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JEREMIAH 33: 1 Moreover the LORD's word came to Jeremiah the second time, while he was yet shut up in the court of the guard, saying,

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In this chapter the prophet predicts a restoration of Israel and Judah to the favor of God, attended with such glorious circumstances as shall astonish all the world, Jer 33:1-9. Their prosperity from that period is then described by a beautiful enumeration of circumstances, Jer 33:10-13. Thus leads to the promise of the Messiah, the grand subject of the prophetic writings, and the happiness and stability which the children of Israel shall enjoy under his government; promises which, in so far as they respect the great body of the Jews, remain still to be fulfilled, Jer 33:14-26.

Verse 1

Moreover the word of the Lord - This was in the eleventh year of the reign of Zedekiah, Jeremiah being still shut up in prison: but he was now in the court of the prison, where the elders and the king's officers, etc., might consult him with the greater ease; for they continued to inquire, foolishly thinking, that if he would but prophesy good things, that these must come, or that he had sufficient power with God to induce him to alter his mind, - destroy the Chaldeans, and deliver the city.

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JEREMIAH 33: 2 Thus says the LORD who does it, the LORD who forms it to establish it; the LORD is his name:

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Verse 2

Thus saith the Lord the Maker thereof - עשה osah, the doer of it. That is, he who is to perform that which he is now about to promise.

Thus translated by Dahler. -

Voici ce que dit l'Eternel, qui fait ce qu'il a dit. - "Thus saith the Lord, who doth that which he hath said."

The word Jehovah, not Lord, should be used in all such places as this.

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JEREMIAH 33: 3 Call to me, and I will answer you, and will show you great things, and difficult, which you don't know.

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Verse 3

Call unto eve, and I will answer thee - To me alone it belongs to reveal what is future; and the stupendous things which are now coming are known only to myself. These idolaters go to their gods to get information relative to the issue of the present commotions; but there is no light in them. Ask thou, O Jeremiah, and I will tell thee the great and mighty things which even thou knowest not.

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JEREMIAH 33: 4 For thus says the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are broken down to make a defence against the mounds and against the sword;

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Verse 4

Thus saith the Lord - This is a new confirmation of what has already been said, viz., The city shall fall, a number of the inhabitants shall perish, the rest shall be carried into captivity; but the nation shall be preserved, and the people return from their captivity.

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JEREMIAH 33: 5 while men come to fight with the Chaldeans, and to fill them with the dead bodies of men, whom I have killed in my anger and in my wrath, and for all whose wickedness I have hidden my face from this city:

JEREMIAH 33: 6 Behold, I will bring it health and cure, and I will cure them; and I will reveal to them abundance of peace and truth.

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Verse 6

Behold I will bring it health and, cure - ארכה aruchah, an extensive plaister; or, as we phrase it, a plaister as large as the sore. I will repair the losses of families by numerous births, and bless the land with fertility.

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JEREMIAH 33: 7 I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

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Verse 7

The captivity of Judah and the captivity of Israel - This must respect the latter times, for the ten tribes did not return with the Jews at the termination of the seventy years.

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JEREMIAH 33: 8 I will cleanse them from all their iniquity, by which they have sinned against me; and I will pardon all their iniquities, by which they have sinned against me, and by which they have transgressed against me.

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Verse 8

I will cleanse them - These promises of pardon and holiness must be referred to their state under the Gospel, when they shall have received Jesus as the promised Messiah.

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JEREMIAH 33: 9 This city shall be to me for a name of joy, for a praise and for a glory, before all the nations of the earth, which shall hear all the good that I do to them, and shall fear and tremble for all the good and for all the peace that I procure to it.

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Verse 9

They shall fear and tremble - The surrounding nations shall be persuaded that it is the hand of the Almighty that has wrought this change in your behalf; and shall fear to molest you, and tremble lest they should incur the displeasure of your God by doing you any kind of evil.

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JEREMIAH 33: 10 Thus says the LORD: Yet again there shall be heard in this place, about which you say, It is waste, without man and without animal, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without animal,

JEREMIAH 33: 11 the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, Give thanks to the LORD of Armies, for the LORD is good, for his loving kindness endures forever; who bring thanksgiving into the LORD's house. For I will cause the captivity of the land to return as at the first, says the LORD.

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Verse 11

The voice of them that shall say, Praise the Lord of hosts - That is, the voice of the Levites in the sacred service: intimating that the temple should be rebuilt, and the public service restored.

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JEREMIAH 33: 12 Thus says the LORD of Armies: Yet again shall there be in this place, which is waste, without man and without animal, and in all its cities, a habitation of shepherds causing their flocks to lie down.

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Verse 12

A habitation of shepherds - See on Jer 31:12 (note).

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JEREMIAH 33: 13 In the cities of the hill country, in the cities of the lowland, 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 again pass under the hands of him who numbers them, says the LORD.

JEREMIAH 33: 14

Behold, the days come, says the LORD, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah.

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Verse 14

Behold the days come - See Jer 23:5, and Jer 31:31.

