

August 24

Jeremiah 23, 31, 33

Hi everyone, my name is Marty Barnhart. I am the Director of Ministry Expansion here at Christ Community.

Today we read in:

Jeremiah 23.1-8,
Jeremiah 33.14-26 and,
Jeremiah 31.29-40.

First, we read in Jeremiah 23.1-8. We see a passage that begins with a "woe" but ends with the hope of the nation of Israel going home.

Jeremiah begins with a condemnation of the leaders who scattered the people, drove them away and didn't care for them. God himself give hope of regathering, reappointing leaders and then raising up a righteous leader (23.3-6).

God promises that He will raise up a righteous Branch describing him this way: "The days are coming when I will raise up to David a righteous branch, a king who will reign wisely and do what is just and right in the land. In his day, Judah will be saved and Israel will live in safety. This is the name by which He will be called: the Lord our righteousness." This new name for the Lord signifies a change in the way God will interact with his people.

The language here is very similar to that which Isaiah used in Isaiah 11 when he talked about a branch that would grow out of Jesse. In both cases Isaiah and Jeremiah are speaking about Jesus Christ. He is the Messiah who is being spoken of here. So Jeremiah promises a Messiah -- God's deliverer and then adds "As surely as the Lord lives, who brought the descendants of Israel up out of the land of the north and out of all the countries where he had banished them. Then they will live in their own land." This promise of a Branch--the Messiah, and being brought back to their own land would have been encouraging.

Next, we read in Jeremiah 33.14-26.

It is faith and faith along that sustains Jeremiah when he is under arrest as traitor The Babylonian armies are literally at the gates of Jerusalem. By faith he proclaims the promise of God that not only will there be a return to Jerusalem, but the day is coming when a descendant of David will sit on the throne and govern in such a way that Jerusalem's new name will be known as "THE LORD OUR RIGHTEOUSNESS" - JEHOVAH TSIDKENU (tsid-kay'-noo).

This new name for the city is JEHOVAH TSIDKENU - THE LORD OUR RIGHTEOUSNESS is actually given in the text not as a name of God but here as a name of Jerusalem and therefore of its people. It comes as part of a prophecy that there will be a time when the people of Jerusalem are so thoroughly connected to

the Lord that the very name of their city will reflect that relationship. So then, when you see this name of God listed you will know that it is different from all the other names for God in respect to its origin. It speaks loudly about the nature of God's relationship with us than it does about describing his own nature and attributes.

The second item that this passage in Jeremiah 33 emphasizes is the unbreakable nature of God's commitment to his word. He establishes a commitment to bring his people back which is as sure as his covenant to the day and the night and the fixed laws of the heaven and earth. The covenant he established with Abram and later, with Moses and David, was one that Israel broke. They trampled all over the promises they had made to God. But God has no intention of forgetting his promise or breaking it by not bringing them back to their homeland in the future.

In our last passage, Jeremiah 31.29-40 we learn of a new covenant that God will make with his people.

This new covenant is God's declaration that he will put his law into their minds and write it on their hearts. God declares, "I will be their God, and they will be my people". The relationship with God will move from outward to inward. The people will know God personally. Jeremiah writes that each person will know God and will be forgiven of any sin against him.

When Jesus came to earth to die and rise from the dead he brought the first aspect of this new covenant. We can know God personally today through Jesus Christ. Phillip said to Jesus the night before he went to the cross, "Lord, show us the Father and that will be enough for us. Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? (John 14.8-9). Isn't this amazing? If you have seen Jesus, you have seen God the Father. If you know Jesus, you know God the Father. He is a personal God who desires a personal relationship through Jesus with you. The next aspect of this new covenant is God replanting his people and rebuilding their city. All of the city will be holy to the Lord and it will never again be uprooted or demolished.

God has established a new name for himself, The Lord our Righteousness. He designates his city Jerusalem with that same new name: righteousness. Finally, he has opened a new covenant so that all of us can know him personally. The writer of Hebrews expresses this new covenant this way, "For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant." (Hebrews 9.15)

You can know God personally today and receive the promised eternal inheritance. We invite you to receive him today. Contact us if we can assist you. Enjoy your day!