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Improbable Possibilities

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **September 28, 2014**

Jeremiah 33:2-11

Introduction: Much of this chapter is challenged by the critics who point out that Jer. 33:14-26 are missing from the LXX, and that the apparent prophecies of the **endless** succession of a Davidic line of kings and a restoration and perpetual continuity of the Levitical priesthood with its countless sacrifices are totally contrary to other prophecies given through Jeremiah. Jeremiah did indeed prophesy the final end of the Davidic line of kings in Jer. 22:30, where Coniah was designated as the very last of the **Davidic succession**; and he also prophesied the termination of the whole **Levitical system** in Jer. 3:16.

Furthermore, the New Testament emphatically teaches that, "No king of the family of David shall reign, except the **Messiah**, and that the seat of his government is not an earthly, but a heavenly throne (Luke 1:23,33; Ps. 89:37 KJV)."

Likewise, regarding any such literal **priesthood** as that of the **Levites**, the New Testament is equally emphatic. "The Levitical services have been forever abrogated by the unchanging and unceasing **priesthood of Jesus Christ** (Hebrews 7:12-28)."

The problem, then, is what to do with the apparent contradiction of such undeniable and eternal truth by the seeming affirmation in this chapter of a new line of Davidic monarchs on the throne in Jerusalem, and a permanent **reestablishing** of the Levitical priesthood after the **return from the captivity**.

There are two ways to solve the problem: **(1)** deny the authenticity of the chapter and credit it as a commentary not written by Jeremiah, but by someone else afterward, or **(2)** take the passage as a type of **Messianic blessings**, written in terminology that would have encouraged the returnees from Babylon. To this writer **(2)** is by far the preferable solution. The following exposition by Payne Smith, which is given in full under Jer. 33:17-18, below, follows this path of explanation, which we believe to be correct. The fact of the **whole chapter's** being **absolutely Messianic** supports this view.

The chapter falls into these **divisions**: the **siege** of Jerusalem actually in progress (Jer. 33:1-5); the destruction of the city and the ensuing captivity will not nullify God's ultimate forgiveness and blessing (Jer. 33:6-9); future blessings enumerated (Jer. 33:10,11); more blessings recounted (Jer. 33:12,13); **the promise of the Messiah**, the **Righteous Branch**, and apparently, the restoration of a Davidic monarch upon the earthly throne, and the perpetual restoration of the Levitical priesthood (Jer. 33:14-18); the infinite multiplication of the seed of David and of the Levitical priests (Jer. 33:19-22); the **perpetual nature** of the **promise** to David and to the patriarchs Abraham, Isaac and Jacob (Jer. 33:23-24).

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Jeremiah 33:1-2, Moreover the word of the LORD came unto **Jeremiah** the second time, while he was yet shut up in the court of the **prison**, saying, Thus saith the LORD the **maker (DO)** thereof, the LORD that formed it, to establish it; **the LORD (Jehovah [Yahweh])** is his name...

NOTE: Thus saith the Lord the Maker thereof ...osah, the **DOER** of it. That is, he who is to perform that which he is now about to promise. Thus translated by Dahler.-Voici ce que dit l'Eternel, qui fait ce qu'il a dit.-"Thus saith the Lord, who doth that which he hath said." The word **Jehovah**, not Lord, should be used in all such places as this.
(Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

Thought 1. Here, I'm being reminded that Israel had a Covenant with Yahweh, their God. And in it were blessings for them if they would "hearken" to obey his commandments. But, it also had "curses" that God would appoint and "DO" in their lives if they would "not hearken" to obey. So, these prophecies should not have been a surprise to them.

Deuteronomy 28:1-7, And it shall come to pass, if thou shalt **hearken** diligently unto the voice of the LORD thy God, to observe and to **DO** all his commandments which I command thee this day, that the LORD thy God will set thee ON HIGH above all nations of the earth: And all these **blessings** shall **come on** thee, and **overtake** thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body...
...Blessed shalt thou be when thou **comest in**, and blessed shalt thou be when thou **goest out**. The LORD (Yahweh) shall cause thine **enemies** that rise up against thee to be smitten before thy face: they shall come out against thee one way, and **flee** before thee seven ways.

