

ESCHATOLOGY: DOCTRINE OF LAST THINGS

PART 29

KINGDOM PROPHECY, PART 10: JEREMIAH 30; EXCURSUS ON DISCERNMENT AND USING LEXICONS

Jeremiah 30-31 are almost exclusively about the King, the restoration of Israel, and the establishment of the Messianic Kingdom.

Jeremiah 30:3-4³ 'For behold, days are coming,' declares the LORD, 'when I will restore the fortunes of My people Israel and Judah.' The LORD says, 'I will also bring them back to the land that I gave to their forefathers and they shall possess it.'" ⁴Now these are the words which the LORD spoke concerning Israel and concerning Judah:

When Jeremiah writes the "days are coming" he is referring to a future restoration of Israel and Judah. The context of the chapter indicates this is a restoration that will be final and permanent. It is not a temporary restoration to the land after the Babylonian captivity ended; it is not about the return to Israel chronicled in Ezra and Nehemiah. Replacement theologians have to make it about that event because the Bible is not saying that. Hoekema reacted to the Scofield Reference Bible notes: "But, we ask, why can this prophecy not be understood as having been fulfilled by the return of dispersed Israelites in the sixth century B.C.? Did not Jeremiah utter these words just before the deportation of the kingdom of Judah to Babylon? Is not the contrast between the return from Egypt and the return from 'the north country' mentioned in verses 7 and 8 similar to the contrast drawn by Isaiah in Isaiah 11:6? ..." [Anthony A. Hoekema, *The Bible and the Future*, p. 207]. Jeremiah's prophecy cannot be understood in the manner Hoekema suggests because the context of the chapter won't allow it. Jeremiah (in chapter 30) goes on to say this will be the time of Jacob's distress (or Jacob's Trouble) (v. 7), their Davidic King will be restored (v. 9), Israel will be scattered among the nations from which they will be returned into the land of Israel and not from one nation only, Babylon (v. 11), Israel will be restored and healed (v. 17), and the latter days are specifically mentioned as the time they would understand (v. 24). Further, God is promising to restore both Israel and Judah. Only Judah was taken captive to Babylon and only Judah returned. None of these things have been fulfilled to date; or, said another way, they all will take place at some point in the future not only from the time of Jeremiah but from our vantage point as well. Isaiah 11 does not support his contention because it is also a Kingdom prophecy and it has nothing to do with the return from the Babylonian captivity. The real problem for Hoekema is his theology which has as a primary presupposition the church has replaced Israel; therefore, there can be no end times restoration of the literal nation of Israel. They deny this even though the Bible clearly says that will happen. The end result is they have to make up another explanation for these verses. And "make it up" is exactly what they are doing.

Isaiah 11:6 ⁶And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fatling together; And a little boy will lead them.

The time of Jacob's distress or Jacob's trouble sets the context for the judgments described in Jeremiah 30:5-7 and 12-15. This time of tribulation for Israel is described in many places in the Bible and it is not about the church. This is a future time of judgment and discipline for Israel; nothing comparable to it has happened in history. Distress or trouble, צָרָה, means trouble, distress, calamity, or anguish. It refers to being in a state of very unfavorable circumstances with a focus on the emotional pain and distress of the situation. God promises that Israel will emerge from it and be united, Israel and Judah, in the land under the reign of David their King. The fact that Israel will be restored is proof that the ten lost tribes of Israel aren't lost. God knows who they are and God knows where the members of those tribes are and He will restore them along with Judah and Benjamin.

Jeremiah 30:5-7 ⁵"For thus says the LORD, 'I have heard a sound of terror, Of dread, and there is no peace. ⁶'Ask now, and see If a male can give birth. Why do I see every man With his hands on his loins, as a woman in childbirth? And why have all faces turned pale? ⁷'Alas! for that day is great, There is none like it; And it is the time of Jacob's distress [צָרָה], But he will be saved from it.

The Lord and Daniel both spoke of this time.

Matthew 24:21 ²¹"For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.

Daniel 12:1 ¹"Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.

