

Monday Evening Bible Reading Group: March 27th: Jeremiah 33: Some Notes

Themes: Jeremiah still in gaol. This chapter may include post-siege comment, given the piles of dead bodies. Sounds like “normal service will be resumed as soon as possible”; but if you read this as being about the coming of Jesus, there was to be a very long wait – just as we are having a very long wait for the Second Coming that the Early Church thought would be just round the corner. Patience does not mean in-activity, very much the opposite: Kingdom building rather than Kingdom waiting. Perspectives are important: Egypt got Joseph, but apparently didn’t perceive Joseph as the Bible perceives Joseph (Indeed the Bible specifically recognises this). Babylon got Daniel. but apparently didn’t perceive Daniel as the Bible perceived Daniel. If you take the sum total of Jeremiah’s vision/dream as Israel top dog, Jerusalem capital of the world, Jews far ahead in the prosperity stakes, a new and greater King David sitting on a new and greater throne, and priests celebrating as never before in a super Temple, you can see why in AD 70 (Temple destroyed for ever) not all Jews saw Jesus as fulfilling Jeremiah’s prophecies.

Quotes: *Call to me, and I will answer you. I’ll build everything back as good as new. Jerusalem will be a center for joy and praise and glory for all the countries. Apasture for shepherds who care for their flocks. I will make a fresh and true shoot sprout from the David Tree. He will run the country honestly and fairly. He will set things right. That’s when Jerusalem will be secure and Jerusalem live in safety. There will always be a descendant of David ruling the people of Israel. There will always be Levitical priests on hand to give burnt offerings. I will give them back everything they lost.*

Questions: Are we OK with the reality tat God calls us to be risk takers rather than caretakers? What do we make of “The Lord our Righteousness” {Yahweh Tsidkem) being applied both to the Messianic King and to the City? Any ideas why verses 1-26 are missing from the Septuagint (Greek) version of Jeremiah?