

## Jeremiah 33:1-16

In the 26 verses of this chapter, seven times "thus saith the LORD" introduces a thought. Additionally, "the word of the LORD came to Jeremiah" is used three times in this chapter. As the "Book of Consolation" closes with this chapter, God reinforces the promise of the restoration of the Jews to the land of Israel from world wide captivity. Only a preconceived bias, such as those who believe God has replaced Israel with a "new" Israel, the church, will deny the clear promises of this chapter to the Jewish people and their nation, Israel. Charles Simeon in the 1800's wrote the following about this chapter (especially verse 6).

THE more fully the subject of the restoration and conversion of the Jews is considered, the more important it will appear. The prophetic writings are full of it; and the obscurity of those writings arises in a great measure from the gross perversion of them, of which even pious ministers have been guilty, through a long succession of ages. Those whose office has been to interpret them, have almost universally applied them spiritually to the Gentiles; overlooking the plain literal meaning of them, as addressed to the Jewish people: and by this means, not only has the attention of the Christian world been drawn from the Jews, but it has been drawn also even from the prophecies themselves, because of the impenetrable veil that has been cast over them. That the passage before us relates to that subject, no one can entertain a doubt. And that it has never yet been fulfilled, is equally clear; not only because the ten tribes of Israel are (not) combined with Judah, but because the effects which are here announced as to be produced by the event, were never, in any degree, produced by the return of the Jews to Babylon. The different nations of the earth were never led to fear and tremble by reason of the goodness and prosperity which were then procured unto the Jewish nation. We must therefore, of necessity, look forward to a future period for the full accomplishment of this prophecy.

Jeremiah 33:6-9 Conversion of the Jews - A Matter of Importance to God and Man

### **1 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,**

God once again speaks to Jeremiah during his incarceration, tying this chapter with the previous one. Zedekiah refused to listen to Jeremiah. He was a proud, arrogant king (as many politicians are), with not humility and the arrogance to think he could withstand any enemies. As with many politicians, Zedekiah would swear by God when it suited his purposes, but God was not part of their life.

2 Chronicles 36:

- 11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.
- 12 And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD.
- 13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

### **2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name;**

The importance of God's command to Jeremiah is seen in how He introduces Himself.

"The LORD the maker thereof, the LORD that formed it, to establish it"

God repeats what He has said previously in Jeremiah 31:36-37 and 32:17

"The LORD is his name" - this phrase is often coupled with His creation power or His destructive power

Exodus 15:1,3 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.  
The LORD is a man of war: the LORD is his name.

Amos 4:13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

5:8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

9:5-6 And the Lord GOD of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt.  
It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

God is again appealing to His creation power as the reason that Jeremiah can believe God will follow through on His promises to the nation of Israel.

John G. Butler's in his Analytical Bible Expositor makes the following observation based on this verse: "The fact that creation gives the Creator authority helps explain why men cling tenaciously to evolution, for evolution takes away authority from the Creator and gives it to the creation."

**3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.**

In context, this is a command to Jeremiah. It has to do with all that has preceded this, namely, Jeremiah's prophecies about the return to the land of the Jewish people, Jeremiah's likely doubts. God commands Jeremiah to call upon Him and He will answer in an amazing way.

"This is not a suggestion but a command to Jeremiah. By way of application it is a command to all believers. Cry out to Him in your time of need, which is ALL the time! And you can do so confident that He will answer for John writes 'And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him,' 1 John 5:14-15." [https://www.preceptaustin.org/jeremiah\\_33\\_commentary](https://www.preceptaustin.org/jeremiah_33_commentary)

**4 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 mounts, and by the sword;**  
**5 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.**

The people will defend themselves with all at their disposal but the end will be death and destruction. God's anger at the sin of the people results in judgment that can't be thwarted.

**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.**

Once again God starts with the command, **Behold**. Just as death and destruction were certain, so is restoration and life. In the final re-gathering (from world-wide captivity) God promises (emphatically) with 7 "I wills" in verses 6-8:

Vs. 6 Peace (שָׁלוֹם shaw-lome') and truth (אֱמֶת eh'-meth)

God "will reveal unto them" - when?