Jeremiah 30:7 and Daniel 12:1 both specifically say Jacob will be saved at the end of this tribulation period. This has not happened; it is still in the future. They will be saved so the covenant promises God made to the forefathers may be completely fulfilled. Following Jesus' promise of great tribulation in the Olivet Discourse is the promise that the Jewish elect will be gathered from around the world as soon as the Tribulation is ended at His Second Coming. The Scriptures also promise a place of safety for many believing Jews during the Tribulation. This place is commonly thought to be Petra.

Matthew 24:29-31 ²⁹"But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken. ³⁰"And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON

OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. ³¹“And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.”

Revelation 12:14 ¹⁴But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent.

The point to all this is the fact that Israel is going to undergo judgment at the end of which the remnant of believers will be gathered into the land of Israel and enter into the Messianic Kingdom under the reign of the Messianic King all of which was promised them long ago in the unconditional covenants God made with Israel.

Jeremiah 30:8–9 ⁸‘It shall come about on that day,’ declares the LORD of hosts, ‘that I will break his yoke from off their neck and will tear off their bonds; and strangers will no longer make them their slaves. ⁹‘But they shall serve the LORD their God and David their king, whom I will raise up for them.’

God promises to save Jacob His servant after He disciplines them which He will follow with restoration. The association between the Lord and David is significant. Serving God is serving the King. The Targum identifies this King as the Messiah.

Jeremiah 30:10–11 ¹⁰‘Fear not, O Jacob My servant,’ declares the LORD, ‘And do not be dismayed, O Israel; For behold, I will save you from afar And your offspring from the land of their captivity. And Jacob will return and will be quiet and at ease, And no one will make him afraid. ¹¹‘For I am with you,’ declares the LORD, ‘to save you; For I will destroy completely all the nations [גוֹיִם] where I have scattered you, Only I will not destroy you completely. But I will chasten you justly And will by no means leave you unpunished.’

This prophecy identifies an Israel that is safe, secure, and totally comfortable with life after a period of chastisement that we have identified above as the time of Jacob’s Trouble. God is going to punish Israel for their rebellion but at the end of it He is going to restore them. God is with Israel and He has not and never will abandon them. God was with Israel then, He is with Israel today, and He will be with Israel in the future. He will be with them to save the believing remnant. God has let them go their own way, He has disciplined them, but He has never abandoned them. He is going to destroy the Gentile nations of the world during this same period of time Israel is undergoing divine judgment. In contrast, He will not completely destroy Israel.

This Scripture has several indications concerning an end times regathering rather than a local Middle East regathering out of Babylon that occurred in the past. They will be brought back from the nations [גוֹיִם] rather than from a single nation as happened after the Babylonian captivity. Offspring, זָרַע, in this context refers to one that is related more than one generation removed. Translators variously interpret it seed, offspring, or de-

scendants. Jacob will be quiet and at ease meaning there will be peace, safety, and security when they are brought back. That didn't happen after they returned from Babylon. They were terrified of the opposition they met when they came back from Babylon and it paralyzed them with fear to the extent it took years for them to rebuild the city. Nehemiah made it very clear that safety and security were not present years after they first returned to Israel from Babylon.

Nehemiah 1:3 ³They said to me, "The remnant there in the province who survived the captivity are in great distress and reproach, and the wall of Jerusalem is broken down and its gates are burned with fire."

Nehemiah 4:8 ⁸All of them conspired together to come and fight against Jerusalem and to cause a disturbance in it.

Nehemiah 4:14 ¹⁴When I saw their fear, I rose and spoke to the nobles, the officials and the rest of the people: "Do not be afraid of them; remember the Lord who is great and awesome, and fight for your brothers, your sons, your daughters, your wives and your houses."

The time of Jacob's trouble will not be an easy time for Israel. The discipline God will impose upon them will be deadly serious because that is what it is going to take for Israel to finally understand God and turn to Him. Jeremiah referenced this development in v. 24 where God said, "In the latter days you will understand this." After 3,000 years or so, the Jews are finally going to understand what they should have known from the beginning. It will take a considerable amount of harsh discipline to get their attention. All the Scriptures to this point have made it clear the judgment of the Tribulation will be something the scale of which has never happened to them before. The Assyrian and Babylonian destructions of Israel and Judah were not of this scale. Subjugation by the Greeks, the Seleucids and the Ptolemys, was not on this scale. The Roman destruction of the nation in 70 A.D. and the complete obliteration of the nation during the Bar Kochba revolt in the second century were not on this scale. The Crusades and the nearly continuous pogroms carried out against the Jews since Christ's time were not on this scale. Even the holocaust, as horrible as it was, was not on this scale. This will indeed be the time of Jacob's Trouble, a time such that the nation has never experienced anything like it before.

