

PART V SUMMARY (ANALYSIS OF PROMISES)

1 INTRODUCTION

The promise of restoration of Israel was offered in various ways. The promises in Jeremiah and Ezekiel are primarily linked to the (new) covenant. The restoration is spoken of in many aspects, such as bringing the people of Israel back to their homeland, offering Yahweh's servant as the king of Israel, re-establishing the covenantal relationship between Yahweh and the people, etc. We will analyse these aspects in Jeremiah and Ezekiel, and compare them with those in the post-exilic prophets. Our analysis will also extend to a survey of other parts of the prophets to see whether the same promises (or predictions) are given through other prophets. Because our work has the limitation of being only on some of the prophets, this part may help to contextualize the predictions of the restoration in terms of all the prophetic books.

2 COVENANT

2.1 The new covenant was given as a motivation of restoration

The term "new covenant" appears only in Jeremiah 31:31, but with various nomenclatures (everlasting covenant, the covenant of peace), other passages are directed to the same restoration with the new covenant passage of Jeremiah 31.

Jr 31:31, "The time is coming..., when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a (husband) to them..."

Jr 32:40, Along with promises of bringing back to their land, giving an undivided heart to serve the Lord, and having a right relationship between Yahweh and the people, it is announced, "I will make an everlasting covenant with them: I will never stop doing good to them..."

Ezk 34:25, "I will make a covenant of peace with them...". And covenantal blessings follow: Peaceful living in safety, fertilisation of the land with seasonal showers, abundant fruit and crops, delivering from any threats by hostile nations, etc. (vs 25-30).

Ezk 37:26, "I will make a covenant of peace with them; it will be an everlasting covenant".

Isaianic passages retain the phrase "an everlasting covenant": Is 55:3; Is 61:8; Is 59:21.

2.2 Remembering the old covenant

Jr 14:21, Jeremiah beseeches the Lord, "Remember your covenant with us and do not break it".

Ezk 16:59,62, The promise of the forming of the new covenant comes immediately after their being accused of breaking the (old) covenant. But the new covenant is solely based on Yahweh's remembrance of the old, saying "Yet I will remember the covenant I made with you in the days of your youth, and I will establish an everlasting covenant with you" (v 59). The promise of restoring the people's old status follows. However, it does not say that it would be on the basis of the old covenant, but "I will establish my covenant with you, and you will know that I am the Lord" (v 62).

Hg 2:5, Yahweh will remember the old covenant of Sinai, "And my spirit remains among you. Do not fear".

2.3 Remembering the Davidic covenant

Jr 33:14, "The days are coming...when I will fulfill the gracious promise I made to the house of Israel and to the house of Judah...
As long as nature does not break its law, "then my covenant with David my servant....can (not) be broken and David will... have a descendant to reign on his throne".

Is 55:3, An everlasting covenant in remembrance of the Davidic covenant.

2.4 Covenant formula

Although the term covenant has not been mentioned in many passages of the salvation oracle, the covenant formula indicates that salvation is based on the covenantal relationship between Yahweh and the people.

Jr 24:7b, Along with the promises of bringing them back to the land and giving them a new heart, it is announced that "They will be my people, and I will be their God, for they will return to me with all their heart".

Jr 30:22, After having restored them a new community with a new ruler, it says "So you will be my people, and I will be your God".

Jr 31:1, "At that time,...I will be the God of all the clans of Israel, and they will be my people".

Jr 31:33c, In the new covenant passage, "I will be their God, and they will be my people".

Jr 32:38, After promised their returning to the home land, "They will be my people, and I will be their God".

Ezk 11:20, Having renewed their hearts and made them keep the laws, "They will be my people, and I will be their God".

Ezk 36:28, Along with the promises, returning, cleansing of sins, renewing their hearts, pouring out of the Spirit, and keeping the law, it says "You will live in the land I gave your forefathers; you will be my people, and I will be your God".

Ezk 37:23, With promises of returning to the land, establishing united kingdom from both kingdoms of Israel and Judah, and cleansing their sins, "They will be my people, and I will be their God".

Ezk 37:27, After having announced the forming of the covenant of peace, and putting of his sanctuary among them, "I will be their God, and they will be my people".

Zch 8:8, With the promise of bringing them back to Jerusalem, "they will be my people, and I will be faithful and righteous to them as their God".

