:10; Ezek. 16:53). In many passages, therefore, where this expression occurs, the meaning is, I will **reverse** or **restore** the **fortunes**. It was the captivity of Israel in **their sins** that was the principal concern of the Lord, as indicated by Jesus' use of similar words in Luke 4:18. **My people Israel and Judah...** Thompson was impressed with the use of both these designations here and thought that, It indicates that both the southern and northern kingdoms of Israel were included in God's plans for the future. However, the unification of all Israel in this passage has no reference whatever to the two kingdoms. It is the New Israel which will accomplish the fulfillment of God's will in the future; and that Israel will not only include all of racial Israel, including both the northern tribes and the southern kingdom, but also the Gentiles as well. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Romans 11:24-29, For if thou wert cut out of the olive tree which is **wild by nature**, and wert grafted contrary to nature into a **good olive tree**: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. **And so all Israel shall be saved**: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is **my covenant** unto them, when I shall **take away their sins**. As concerning the gospel, they are **enemies** for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the **gifts** and **calling** of God are **without repentance (irrevocable** [not to be revoked {reversed or repealed}]).

Romans 2:28-29, For he is not a Jew, which is one **outwardly**; neither is that **circumcision**, which is outward in the **flesh**: But he is a Jew, which is one **inwardly**; and circumcision is that of the **heart**, IN the **SPIRIT**, and **not** in the letter; whose **praise** is not of men, but of God.

Spirit defined 4151, pneuma pnyoo'-mah: VITAL (of life) **principle** (source), **spirit** [the intelligent, immaterial {not made of matter} and **IMMORTAL** {able to last forever} part of man].

Psalms 111:5, He hath given meat unto them that **fear (morally, reverent)** him: he will EVER **be mindful** of his **COVENANT**.

Psalms 89:34, My **covenant** will I not break, nor **alter (CHANGE)** the thing that is gone out of my lips.

Numbers 23:19, God is not a man, that he should **LIE**; neither the son of man, that he should repent: hath he **said**, and shall he not **DO it?** Or hath he **spoken**, and shall he not make it good?

Jeremiah 1:11-12 ...the word of the Lord came unto me, saying, **Jeremiah**, what seest thou? And I said, I SEE a rod of an almond tree. Then said the Lord unto me, Thou hast **well seen**: for I will **hasten (WATCH for)** my **word** to **perform it**.

Jeremiah 30:18, Thus saith **the Lord (Yahweh)**; **Behold (SEE)**, I will bring again the **captivity (former state of prosperity)** of Jacob's tents, and have mercy on his dwellingplaces; and the **city** shall be **builded** upon her **own heap (mound)**, and the **palace** shall remain after the manner thereof.

NOTE: The mention of tents here does not mean that most of the people were still nomads, dwelling in tents, because the parallelism stresses dwelling-places in the next line. These verses look to the time when **Israel's punishment** has been completed and a marvelous **prosperity** will return to them. The prophet speaks of Judah here as a type of the **Church**, with Immanuel as her king. The title of all four of the chapters here is The New Covenant; and the racial Israel hardly enters the picture at all.

And the city shall be builded upon its own hill... The Hebrew word here for 'hill' means mound (of a ruined city) and corresponds to the Arabic 'tell.' Notice how many place-names have this word: **Tel Aviv** (Ezekiel 3:15), Tel el-Amarna (in Egypt), Tel Assar (2 Kings 19:12), Tel Melah and Tel Harsha (Ezra 2:59). For ages, in the East, it was customary to build cities upon the **ruins** (the **tels**) of cities that had been destroyed in order to decrease the chance of floods and to strengthen fortifications. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Ezekiel 3:15, Then I came to them of the **captivity** at **Telabib**, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them...

3 John 1:2, Beloved, I wish above all things that thou mayest **PROSPER** and be in HEALTH, even AS thy **soul prospereth**.

Ephesians 1:15-18, Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and **revelation** in the **knowledge** of him: the **eyes** of your **understanding** being enlightened; that ye may know what is the **HOPE** of his calling, and what the riches of the **glory** of his inheritance in the saints...

Jeremiah 30:19, And out of them shall proceed **thanksgiving** and the voice of them that make MERRY; and I will **multiply** them, and they shall not be **few**; **I will also GLORIFY** them, and they shall not be **small**.

Thought 1. As the gospel went forth, people believed and were saved, and multiplied.

Acts 9:31, Then had the churches **REST** throughout all Judaea and Galilee and Samaria, and were **edified**; and walking in the FEAR (reverence) of the Lord, and in the **COMFORT** of the Holy Ghost, were **MULTIPLIED**.

Thought 2. This scripture also reveals a great truth that "ALL glory" does not go to God. Actually, God is first given the glory DUE unto him, THEN, he will then GLORIFY us.

Psalms 29:2, Give unto the LORD (Yahweh) the **glory** DUE unto his name...

Matthew 5:16, Let your LIGHT so shine before men, that they may **SEE** your good works, and **glorify** your Father which is in heaven.

1 Samuel 2:30, Wherefore the LORD (Yahweh) God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for **THEM** that **honour (GLORIFY) me** **I will honour (GLORIFY)**, and they that despise me shall be lightly esteemed.

Glorify defined 3513, glorify (praise; ascribe honor to, in thought or words.)