Ezekiel 20:33–34 ³³"As I live," declares the Lord GOD, "surely with a mighty hand and with an outstretched arm and with wrath poured out, I shall be king over you. ³⁴"I will bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out;

Any rational evaluation of Israel's plight in the Tribulation will look hopeless. God will inflict such a grievous wound upon Israel that without His divine intervention there would be no hope for the nation. Israel desperately wants to make peace with the world and

simply be accepted as just another nation in the world community. They will enter into alliances that will fail. We have already seen them do that and they will continue to do that. The Oslo Peace Accords come to mind in that respect. They gave up Gaza and suffered rocket attacks as thanks. And so it goes... The ultimate agreement they will enter into will be the seven-year peace treaty negotiated by antichrist that will begin the Tribulation. At the end, no one will be their ally; the world will forsake the Jewish people. The United States, along with all the other nations in the world, will reap the curses promised in the Abrahamic Covenant for those who curse Israel. God does make it clear that these things are going to happen to Israel because it is His will that they come about, but His ultimate purpose is restoration and reconciliation. His purpose is not the annihilation of Israel.

Jeremiah 30:12–15 ¹²“For thus says the LORD, ‘Your wound is incurable And your injury is serious. ¹³‘There is no one to plead your cause; No healing for your sore, No recovery for you. ¹⁴‘All your lovers have forgotten you, They do not seek you; For I have wounded you with the wound of an enemy, With the punishment of a cruel one, Because your iniquity is great And your sins are numerous. ¹⁵‘Why do you cry out over your injury? Your pain is incurable. Because your iniquity is great And your sins are numerous, I have done these things to you.

Israel has brought these things upon themselves but God promises to deliver and restore them. It is an affront to God to say that Zion is an outcast and no one cares for her. God cares for Israel whether anyone else in the world does or not. Replacement theologians ought to be very concerned about their treatment of Israel; their attitude towards Israel is seriously in violation of these verses.

Jeremiah 30:16–17 ¹⁶‘Therefore all who devour you will be devoured; And all your adversaries, every one of them, will go into captivity; And those who plunder you will be for plunder, And all who prey upon you I will give for prey. ¹⁷‘For I will restore you to health And I will heal you of your wounds,’ declares the LORD, ‘Because they have called you an outcast, saying: “It is Zion; no one cares for her.”’

The wound pronounced incurable (v. 15) will be healed. This is something that only God can do and without His intervention Israel would be forever destroyed. Right at the end of the Tribulation it will look as though Israel is lost and the situation is hopeless, but the Lord will intervene and rescue them. Once that happens, Israel will become a believing nation and be restored.

Jeremiah 30:18–22 ¹⁸“Thus says the LORD, ‘Behold, I will restore the fortunes of the tents of Jacob And have compassion on his dwelling places; And the city will be rebuilt on its ruin, And the palace will stand on its rightful place. ¹⁹‘From them will proceed thanksgiving And the voice of those who celebrate; And I will multiply them and they will not be diminished; I will also honor them and they will not be insignificant. ²⁰‘Their children also will be as formerly, And their congregation shall be established before Me; And I will

punish all their oppressors. ²¹‘Their leader shall be one of them, And their ruler shall come forth from their midst; And I will bring him near and he shall approach Me; For who would dare to risk his life to approach Me?’ declares the LORD. ²²‘You shall be My people, And I will be your God.’”

Israel and Jerusalem will be restored. Israel will be the premier nation of the world. They will be safe. They will worship Yahweh. Their leader will come from among their people. Christ Jesus is the Lion from the Tribe of Judah and in His humanity He is Jewish. He will be able to stand in the presence of God indicating He needs no mediator. He will be both Priest and King and He will be ruling in Jerusalem. Through Him the people will have fellowship with Yahweh. They will be God's people and they will be in a covenant relationship with Him once again. This time it will not be the Mosaic Covenant but it will be the Abrahamic Covenant and its amplification covenants: the Land Covenant, the Davidic Covenant, and the New Covenant. All the covenants will be completely and exactly fulfilled with Israel according to the original intent of the covenant stipulations.