Deuteronomy 28:15-25, But it shall come to pass, if thou wilt **not hearken** unto the voice of the LORD (Yahweh) thy God, to observe to **DO** all his commandments and his statutes which I command thee this day; that all these **curses** shall come upon thee, and **overtake thee**: **Cursed** shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine...
...Cursed shalt thou be when thou **comest in**, and **cursed** shalt thou be when thou **goest out**.
...The LORD shall cause thee to **be smitten** before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be **removed** into all the kingdoms of the earth.

Jeremiah 33:3-5, *Call unto me, and I will answer thee, and shew thee **great and mighty things**, which thou knowest not. For thus saith **the LORD**, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are **thrown down by the mounds (military mound, i.e. rampart of besiegers)**, and by the sword; They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine **anger** and in my **fury**, and for all whose **wickedness** I have **hid my face** from this city.*

NOTE: **Call unto me, and I will answer thee** ...To me alone it belongs to **reveal** what is future; and the stupendous things which are now coming are known only to myself. These idolaters go to their gods to get information relative to the issue of the present commotions; but there is no light in them. Ask thou, O Jeremiah, and I will tell thee the great and mighty things which even thou knowest not. Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

NOTE: **For thus saith the Lord, the God of Israel** The **destruction** of Jerusalem by the Chaldeans, which was now fulfilling, is here mentioned as a pledge of the accomplishment of **spiritual blessings** after spoken of; and to assure the prophet, that as he would with his own eyes see the fulfillment of the prophecies he had delivered out in the name of the Lord concerning that, so likewise as certainly would the other be brought to pass: **concerning the houses of this city, and concerning the houses of the kings of Judah, which were thrown down by the mounds, and by the sword;** by "the mounds", which the Chaldeans raised without the city; or by the engines they placed there, by which they

cast out stones into the city, to the demolishing of the houses in it; not in common only, but particularly the houses of the king and nobles, which they especially directed their shot at; and by "the sword", hammers, axes, and mattocks, for which sometimes this word is used, when they entered into the city. Though some render the words, "which are thrown down **for mounts**, and for the sword"; that mounts might be made of them within, on which the Jews might fight and defend themselves against the Chaldeans. So the Targum, "which they pulled down, and threw up mounts to strengthen the wall, against those that kill with the sword;" and so Jarchi interprets it.

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

Jeremiah 33:6, Behold, I will bring it **health** and **cure**, and I will cure them, and will **reveal** unto them the abundance of PEACE and TRUTH.

NOTE: Behold I will bring it **health and cure****aruchah**, an extensive plaister; or, as we phrase it, a plaister as large as the sore. I will repair the losses of families by numerous births, and bless the land with fertility.

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

Jeremiah 33:7-9, And I will cause the **captivity (former state of prosperity)** of Judah and the **captivity (former state of prosperity)** of Israel to return, and will build them, as at the first. And I will **CLEANSE** them from ALL their iniquity, whereby they have sinned against me; and I will **pardon** all their **iniquities**, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of **joy**, a **praise** and an honour before ALL the nations of the earth, which shall hear all the good that I do unto them: and they shall **fear (stand in awe)** and **tremble** for all the **goodness** and for all the **prosperity** that I procure unto it.

NOTE: This passage is **Messianic**, as proved by the "**forgiveness of sins**" promised in Jer. 33:8. Also, it should be noted that it is not the impressiveness of the literal city of Jerusalem that will constitute the joy and praise and glory of God, but it will be "**a name**" (Jeremiah 33:9), should we say merely "a name?" Certainly it is true that today, the only connection that the Messianic kingdom has with literal Jerusalem is the "name of it," heaven itself being called in the New Testament, "**The New Jerusalem**"; and the spiritual mother of all Christians, being, in no sense whatever, a literal earthly city of any kind, much less, an earthly Jerusalem, but "the Jerusalem which is above, which is **free**, which is our mother" (Galatians 4:26).

