**Jeremiah 33 (Lesson 18a)**

**I. Text Of Ch. 33 – I Will Cure Them (3 min. to read; vv. 14-26 not in LXX)**

A. Rejoicing Upon Return (33:1-13; reversal of 7:34; 16:9; 25:10)

1. Came *a second time* (cf. 32:1) while in prison (cf. 2Tim. 2:9)

2. Ask & receive! (29:12f; Job 13:22; Ps. 145:18; Is. 58:9; Dan. 9:3; Mt. 7:7)

3. Houses built on idolatry destroyed (19:10-13; 22:13-17; 23:39f; 32:29)

4. *Former days* refers to unified Israel (v. 7; pre-931 B.C.)

5. The NC founded on forgiveness of sins (30:9; 31:31-34; Eze. 36:25f)

B. Messianic Restoration (33:14-18; cf. Is. 60-66; Mic. 4-5; Ezek. 34-37; Zech. 8-14)

1. *“Jeremiah…provides glimpses of Christ as the Fountain of living waters (2:13), the good Shepherd (23:4; 31:10), the righteous Branch (23:5), the Redeemer (50:34), the Lord our righteousness (23:6) and David the king (30:9).”* (Harrison, 144)

2. Davidic covenant (31:35-37; cf. 2Sam. 7:12-16; 1Kgs. 2:4; 18:25; 9:5; 2Chron. 6:16; 7:18; Rev. 22:16)

3. Promise of a holy priesthood extended not merely to Israel, but also to Gentiles (cf. Is. 66:20f; Gal. 3:7, 26-29; 1Pet. 2:5, 9; Rev. 1:6; 5:10)

4. *“Fleshly Israel and Judah never enjoyed political independence again; however, the spiritual kingdom which developed from its seed does enjoy this independence with Christ as king (cf. Luke 1:32-33; Acts 2:30- 36; Eph. 1:20-23; John 18:36; Rev. 17:14. The church, which is the holy Jerusalem (Heb. 12:22-28), has taken on the character of its king and is called ‘righteous.’”* (Harkrider, 92) cf. Ro. 5:17; Ep. 1:20; 2:6; Rev. 3:21

5. Jerusalem called “the Lord our righteousness” (v. 16; cf. Jesus in 23:6)

6. Jesus is perfect priest AND king (cf. Ps. 89:3f, 27-37; 110:1, 4; Zech. 6:12f).

C. God Is Faithful (33:19-26; cf. day & night to Gen. 1:14-18; 8:22; 9:8-17; Is. 40:25f)

1. Participants in the new covenant as citizens of the New Jerusalem, must pursue holiness (Eph. 1:4; 5:27; 1Thess. 4:3; 1Pet. 1:15)

**II. Thought Questions For Chapter 33**

A. What were citizens of Jerusalem doing to counteract the siege of Babylon? (v. 4)

B. What NT passage sounds similar to v. 8? What OT passages reflect this idea?

C. This chapter is filled with allusions to earlier promises, psalms, etc. Find the allusions for vv. 11, 15, 18, 21, 22, 25, 26 (some verses are the same idea).

D. Explain shepherd imagery of v. 13 (Ezek. 34; 36-37). What NT verses fit this idea? *“Once again sheep will pass under the hands of the shepherd, this being the normal way of counting them as they entered the fold for the night. God’s people will then feel the loving touch of the Master’s hand.”* (Harrison, 144)

E. Pick 3 passages that refer to God as faithful and explain why you picked them.

**III. Applications For Chapter 33**

A. *“Christ now serves both as king and priest according to Jeremiah and Zechariah (cf. 6:12-13). Premillennialism offers only confusion on these prophecies as they deny He is now king, yet they acknowledge He is now our high priest. If He is serving in one work He is also serving in the other! (Heb. 8:1). In fact, He cannot serve as high priest on earth because He is from the wrong tribe (cf. Heb. 8:4; 7:14); therefore neither do we look for Him to serve as king on earth (cf. John 18:36).”* (Harkrider, 93)

B. God’s faithfulness is displayed each day in the day and night (cf. Lam. 3:22f)

**Jeremiah 34 (Lesson 18b)**

**I. Text Of Chapter 34 – Violation of Sabbath Year (3 min. to read)**

A. In Disaster, They Obey Out Of Fear (34:1-10)

1. Lachish Ostraca IV (*ANET* 322) reveals terror of ppl at this time. Enemy attacks on the last strongholds around Jerusalem at Azekah & Lachish, est. by Rehoboam at the division of Israel in 931 B.C. (2Chron. 11:5, 9).

2. Ceremonial incense burning for the kings (cf. 2Chron. 16:14; 21:19); they will lament Zedekiah, contrast Jehoiakim in 22:18f

3. Zedekiah’s act was correct; cf. instruction for Jehoiakim in 22:11f

4. Was Zedekiah thinking that this act of obedience to the covenant would save Jerusalem? Compare the faithful actions of Hezekiah that led to the decimation of 185,000 Assyrians (Is. 37:33-37). Egyptian forces led by Pharaoh Hophra draw up to relieve Jerusalem and Babylon lifts the siege. Did the people think this was God’s answer to their prayer?

B. At 1st Possibility Of Deliverance, They Disobey (34:11-22; cf. 37 for withdrawal)

1. Sabbath Year (cf. Ex. 21:2-11; Lev. 25:10-13, 55; Dt. 15:1, 12ff; Neh. 5:1-13)

2. Their perfidy violated the covenant regarding servant laws and also offended the holiness of God (Ex. 20:7), which they used in their vows.

3. Everyone at every level had made this vow and violated it. From the royal houses to the field workers. Eunuchs does not necessarily mean mutilated (cf. 1Sam. 8:15; Jer. 52:25).

4. As a result of their direct disobedience, their fate would be to serve as food for the birds in the open field; indicates a grave offense against God.

5. Parting of the calf (cf. Gen. 15:7-17; *“May I be as this calf if I violate the covenant”* – New Berkeley Version)

**II. Thought Questions For Chapter 34**

A. In what way(s) does v. 1 set the tone for the dire situation? How is this image inverted in the church’s war against Satan in the book of Revelation?

B. What happens to Zedekiah when Nebuchadnezzar captures him? (cf. 39:4-8; 52:7- 11; Ezek. 12:12f; 2Kgs. 25:18-21)

C. What law(s) in the LOM required setting a Hebrew slave free in the 7th year? What patriarch’s experiences may these laws be rooted in?

D. What applications may be made by the vacillation of Israel, particularly as highlighted in vv. 15f? *They want liberty; they’ll get liberty from God’s shield*

E. Where does the *“cutting of the calf in two”* (vv. 18f) originate? What does it mean?

**III. Applications For Chapter 34**

A. *“Jer. 34:15-18: Lip service and outward or visible action do not of themselves constitute obedience (cf. Matt. 15:7-9; 1 Cor. 13:1-3). However, when obedience comes from the heart, outward action will definitely follow (cf. 1 John 5:3; Rom. 6:17-18 cf. 6:3-5; Luke 6:46; James 1:22; Matt. 7:24-27).”* (Harkrider, 98) Compare 3:10; 12:2; Ps. 51:16f; Joel 2:12-14; Is. 1:10-17; 29:13.

B. Serving God may begin in fear of judgment, but it should not remain there. Fear of reprisal must mature into obedience in love.

C. *“The true attitude of Judah is then revealed by the contrast in action when they feel safe and secure versus when they were in fear of the enemy.”* (Harkrider, 95) Let us not serve God, pray to God, expect of God in mere times of distress – *“anything to get the Babylonians off our backs”* – but also in prosperity!