Zch 13:9, The shepherd will be struck, the greater part of the sheep will perish too. Only one-third of the sheep will be left to be tested like gold; then, "They will call on my name and I will answer them. I will say, 'They are my people', and they will say, 'The Lord is our God'".

Cf. Hs 1:9f; Hs 2:23;

3 THE PROMISE OF THE LAND

3.1 Returning back to their land

Jr 3:14, In the promise to the northern tribes, "I will choose one of you from every town and two from every clan and bring you to Zion".

Jr 3:18, "In those days the house of Judah will join the house of Israel, and together they will come from a northern land to the land I gave your forefathers as an inheritance".

Jr 16:14, In comparison with the old exodus, "but they will say, 'As surely as the Lord lives, who brought the Israelites up out of the land of the north and out of all the countries where he had banished them.' For I will restore them to the land I gave their forefathers".

Jr 29:10, Seventy years' prophecy: In Jeremiah's letter to the exiles, "When seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place". (cf 25:12-14).

Jr 23, "They will say, 'As surely as the Lord lives, who brought the descendants of Israel up out of the land of the north and out of all the countries where he had banished them.' Then they will live in their own land".

Jr 24:6, He will regard the exiles as good, and "I will bring them back to this land...I will plant them and not uproot them".

Jr 30:3, "The days are coming....when I bring my people Israel and Judah back from captivity and restore them to the land I gave their forefathers to possess".

Jr 30:10b, "I will surely save you out of a distant place, your descendants from the land of their exile".

Jr 31:8, "See, I will bring them from the land of the north and gather them from the ends of the earth. Among them will be the blind and the lame, expectant mothers and women in labor; a great throng will return".

Jr 31:16cf, "They will return from the land of the enemy. So there is hope for your future.... Your children will return to their own land".

Jr 31:23f, When Yahweh brings them back from captivity, the people of Judah will speak a "blessing" from the Lord upon their lives, towns, farmers, and flocks.

Jr 32:37, After Yahweh has announced about captivity to the king of Babylon, the following promise is given, "I will surely gather them from all the lands where I banish them in my furious anger and great wrath; I will bring them back to this place and let them live in safety".

Jr 33:7, "I will bring Judah and Israel back from captivity and will rebuild them as they were before".

Ezk 11:17, "I will gather you from the nations and bring you back from the countries where you have been scattered, and I will give you back the land of Israel again".

Ezk 16:53, After they have recognised their sins, it was said: "And your sisters, Sodom with her daughters and Samaria with her daughters, will return to what they were before; and you and your daughters will return to what you were before".

Ezk 20:33f, The promise is given in the old Exodus terminology: "As surely as I live... I will rule over you with a mighty hand and an outstretched arm and with outpoured wrath. I will bring you from the nations and gather you from the countries where you have been scattered-with a mighty hand and an outstretched arm and with outpoured wrath".

Ezk 34:11ff, In the metaphor of the Shepherd and flock, Yahweh says that He, as a Good Shepherd, will look after and rescue the flock from all the places where they were scattered, and "I will bring them out from the countries, and will bring them into their own land...". (v 13).

Ezk 36:24, "For I will take you out of the nations; I will gather you from all the countries and bring you back into your own land".

Ezk 37:12, In the vision of the valley of the bones, it is promised: "O my people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel".

Ezk 37:21, "I will take the Israelites out of the nations where they have gone. I will gather them from all around and bring them back into their own land".

Ezk 39:25, "...I will now bring Jacob back from captivity and will have compassion on all the people of Israel". V 27, "When I have brought them back from the nations and have gathered them from the countries of their enemies, I will show myself holy through them in the sight of many nations".

Zch 8:7f, "I will save my people from the countries of the east and the west. I will bring them back to live in Jerusalem...".

Zch 10:8-12, After having described the holy war against hostile nations, it is said: "I will signal for them and gather them in" (v 8). The text includes

gathering from Egypt, Assyria, Gilead and Lebanon. The returning event is compared with the old exodus, "They will pass through the sea of trouble; the surging sea will be subdued and all the depths of the Nile will dry up. Assyria's pride will be brought down and Egypt's scepter will pass away..." (v 11).