Galatians 4:21-31, Tell me, ye that desire to be under the **law**, do ye not hear the law? For it is written, that Abraham had **two sons**, the one by a bondmaid, the other by a **freewoman**. But he who was of the bondwoman was born after the **flesh (human nature)**; but he of the freewoman was by **promise**. Which things are an allegory: for these are the **TWO covenants**; the one from the mount Sinai, which gendereth to **bondage**, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But **Jerusalem** which is above is free, which is the **mother** of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the **children of promise**. But as then he that was born after the **flesh** persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be **heir** with the son of the **freewoman**. So then, brethren, we are **not** children of the **bondwoman**, but of the **free**.

Another proof that we are here confronted with Messianic prophecies is seen in the fact that both the **Northern** and **Southern** Israels (Jeremiah 33:7) are promised a share in the

blessings, an indication that ALL JEWS of whatever tribe will have access to the **New Covenant**, along with all others of the human race, and upon the same terms. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Romans 1:15-17, So, as much as in me is, I am ready to **preach** the **gospel** to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the **power** of God unto salvation to every one that **BELIEVETH**; to the **Jew** first, and also to the **Greek (non-Jew:-- Gentile)**. For therein is the righteousness of God revealed from faith to faith: as it is written, The **just** shall **live (ALIVE)** by faith.

Believeth defined 4100, pisteuo pronounced pist-yoo'-o ; to have faith in, by implication, to entrust (especially one's spiritual well-being to Christ).

1 John 5:1, Whosoever **BELIEVETH** that Jesus is the **Christ** IS BORN of God...

Galatians 3:21-29, Is the **law** then against the promises of God? God forbid: for if there had been a law given which could have **given LIFE**, verily righteousness should have been by the law. But the scripture hath concluded ALL under sin, that the **promise** by **faith** of Jesus Christ might be given to them that **believe**. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be **justified by faith**. But after that faith is come, we are no longer under a schoolmaster. For ye are all the **children of God by faith** in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all **ONE** in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Jeremiah 33:10-11, Thus saith the LORD; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of **Judah**, and in the streets of **Jerusalem**, that are desolate, without man, and without inhabitant, and without beast, The voice of **joy**, and the voice of **gladness**, the voice of the **bridegroom**, and the voice of the **bride**, the voice of them that shall say, Praise the LORD of hosts: for the LORD (Yahweh) is **good**; for his mercy endureth for ever: and of them that shall bring the **sacrifice of praise** into the house of the LORD (Yahweh).

For I will cause to return the **captivity (former state of prosperity)** of the land, as at the **first**, saith the LORD.

NOTE: Since this was written while the **siege** was still in progress, while Zedekiah was still on the throne, and while Jeremiah was still a **prisoner** in the court of the guard, we have here the predictive prophecy of what will ultimately be said concerning the **desolation** of the city.

Also, here are very encouraging prophecies about the ultimate restoration and prosperity of the city. In Ps. 106:1; Ps. 107:1; Ps. 108:1; and Ps. 136:1, some of the words of this passage are incorporated into the Psalms; and, "From this we gather that they became a **regular part** of the liturgical (pertaining to public ceremonies that belong to divine service) worship in the Jewish temple." (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Thought 1. Peter and Paul spoke of the sacrifices required under the New Covenant.

Hebrews 13:15, By him (Jesus) therefore let us offer the **sacrifice of praise** to God continually, that is, the fruit of our lips giving thanks to his name.

1 Peter 2:5, Ye also, as lively stones, are built up a spiritual house, an holy **priesthood**, to offer up **spiritual sacrifices**, acceptable to God by Jesus Christ.