That good thing which I have promised - By my prophets: for those who have predicted the captivity have also foretold its conclusion, though not in such express terms as Jeremiah did. See Hos 1:10, etc.; Hos 2:15, etc.; Hos 6:11, etc.; Amo 9:14, etc., and Jer 3:12, etc. The end of the captivity has been foretold by Micah, Mic 7:9, etc.; Zephaniah, Zep 3:10, etc.; and by Jeremiah, Jer 16:15; Jer 23:3; Jer 29:10; Jer 32:37. The Targum explains Jer 32:14, Jer 32:15, and Jer 32:16 of the Messiah.

JEREMIAH 33: 15 In those days, and at that time, will I cause a Branch of righteousness to grow up to David; and he shall execute justice and righteousness in the land.

JEREMIAH 33: 16 In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name by which she shall be called: the LORD our righteousness.

#### Verse 16

And this is the name wherewith she shall be called, The Lord our Righteousness - See what has been said on Jer 23:6 (note), which is generally supposed to be a strictly parallel passage: but they are very different, and I doubt whether they mean exactly the same thing. As to our translation here, it is ignorant, and almost impious; it says that Jerusalem, for that is the antecedent, shall be called The Lord our Righteousness. The pronoun לה lah, which is translated her, is the masculine affix, in the Chaldaic form, which frequently occurs; and Dr. Blayney translates, "And this is He whom Jehovah shall call our righteousness," or Justification. Perhaps there is a sense which these words will bear far more congenial to the scope of the place. I will give the original, as before: וזו אשר יקרא לה יהוה וצדקו vezeh asher yikra lah, Yehovah tsidkenu, "And this one who shall call to her is the Lord our Justification;" that is, the salvation of the Jews shall take place when Jesus Christ is proclaimed to them as their Justifier, and they receive him as such.

Instead of לה lah, her or him, Chaldaice, the Vulgate, Chaldee, and Syriac have read לו lo, him, less ambiguously; and this reading is supported by one or two MSS. This emendation renders the passage here more conformable to that in Jer 23:6; but if the translation above be admitted, all embarrassment is gone.

One of my own MSS. has לה loh, with the masculine points, and no mappik on the ה he; and for tsidkenu has צדקינו tsidkeynu, the contracted plural form, our righteousness: but this may be a mistake. The passages in this and the twenty-third chapter were not, I am satisfied, intended to express the same thing. I suppose that above refers to the preaching or proclaiming Christ crucified to the Jews, when the time shall arrive in which they shall be incorporated with the Gentile Church. Dahler translates this as he did that in chap. 23, which is a perfect oversight: but paraphrastic renderings are too often introduced by this learned foreigner.

JEREMIAH 33: 17 For thus says the LORD: David shall never want a man to sit on the throne of the house of Israel;

JEREMIAH 33: 18 neither shall the priests the Levites want a man before me to offer burnt offerings, and to burn meal offerings, and to do sacrifice continually.

## Verse 18

Neither shall the priests the Levites want a man - This is a repetition of the promise made to Phinehas, Num 25:13.

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JEREMIAH 33: 19 the LORD's word came to Jeremiah, saying,

JEREMIAH 33: 20 Thus says the LORD: If you can break my covenant of the day, and my covenant of the night, so that there shall not be day and night in their season;

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## Verse 20

If ye can break my covenant of the day - See the note on Jer 31:36.

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JEREMIAH 33: 21 then may also my covenant be broken with David my servant, that he shall not have a son to reign on his throne; and with the Levites the priests, my ministers.

JEREMIAH 33: 22 As the army of the sky can't be numbered, neither the sand of the sea measured; so I will multiply the seed of David my servant, and the Levites who minister to me.

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## Verse 22

So will I multiply the seed of David - This must be understood of the spiritual David, Jesus Christ, and his progeny, genuine Christians. The two families which God chose for the priesthood, that of Aaron and Phinehas, or, on its being taken away from him, that of Ithamar, 1Sam 2:35, are both extinct. Nor has the office of high priest, or priest of any kind offering sacrifice, been exercised among the Jews for nearly eighteen hundred years; therefore what is said here of the priesthood must refer to the spiritual priesthood, at the head of which is Jesus Christ.

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JEREMIAH 33: 23 the LORD's word came to Jeremiah, saying,

JEREMIAH 33: 24 Don't consider what this people has spoken, saying, The two families which the LORD chose, he has cast them off? thus do they despise my people, that they should be no more a nation before them.

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## Verse 24

The two families which the Lord hath chosen - Some think these refer to the two kingdoms of Israel and Judah; but they never can be considered as two distinct families, being of one and the same race. Others think that the families of Jacob and David are intended; but neither were these distinct. If the two families which had the priesthood be not meant, then the regal family of David, and the sacerdotal family of Jacob through Levi, may be designed. See Jer 33:26. Following the spiritual interpretation, neither the regal nor sacerdotal family has failed; for Jesus is a King and a Priest, and all true believers in him are kings and priests unto God and the Lamb. And the highest King that ever

reigned is He who is the seed of David, King of kings and Lord of lords, who has all power in heaven and in earth.

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JEREMIAH 33: 25 Thus says the LORD: If my covenant of day and night fails, if I have not appointed the ordinances of heaven and earth;

JEREMIAH 33: 26 then I will also cast away the seed of Jacob, and of David my servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and will have mercy on them.

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