2 Chr 36:21f; Ezr 1:1, Regarding the seventy-year prophecy of Jeremiah, "In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in writing..."

Zch 1:12, Zechariah feels that the seventy-year prophecy is not completely fulfilled: The angel who appeared to Zechariah asked the Lord, "Lord Almighty, how long will you withhold mercy from Jerusalem and from the towns of Judah, which you have been angry with these seventy years?"

Cf. Is 10:21f; Is 11:10ff; Is 27:12; Is 43:5-7; Hs 1:10; Hs 2:11; Jl 3:1; Am 9:14f; Mi 4:6; Zph 3:20; Zph 10:10;

3.2 Repossession of the land which was given to their forefathers as a promise

Jr 16:15, "For I will restore them to the land I gave their forefathers".

Jr 25:5, If they turn away from their evil ways, they will stay in the land "the Lord gave to you and your fathers forever and ever".

Jr 30:3, Yahweh promised to bring both the people of Israel and Judah back from captivity and restore them "to the land I gave their forefathers to possess".

Jr 32:15, The redeeming of their land was illustrated by the figurative action of Jeremiah's buying his uncle's field, and it says that "Houses, fields and vineyards will again be bought in this land".

Jr 32:43, "Once more fields will be bought in this land of which you say, 'It is a desolate waste, without men or animals, for it has been handed over to the Babylonians'. Fields will be bought for silver, and deeds will be signed, sealed and witnessed in the territory of Benjamin, in the villages around Jerusalem, in the towns of Judah and in the towns of the hill country..."

Jr 33:11-13, The city of Jerusalem and the land which are desolate and without men or animals "will again be pastures for shepherds to rest their flocks..."

Ezk 16:53, Giving the promise of restoring all fortune of Judah and her brothers (esp Samaria).

Ezk 20:42, "Then you will know that I am the Lord, when I bring you into the land of Israel, the land I had sworn with uplifted hand to give to your fathers".

Ezk 28:25, In the oracle to Sidon, "When I gather the people of Israel from the nations where they have been scattered, I will show myself holy among them in the sight of the nations. Then they will live in their own land, which I gave to my servant Jacob".

Ezk 37:25, "They will live in the land I gave to my servant Jacob, the land where your fathers lived. They and their children and their children's children will live there forever".

Jr 7:7, Repossession of the land on the condition of their changing their ways and life, "then I will let you live in this place, in the land I gave your forefathers for ever and ever".

Ezk 36:8-11, At the time the land of Israel was occupied by foreign people, "But you, O mountains of Israel, will produce branches and fruit for my people Israel, for they will soon come home...you will be plowed and sown, and I will multiply the number of people upon you, even the whole house of Israel. The towns will be inhabited and the ruins rebuilt...".

Ezk 36:12, "I will cause people, my people Israel, to walk upon you [the land]. They will possess you, and you will be their inheritance; you will never again deprive them of their children".

Ezk 36:38, "You will live in the land I gave your forefathers; you will be my people...".

Ezk 36:33-36, "I will resettle your towns, and the ruins will be rebuilt... The cities that were lying in ruins, desolate and destroyed, are now fortified and inhabited. Then the nations around you that remain will know that I the Lord have rebuilt what was destroyed and have replanted what was desolate...".

Zch 2:12, "The Lord will inherit Judah as his portion in the holy land and will again choose Jerusalem".

cf. Is 26:15; Is 33:17; Ob 17-21;

3.3 Prosperity in the land with fertility

Jr 31:5, "Again you will plant vineyards on the hills of Samaria; the farmers will plant them and enjoy their fruit".

Jr 31:12-14, "they will rejoice in the bounty of the Lord - the grain, the new wine and the oil, the young of the flocks and herds. They will be like a well-watered garden, and they will sorrow no more.... and my people will be filled with my bounty".

Ezk 34:25ff, As a blessing or a "covenant of peace", "I will bless them ... I will send down showers in season, there will be showers of blessing. The trees of the field will yield their fruit and the ground will yield its crops...". (v 26). "I will provide for them a land renowned for its crops, and they will no longer be victims of famine in the land or bear the scorn of the nations" (v 29).

Ezk 36:29f, "...I will call for the grain and make it plentiful and will not bring famine upon you. I will increase the fruit of the trees and the crops of the field, so that you will no longer suffer disgrace among the nations because of famine".