Numbers 27:15-20 ...Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, **SET** a man over the **congregation**, Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the **congregation** of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, Take thee **Joshua** the son of nun, a man in whom is the spirit, and lay thine **hand** upon him; And set him before Eleazar the priest, and before all the congregation; and give him a **charge** in their sight. And thou shalt put SOME of **thine honour (GLORY)** upon him, that ALL the congregation of the children of Israel may be obedient.

Psalms 84:11 ...the Lord (Yahweh) will GIVE **GRACE** and **GLORY**: no good thing will he withhold from them that walk uprightly.

Romans 2:10, But **GLORY**, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile...

Jeremiah 30:20, *Their children also shall be as aforetime, and their congregation shall be established before me, and I will **punish all** that **oppress them**.*

NOTE: *Their children also shall be as aforetime* ...In the streets of Jerusalem, numerous and FREE; no more in a strange land, or subject to others, (Zech. 8:5); and **educated** in a **religious manner**. Some think it refers to the times of the patriarchs before the law was given; and that the meaning is, that the law being abrogated (Repealed; annulled by an act of authority), and they now sensible of it, **shall live without it**, as their **forefathers did**. It may be understood of the church's children in a spiritual sense; that great numbers should be **born again** in her as formerly, who shall profess the Christian religion, and behave according to it: and *their congregation shall be established before me*; the church, consisting of them; or their church state shall be settled and confirmed, and no more be destroyed, as it formerly was: and *I will punish all that oppress them*; or rather, have oppressed them; all the **antichristian nations**, who will now suffer the **wrath** of God; and **after this** there will be no more oppressors and persecutors of the church of God. (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Jeremiah 30:21, *And their nobles shall be of themselves, and their **governor** shall proceed from the midst of them; and I will cause them to draw near; and he shall approach unto me; for who is this that **engaged his heart** to approach unto me? saith the Lord.*

NOTE: It is the great prophecy of the Christ given by Moses in Deut. 18:15 that explains these clauses. The Anchor Bible renders this whole verses thus: "Their prince shall be one of their own, Their **ruler** shall come from their midst; And **Him** I'll permit to approach me. For who otherwise would be so bold As thus to approach me? Yahweh's word."

Keil tells us that the very words of this verse were used in Exo. 19:6 to denote the approach of Moses to Jehovah (Yahweh) on Mount Sinai, thus indicating the priesthood of the prince or ruler mentioned here. It would be difficult to frame a verse more specifically identifying the character of these verses as "**Like unto Moses**" than what is given here. Moses was priest and king, so is Jesus Christ. Moses was "from the midst of the brethren" even as he prophesied that Christ also would be from the midst of the brethren. This picture of a **ruler-priest** finds its Old Testament type also in the example of

Melchizedek in Ps. 110. For these and other reasons we find here a clear prophecy of the **Messiah**. As Keil expressed it, "Herein is contained the truth, that the sovereignty (independence, [1913 Webs.]) of Israel, as **restored**, culminates in the kingdom of the Messiah."

As Thompson noted, "The passage has a peculiarly Messianic ring to it." One such evidence was pointed out by Henderson who wrote of the question asked by God Himself "Who would be so bold as to approach me? ... Such an approach had never been made before; the question is put as something altogether unique."

Furthermore, both Henderson and Albert Barnes translate Jer. 30:21 thus, "And his **Glorious One** shall spring **from himself.**" Such terminology is exclusively applicable to the Messiah. Matthew Henry also concurred in this rendition. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. First, I want to call our attention to Jesus' words about the "serpent" on a pole mentioned in John 3:14. It's pointing to the fact that while on the cross, before Jesus died physically, just like the first Adam, he first, would die spiritually: God would leave his spirit: his nature would change FROM God's nature: being the lamb of God, to that of "that old serpent, which is the Devil, and Satan", (Rev. 12:9) This is **spiritual death!**

John 3:14-15, And **AS** (just like) Moses lifted up the **serpent** in the wilderness, even so must the Son of man be lifted up: That whosoever **believeth** in him should not perish, but have eternal life.

Mark 15:33-34, And when the **sixth** hour was come, there was **darkness** over the whole land until the **ninth** hour. And at the **ninth** hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, **WHY** hast **thou** **forsaken me?**

Thought 2. After three days and nights, God would cause LIFE from him to enter Jesus' spirit and thereby cause him to be the first human to born again from being spiritually dead, and "again" be "his Son." Afterwards, he would next resurrect Jesus' body.

Acts 13:30-33, But God **raised him** from the **dead**: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the **promise** which was made unto the fathers, God hath fulfilled the same unto us their children, in that **HE** hath **raised up** Jesus again; as it is also written in the second psalm, Thou art my Son, **this day** have I **BEGOTTEN** thee.

Begotten defined 1080, to procreate (properly, of the father, figuratively, to regenerate (the act of producing anew [over AGAIN]; revive).

Colossians 1:12-18, Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear **Son**: In whom we have redemption through his blood, even the forgiveness of sins: Who is the image of the invisible God, the **FIRSTBORN** of every creature: For by him were **all things** created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things** were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the **FIRSTBORN** (first brought forth) from the **dead**; that in ALL things he might have the **PREMINENCE**.

Preeminence defined 4409, to be FIRST (in rank or influence).

Jeremiah 30:22, And **YE** shall be **my people**, and I will be **your God**.