Zechariah 12:8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.  
9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.  
10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

- Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
- 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.
- John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

- 7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.**
- 8 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.**
- 9 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 and tremble for all the goodness and for all the prosperity that I procure unto it.**

Vs. 7 The Jewish people will return from captivity

Vs. 8 Forgiveness of sin (see Jeremiah 31:31-34)

Vs. 9 Israel shall be a name of joy, praise and honor before all the nations

Vs. 9 God will prosper Israel

- 10 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,**
- 11 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 is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.**

The city and nation, desolate because of the destruction, is promised joy, gladness, the voice of a bridegroom and bride, and people shall praise the LORD because of His goodness and mercies. People bringing the sacrifice of praise into **the house of the LORD** implies a Temple in the Kingdom.

God **WILL** bring the Jewish people back to the land.

- 12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down.**
- 13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD.**
- 14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.**

Once again, God promises blessings for the Jewish people in the land of Israel.

Vs. 12-13 Shepherds will have flocks lying down in peace and following them throughout the land.

Vs. 14 **Behold**, once again God commands us to pay attention to what He is saying (16 times in Jeremiah 30-33 **behold** is used).

What is the good thing that God has promised to the nation of Israel?  
Verses 15 and 16 answer what the good thing is.

**15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.**

**16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.**

“In those days, and at that time” refers to the restoration of the Jewish people back to the land of Israel from world-wide captivity (second coming).

### **will I cause the Branch of righteousness to grow up unto David**

the BRANCH

The English word *branch* is found 37 times in the KJV in 34 verses. 31 of those times are in the O.T. and 6 of those times are in the NT. Many Hebrew words are translated branch.

The only references of the Messiah using צֶמַח, *tsemach*, are the following four:

- 1) Jeremiah 23:5                      BRANCH of David                      Matthew  
(also Jer. 33:15)  
Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.
- 2) Zechariah 3:8                      my servant the BRANCH                      Mark  
Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.
- 3) Zechariah 6:12                      the man...is the BRANCH                      Luke  
And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD.
- 4) Isaiah 4:2                              BRANCH of the LORD                      John  
In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

### **and he shall execute judgment and righteousness in the land**

The straightforward, clear teaching is that Messiah will rule with justice and righteousness in His kingdom.

John Calvin, as do covenant believers, spiritualize this promise to Israel to the Church:

It is, at the same time, necessary to bear in mind the character of Christ's kingdom. It is, we know, spiritual; but it is set forth under the image or form of an earthly and civil government; for whenever the Prophets speak of Christ's kingdom, they set before us an earthly form, because spiritual truth, without any metaphor, could not have been sufficiently understood by a rude people in their childhood. There is no wonder, then, that the Prophets, wishing to accommodate their words to the capacity of the Jews, should so speak of Christ's kingdom as to portray it before them as an earthly and civil government. But it is necessary for us to consider what sort of kingdom it is. As, then, it is spiritual, the justice and judgment of which the Prophet speaks, do not belong only to civil and external order, but rather to that rectitude by which it comes that men are reformed according to God's image, which is in righteousness and truth.

### **In those days shall Judah be saved, and Jerusalem shall dwell safely**

In the day of Messiah will be the only time Judah and Jerusalem will know peace.

### **and this is the name wherewith she shall be called, The LORD our righteousness.**

Jerusalem is intrinsically tied in with Messiah that the same phrase referring to Messiah (Jeremiah 23:5) here is used to refer to Jerusalem. Charles Feinberg comments:

“Most scholars agree that the name The LORD Our Righteousness refers to Jerusalem. She can have the same name as the Messiah because she reflects that righteousness the Messiah bestows on her. Jerusalem will then be the embodiment of the nation's ideal in the Messiah. The city will be marked by righteousness (cf. 2 Cor. 5:21).

“There is, however, no need to allegorize the name of the city as though it were the NT church. On what grounds could the impartation of such a concept be justified here? Jerusalem will be called by His name because she will partake of His nature, which has been graciously imparted to her. She has the same name as Messiah because of the mystical oneness between them (cf. Rom 16:7; 1 Cor 12:12, where the church is identified with ‘Christ’).”