Jeremiah 30:23–31:1 ²³Behold, the tempest of the LORD! Wrath has gone forth, A sweeping tempest; It will burst on the head of the wicked. ²⁴The fierce anger of the LORD will not turn back Until He has performed and until He has accomplished The intent of His heart; In the latter days you will understand this. ¹“At that time,” declares the LORD, “I will be the God of all the families of Israel, and they shall be My people.”

Verse 1 of chapter 31 is the last verse of chapter 30 in the Masoretic text and that seems to be the correct placement. God reiterates the fact the guilty cannot and will not go unpunished but once He has accomplished His purposes, Israel will be restored. God's program with and for Israel was never understood by them, but they will understand it at the time of restoration. This brings to mind the command God gave Daniel to seal up the book until the time of the end.

Daniel 12:4, 9 ⁴“But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.” ... ⁹He said, “Go your way, Daniel, for these words are concealed and sealed up until the end time.

This seems to be a reference to the preservation of the book rather than to maintaining some sort of secrecy concerning the text. As history unfolds and gets nearer to the end, the prophecies of Daniel would become clear. The Jews having been judicially blinded to truth will not realize the truth of these issues until right at the end. “Daniel's statement that he heard but could not understand [v. 8] was not that he did not comprehend that his prophecy was about the end of days but rather he did not understand how these events would precisely happen. Daniel was told to go on his way and not worry about these matters because these words are concealed (or better, ‘closed’) and sealed up until the end of time (or better, ‘the time of the end’). This means that they would not be fully recognized until their fulfillment at the end of days. At that time, the wicked will fail to understand their situation, but those who have insight will understand

the fulfillment of Daniel's words and turn in faith to the God of Israel and His Messiah Jesus. They will receive this insight as a result of the Holy Spirit sovereignly drawing them." [Michael Rydelnik, "Daniel" in *The Moody Bible Commentary*, p. 1313]. The sealing of the book could also refer to the preservation of the book so that it cannot be tampered with or changed. Probably both ideas are included in the sealing of the book, that is, the book will be preserved the way Daniel wrote it until the end at which time it will be fully understood by the Jewish people.

When God created the nation, He continually said He would be their God and they would be His people but they continually rebelled against Him breaking fellowship. He will be their God and they will be His people will finally and completely be true when He restores them at the end of the Tribulation.

God promised Abraham that the Abrahamic Covenant would be an everlasting covenant and He would be Israel's God.

Genesis 17:7-8 ⁷"I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting [עולם, αἰώνιος] covenant, to be God to you and to your descendants after you. ⁸"I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting [עולם, αἰώνιος] possession; and I will be their God."

Everlasting, עולם, means everlasting, forever, and eternity. It pertains to an unlimited duration of time usually with a focus on the future but it can also refer to the distant past. It often refers to a state of perpetuity or to an unceasing period of time looking into the future. Context is key to understanding the word. The Septuagint uses αἰώνιος to translate the Hebrew which in this context would refer to being eternal. There is nothing in the context of Genesis 17 to suggest God intended that the promises contained in the Abrahamic Covenant would be conditional based on anything Abraham did or did not do or based on anything his descendants did or did not do. God promised to always be the God of Abraham and of his descendants and He promised the land would be their possession forever. The Abrahamic Covenant is completely unconditional. Jeremiah 30 is telling us that those promises are ultimately going to be fulfilled.

EXCURSUS CONCERNING THE USE OF LEXICONS, DICTIONARIES, & ENCYCLOPEDIAS

In the past, I have warned about exercising caution and discernment when utilizing lexicons, dictionaries, and encyclopedias because the men who have researched and compiled them have generally been Calvinist, Replacement theologians (in other words non-dispensational theologians). Many commentaries present a bias towards higher criticism which is deadly to the person trying to understand the Word of God and many of them also exhibit the Replacement Theology presuppositional bias. Having

said that, for the most part the language resources are very good and very helpful but you must use good biblical discernment skills when using them. While doing research for the lesson on Jeremiah 30, I found that to be the case with the use of עולם (*olam*, eternal or forever) and בְּרִית (*berith*, covenant) as those words are defined and explained in connection with the covenants in the *New International Dictionary of Old Testament Theology & Exegesis*. This is an excellent resource, but in this case, it got a little more than somewhat off track. The Replacement Theology of the compilers of the entry in this text influenced their explanation of עולם and בְּרִית as it pertains to God's covenants with Israel. Not all of the theologians involved in compiling this work were Reformed Calvinists but the overwhelming majority of them were. I noted only one associate editor that I know for sure was a dispensationalist (Dr. Eugene Merrill).

