

11/17/18 OT #42

I WILL WRITE IT IN THEIR HEARTS

GT

Jeremiah 16; 23; 29; 31 add 1 3-9; 13; 30; 32: 37-42; 33; 38

ch. 16 14-17 Lord will gather Israel after the exile

ch. 16 1-13 Jer. is not to have children nor to ~~rejoice at all~~ attend mourning rituals (v. 5, 8)

v. 16-17 are the hunters/fishers missionaries - common interpretation

v. 16 is more strongly linked to 17 - more likely this is Babylonian agents of Yahweh's justice

Ch. 23 shepherds carry the fault of the people's sins

v. 5 righteous branch to David - messianic (Davidic) King

v. 6 in his days Israel shall dwell safely

v. 7-8 - again gathering likened to exodus

v. 10-17 false prophets cause iniquity, "strengthen the hand of evildoers"

v. 40 - shame shall not be forgotten - i.e. they took (carried) the name of God in vain

v. 30 "I am against the prophets" - Ezekiel against the shepherds

Jeremiah vs. Hananizh (ch. 28 v. 1-17)

How would you know if you were an Israelite, which prophet was real?

1) Prophet's word comes true

2) Put off natural man (he calls you to do this)

3) Holy ghost

4) Scriptures (if you have them, but they didn't)

cf. ~~28:18~~ ch 23:18, 22 who has stood in my council?

(same council from when Jer. had God's word put in his mouth, or Isaiah was purified, or Lehi in 1 Ne 1, or Ezekiel chap 1. known as a "theophany," this was almost the required calling card of a prophet - indeed that's what Jeremiah is saying in vv. 18, 22)

Hananizh ends up dying as Jeremiah said, and his prediction did not come true in 2 yrs.

1 Ne 17:22 - Laman & Lemuel believed the Jews were righteous

David Seely, Fred Woods - How Could Jerusalem, That Great City, Be Destroyed?

1. Historical Tradition - Jerusalem has come to be synonymous with Yahweh
- rebuttal: Ch. 7, Jer. talks about Shiloh (the temple of the LORD, the temple of the LORD)
2. Misunderstanding of Abrahamic, Mosaic, & Davidic Covenants
- rebuttal: they ignored that these were conditioned on righteousness
3. Preservation of Jerusalem against the Assyrians in 701 BC
- rebuttal: Hezekiah consulted Isaiah, and Yahweh's counsel was to resist. When Zedekiah consulted Jer. he told him to yield & was ignored
4. Jerusalem's fortifications & water - 1 Ne 1 - Laman & Lemuel say "Jerusalem that great city"
- rebuttal - these weren't the things that saved them from Assyria
5. Josiah's reforms - included revolt & centered the people's belief around the temple
- rebuttal - Josiah's works were centered in righteousness and done with God's blessing
6. False Assurances from False Prophets
- rebuttal - ch 26, ch 28 (above)

Throne Theophany - and prophetic commission in 1 Nephi - Blake Ostler

Ben Spackman Benjamin the Scribe "patheos.com" blog

Ch. 29 Jer. sends a letter to the exiles

- v. 5 build and plant
- v. 7 their peace (Babylon's or your cities) will be your peace
- v. 8 false prophets among you
- v. 10 seventy years and you'll return
- v. 24-29 letter of shemaiah & his penalty decreed

Ch. 31

final or latter-day gathering

v. 8-9 great company from north country
walk by rivers of waters in a straight way

v. 11 redeemed/ransomed

Yahweh is the Redeemer and Savior

not from sin especially

especially from the scattering and persecution of God's people

vv. 12-end

marvelous promises about the millennial day

v. 29-30 fathers eat sour grapes, children's teeth set on edge
- reversed -

i.e. this will be a time of earthly justice as well as heavenly justice

~~misunderstanding~~ based on Ex 20:5

"visiting the iniquity of the fathers on the children"

how is this verse fulfilled? How is it not fulfilled?

(God promised in multiple places throughout

vv. 32-33 "I will write it in their hearts"

scripture that only the sinner was to be punished & not his family - which elsewhere was a common practice - in fact this is the very meaning of "eye for an eye")

This is the promise from the first time

the Jews strayed from Moses's instructions.

there will come a day when people are the

Torah, when people are the temple. What God is promising here

is not just that they will know about & honor his law, but that -

like the temple - his presence, ^{his shechinah} will be inside them. They will be the

dwelling place of God. Can you recognize the precursors, in these ideas, of today's sacramental covenants?