Ezk 36:35, "This land that was laid waste has become like the garden of Eden; the cities that were lying in ruins, desolate and destroyed, are now fortified and inhabited".

Zch 1:17, "My towns will again overflow with prosperity...".

Zch 3:10, With the promise of removal of sins from the land, "In that day each of you will invite his neighbor to sit under his vine and fig tree".

Zch 8:12, "The seed will grow well, the vine will yield its fruit, the ground will produce its crops, and the heavens will drop their dew. I will give all these things as an inheritance to the remnant of this people".

Zch 9:17, God the Warrior saves his people, and "Grain will make the young men thrive, and new wine the young women".

Cf. Is 29:17; Is 32:15ff; Is 35:5ff; Is 41:17ff; Is 49:8ff; Is 52:3; Is 55:13; Is 62:8f; Hs 2:21f; Jl 2:23f; Jl 3:18; Am 9:13;

3.5 Peaceful life in the land

Ezk 28:26, In the oracle to Tyre and Sidon, Yahweh promised to honour his name among nations by showing the deliverance of his people to their own land, "They will live there in safety and will build houses and plant vineyards; they will live in safety when I inflict punishment on all their neighbors who maligned them. Then they will know that I am the Lord their God".

Ezk 34:25ff, "I will make a covenant of peace with them and rid the land of wild beasts so that they may live in the desert and sleep in the forests in safety" (v 25). "They will no longer be plundered by the nations, nor will wild animals devour them. They will live in safety, and no one will make them afraid" (v 28).

Zch 8:4f, Peaceful life in the land: "Once again men and women of ripe old age will sit in the streets of Jerusalem, each with cane in hand because of his age. The city streets will be filled with boys and girls playing there".

Zch 9:17, Instead of their engaging in wars, the young will devote themselves to farming and enjoying fruits.

Cf. Is 2:4; Is 9:4-7; Is 32:17f; Is 33:5f; Is 54:13; Is 55:12; Is 60:18; Is 66:12; Hs 2:18; Mi 4:2f;

4 THE RESTORATION OF THE PEOPLE AND THE NATION

4.1 The restoration of the nation, territory, and peoplehood

Jr 30:16-20, "I will restore the fortunes of Jacob's tents and have compassion on his dwellings; the city will be rebuilt on her ruins, and the palace will stand in its proper place.... Their children will be as in days of old, and their community will be established before me".

Ezk 37:1-14, In the vision of the valley of the bones, the bones came alive by the command of the prophet. Yahweh interprets it "...these bones are the whole house of Israel,... I am going to open your graves and bring you up from them; I will bring you back to the land of Israel" (v 11f).

Zch 9:1-8, Restoring Israel's territory up to Damascus and along Mediterranean coast, then Yahweh promises that "I will defend my house against marauding forces. Never again will an oppressor overrun my people, for now I am keeping watch" (v 8).

Ezk 34:30, In connection with a "covenant of peace", "Then they will know that I, the Lord their God, am with them and that they, the house of Israel, are my people, declares the Sovereign Lord".

Ezk 34:10-22, In the metaphor of the sheep and shepherd, it says that Yahweh as a good Shepherd is going to rescue the flock from the evil shepherds, to search and deliver them from scattered places, to bind up the injured and strengthen the weak, to look after them, to pasture them on the mountains of Israel, to tend them in a good pasture, to feed them in a rich pasture on the mountains of Israel.

Ezk 36:37cf, "I will make their people as numerous as sheep, as numerous as the flocks for offerings at Jerusalem during appointed feasts. So will the ruined cities be filled with flocks of people".

Cf. Is 29:22ff;

4.2 Salvation from the invasion of the nations

Zch 9:14-17, Yahweh will march in the storms unto the nations, and "The Lord their God will save them on that day as the flock of his people. They will sparkle in his land like jewels in a crown" (v 16). - (copied from salvation)

Zch 12:4f, Salvation from the nations' invasion: In the invasion of the nations against Judah and Jerusalem, "I will keep a watchful eye over the house of Judah, but I will blind all the horses of the nations. Then the leaders of Judah will say in their hearts, 'The people of Jerusalem are strong, because the Lord Almighty is their God'". V 7, "On that day I will make the leaders of Judah like a firepot in a woodpile...". V 8, "On that day the Lord will shield those who live in Jerusalem...".