NOTE: I added the superscript numbers to the text and those numbers correspond to the numbers in the list of problems I developed following the quote.

"The nom. Is used frequently in connection with the idea of covenants between God and humanity. God's unconditional promises¹ to his people are often described as perpetual or eternal.... The covenant with Abraham is also described as an 'everlasting covenant' (Gen 17:7, 13, 19; cf. Judg 2:1; 2 Sam 7:24; 1 Chron 16:15; Ps 105:10), especially the promise of land to Abraham and his descendants (Gen 13:15; 17:18; 48:4; Exod 32:13; 1 Chron 16:17). Phineas, because of his zeal for the Lord, receives a covenant of perpetual priesthood for himself and his descendants (Num 25:13). Frequently, God's covenant with David is presented as a perpetual covenant (2 Sam 7:13, 16, 25, 29; 22:51; 23:5; 1 Kgs 2:33, 45; 9:5, 2 Chron 13:5; Ps 18:50[51]; 89:4[5], 28[29], 36[37], 37[38]).² The throne of his line will be established to perpetuity² because of David's early piety and desire to build the temple (2 Sam 7) regardless of his later failures.³ While the Babylonian exile and the destruction of the monarchy seemed to have invalidated this promise² for some of the prophets, this covenant became the basis for the belief in a messianic king, a new Davidic monarch (Davidic line), who would rule the people forever (Isa 55:3; Ezek 37:24-25).. The cases of Phinehas and David may be contrasted with those of the high priest Eli (1 Sam 2:30)⁴ and King Saul (13:13),⁵ who would have received perpetual offices and dynasties, but lost favor due to their disobedience.¹ The use of *olam* in these cases does not mean that the covenants could never be abrogated¹. Rather, it means they were made with no anticipated end point.⁶ Walton argues that aspects of the covenant fulfilled in Christ remained intact, while others became obsolete.⁷ So while the covenant with Phinehas became obsolete after the destruction of the Temple,⁸ the covenant with David continued in altered form through the Messiah."⁷

The requirements of conditional covenants, too, are described as 'perpetual.' Circumcision, the sign of God's covenant with Abraham, is called a 'perpetual covenant' that the Israelites were required to keep (Gen 17:13).⁹ Keeping the Sabbath is called an 'everlasting covenant' (*berith olam*) between God and Israel (Exod 31:16, 17),¹⁰ as is the arrangement of the Bread of the Presence (Lev 24:8). Many of the prescriptions in the Pentateuch are called 'a lasting ordinance' (*huqqat olam*), which were

to be carried out regularly: the observance of Passover and other feasts (Exod 12:14, 17, 24; Lev 23:14, 21, 41), the lighting of the lamps in the Temple (Exod 27:21; 28:43), the blowing of the trumpets for assembly (Num 10:8), and the various regulations regarding the preparations and presentations of sacrifices (Exod 29:9, 28; 30:21; Lev 3:17; 6:18[11]; 7:34, 36; 10:9, 15; 16:29, 31, 34; Num 15:15, 18:8, 11, 19, 23; Ezek 46:14).¹¹ [Anthony Tomasino, s.v. "עֹלָם" in *New International Dictionary of Old Testament Theology & Exegesis*, 5 vols. Willem A. VanGemeren, gen. ed. (Grand Rapids, MI: Zondervan, 1997), 3:348-349].

Here is a list of the problems I have identified with this explanation of עֹלָם (*olam*, everlasting or eternal) and בְּרִית (*berith*, covenant) as they are explained in this entry. The numbers on the list below relate to the superscript numbers added to the above quoted text.