MI 3:6, "I the Lord do not change. So you, O descendants of Jacob, are not destroyed".

MI 3:17, "They will be mine... in the day when I make up my treasured possession. I will spare them, just as in compassion a man spares his son who serves him".

4.3 The remnant

The idea of the remnant in the books of Jeremiah and Ezekiel is not elaborated as much as in the book of Isaiah. However, indirectly these two books indicate the same idea as the Isaianic passages. All three these books bring up "the remnant" in the historical context of Assyrio-Babylonian invasion, and all these prophets find the remnant from the exiles. The remnant has the capacity of maintaining the existence of the nation and looking for the future revival of the nation. In the book of Zechariah, the issue of the remnant is not brought up by the prophet, but we may trace the idea from the passage of testing the remaining people after the great affliction (Zch 13:7-9).

Jr 24:1-7, The word "remnant" does not appear in the text, but there is similarities of the idea with the remnant passages of Ezekiel.

Ezk 6:8, Yahweh has the intention of sparing the remnant by sending them among nations as captives, saying "But I will spare some, for some of you will escape the sword when you are scattered among the lands and nations".

Ezk 11:13ff, In response to Ezekiel's question as to sparing the remnants, Yahweh promises to save some of those who are in captivity.

Cf. Is 10:20f; Is 11:11;

4.4 Salvation through test

Although salvation passages testify to Yahweh's initiative to deliver his people, some passages seem to emphasise the people's responsibility. The purpose of the test is to select the purified people, lest any impure element enter the restored nation.

Jr 9:7, "See, I will refine and test them for what else can I do because of the sin of my people?"

Jr 30:11d, While Yahweh completely destroys all the nations, he will not destroy Israel, nevertheless "I will discipline you but only with justice; I will not let you go entirely unpunished".

Ezk 20:35, "I will bring you into the desert of the nations and there, to face, I will execute judgment upon you. As I judged your fathers in the desert of the land of Egypt, so I will judge you... I will take note of you as you pass under my staff..."

Zch 13:7-9, When a sword strikes Yahweh's shepherd, the sheep will be scattered; then "I will turn my hand against the little ones. In the whole land, two-thirds will be struck down and perish; yet one-third will be left in it. This third I will bring into the fire; I will refine them like silver and test them like gold".

Ml 3:3, "He[the Messiah] will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver".

4.5 The northern kingdom

Yahweh's concern for the northern tribes testifies to the fact that He has not forgotten these people, although they were rebellious against Him. This aspect testifies to the fact that He has not forgotten the promise to Abraham concerning his descendents, and also that the restoration promises are given to the specific people of the house of Israel or the house of Judah, not to the believers in general (i.e., the church).

Jr 3:12ff, The message goes to the northern tribes, "Return, faithless Israel..., I will frown on you no longer, for I am merciful...". (v 12); "Return, faithless people..., for I am your husband. I will choose one of you from every town and two from every clan and bring you to Zion...". (v 14).

Jr 3:18, "In those days the house of Judah will join the house of Israel, and together they will come from a northern land to the land I gave your forefathers as an inheritance".

Jr 31, "At that time... I will be the God of all the clans of Israel, and they will be my people" (v 1). **V 5**, "Again you will plant vineyards on the hills of Samaria...". "I will lead them beside streams of water... because I am Israel's father, and Ephraim is my firstborn son" (v 9). **V 17**, "I have surely heard Ephraim's moaning...". **V 20**, "Is not Ephraim my dear son, the child in whom I delight? Though I often speak against him I still remember him. Therefore my heart yearns for him, I have great compassion for him".

Jr 31:31, "The time is coming...when I will make a new covenant with the house of Israel and with the house of Judah".

Ezk 37:15ff, In the illustration of the two sticks, Yahweh promises that both kingdoms will be joined together to establish a united kingdom under the Davidic king.

Zch 9:11ff, concerns the coming of the King to Jerusalem and the establishing of his kingdom. And it mentions both tribes, "I will bend Judah as I bend my bow and fill it with Ephraim" (v 13).

Zch 10:6ff, Salvation of both tribes: "I will strengthen the house of Judah and save the house of Joseph. I will restore them...". "The Ephraimites will become like mighty men...". "I will signal for them and gather them in. Surely I will redeem them; they will be as numerous as before" (v 8).