1. He recognizes the unconditional nature of the covenants but later says they can be abrogated by disobedience. This is not correct; unconditional means just that—no conditions on the fulfillment of the covenant.
2. It is assumed that the Davidic Covenant only applied to the temporal, earthly descendants of David and not to the God-man descendant of David. He claims this understanding only came about later because the Babylonian destruction of Israel caused the Davidic line to cease to have a king on the throne which invalidated the promise. This is a false understanding of the Davidic Covenant. It always included the promise of Messiah. He suggests that the Davidic Covenant is not really perpetual because the line of Davidic temporal kings ceased to exist, but it is an everlasting covenant.
3. The assumption was made in this dictionary that God entered into the Davidic Covenant because of David's early piety and his desire to build the Temple, but that is not according to Scripture; the Bible never says that. God knew David's heart from the beginning (1 Sam. 16:7) but he was not to build the Temple because he was a man of war and had shed much blood (1 Chron. 22:8). God seemingly rebuked David for his desire to build the Temple because it wasn't God's desire to have him do it and He didn't command David to do it (2 Sam. 7:5-7).
4. Eli's line of priests could have remained in the priesthood if they had been faithful. It was Aaron who was promised to always have a line of priests (Ex. 28:1; 29:29). Eli was from the line of Aaron's son Ithamar. In the same way that Nadab and Abihu were cut off for disobedience (Lev. 10:1-1-2), so was Eli. The promise was that Phineas from the line of Aaron's son Eleazar was promised to always be the priestly line (Num. 25:7-8, 10-13). This was all fulfilled when Abiathar from the

line of Ithamar tried to help David's son Adonijah take the throne (1 Kings 2:7) and as a result Solomon dismissed him from office (1 Kings 2:26-27) and appointed Zadok from the line of Eleazar to be the High Priest (1 Kings 2:35). Through Eleazar, Aaron has always had descendants as priests. The other three sons were all disqualified for disobedience but the promise to Aaron remained intact. Using Eli to suggest that unconditional promises may be abrogated due to disobedience is not correct.

5. God never entered into any sort of covenant with Saul promising him an everlasting dynasty of kings. If Saul had been an obedient king, he would have had an everlasting kingdom (1 Sam. 13:13) but he wasn't and God knew he wouldn't. While Saul could have had an everlasting dynasty of Israelite kings, he was never promised it. He failed the test in the beginning and God chose David instead (1 Sam. 13:14).
6. Suggesting that עֲלֵיָם means no anticipated end point concerning the covenants is to ignore the context in which the covenants were made. God made promises that were never conditioned on anything and He will fulfill His promises.
7. He separates the Davidic Covenant into sections relating to the temporal, earthly descendants of David and the God-man. The covenant was not altered; it promises that there will always be a man ready to assume the Davidic throne and that has been fulfilled.
8. The promise to Phineas is not obsolete. The Temple will be rebuilt at the beginning of the Messianic Kingdom. Zadok will be the priest in the Millennial Kingdom (Ezek. 40:46; 43:19; 44:15; 48:11) and Zadok is in the line of Eleazar and Phineas. The assumption presented in this dictionary is there will be no Temple, no sacrifices, and no priests in the Kingdom and that is incorrect.
9. He correctly notes that circumcision is the sign of the Abrahamic Covenant but then he confuses it with the covenant itself. This covenant is still in effect and it is highly likely the Jews will still use circumcision as the sign of the covenant in the Messianic Kingdom. Circumcision is not a conditional covenant; it is not a covenant at all.
10. Keeping the Sabbath may be part of the Kingdom Law operating in the Messianic Kingdom.
11. These things were all part of the religious rituals prescribed in the Mosaic Law. Some of them may well be continued as part of the Law operating in the Messianic Kingdom.

anic Kingdom. The presuppositions this writer is operating under are that there will be no law in the Kingdom, no Temple, no priests, no sacrifices, etc., but the prophet Ezekiel informs us that all these things will be present.

Understanding the Kingdom and the nature of the Kingdom is vital to understanding the Bible. This entry doesn't understand the issue of the Kingdom.

You may or may not agree with my assessment of this dictionary entry but this is an issue with which you must at least recognize when you are using extrabiblical resources to assist you when studying the Bible. The point to all this is you must know the Bible well enough to recognize truth and error when you come across it in the study resources you use. That knowledge put to use in discerning various extrabiblical texts will protect you from adopting doctrinal error.

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