5 THE PROMISE OF THE MESSIAH

5.1 Kingly Messiah

Jr 23:5, "When I will raise up to David's a righteous Branch, a King who will reign wisely and do what is just and right in the land".

Jr 30:9, After giving the promise of rescuing them from foreigners and establishing the right relationship with Yahweh, "they will serve...David their king, whom I will raise up for them".

Jr 30:21, In the context of restoration, it is promised that "their ruler will arise from among them. I will bring him near and he will come close to me, for who is he who will devote himself to be close to me?"

Jr 33:14-17, "The days are coming...when I will fulfil the gracious promise I made to the house of Israel and to the house of Judah. In those days and at that time I will make a righteous Branch sprout from David's line; he will do what is just and right in the land.... David will never fail to have a man to sit on the throne of the house of Israel...".

Ezk 34:23f, "I will place over them one shepherd, my servant David, and he will tend them and be their shepherd. I the Lord will be their God, and my servant David will be prince among them".

Ezk 37:24,25, "My servant David will be king over them, and they will all have one shepherd". "...and David my servant will be their prince forever".

Hg 2:23, "On that day..., I will take you, my servant Zerubbabel son of Shealtiel..., I will make you like my signet ring, for I have chosen you".

Zch 9:9f, Speaks about the King entering Jerusalem on a donkey. The peace will be established in the city and it will also extend to the nations: "His rule will extend from sea to sea and from the River to the ends of the earth" (v 10d).

Zch 3:1-9, Priestly Messiah: Joshua and his associates are figured as a symbol of the coming Branch, Yahweh's servant. Removal of the sin from the land follows (v 9). The text implies the

Zch 6:9ff, Priestly and kingly Messiah: In a vision, a crown of silver and gold was to be made and put on the head of the high priest, Joshua: and the Lord gives its meaning: "Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the Lord. It is he who will build the temple of the Lord, and he will be clothed with majesty and will sit and rule on his throne and he will be a priest on his throne. And there will be harmony between the two" (v 12b,13). The text indicates two positions of the Messiah, as priest and as king.

Zch 9:9ff, The song of the coming of Zion's king. He will come riding on a donkey. "He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth".

Cf. Ps 2:6; Is 2:2-4; Is 9:7; Is 11:1ff; Is 16:5; Is 24:23; Is 32:1; Is 40:9f; Is 52:7; Is 55:3f; Hs 1:11; Hs 3:5; Am 9:11; Mi 4:1ff; Zph 3:15;

5.2 The suffering Messiah

Zch 12:10b, "They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child..."

Zch 13:7, "Awake, O sword, against my shepherd, against the man who is close to me! declares the Lord Almighty. Strike the shepherd, and the sheep will be scattered".

Ml 3:1, "See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come".

6 THE RESTORATION OF JERUSALEM

6.1 The restoration of the city

Jr 3:17, In the oracle of the promise for the northern tribes, bringing them back to Zion, "At that time they will call Jerusalem the Throne of the Lord, and all nations will gather in Jerusalem to honour the name of the Lord".

Jr 31:38-40, After the new covenant has been installed, the following promise was given: "The days are coming...when this city will be rebuilt for me from the Tower of Hananel.... The measuring line will stretch from there straight to the hill of Gareb.... The whole valley...will be holy to the Lord. The city will never again be uprooted or demolished".

Jr 33:6, "I will bring health and healing to it (Jerusalem)".

Jr 33:9, In contrast with the humiliation of the city in verse 5, a promise is given: "Then this city will bring me renown, joy, praise and honor before all nations on earth that hear of all the good things I do for it".

Jr 33:10, Jerusalem, once deserted and inhabited by neither men nor animals, can hear the sounds of joy and gladness, "the voices of bride and bridegroom, and the voices of those who bring thank offerings to the house of the Lord..."

Ezk 36:37cf, "I will make their people as numerous as sheep, as numerous as the flocks for offerings at Jerusalem during appointed feasts. So will the ruined cities be filled with flocks of people".

Zch 1:16, "I will return to Jerusalem with mercy, and there my house will be rebuilt. And the measuring line will be stretched out over Jerusalem". **V 17**, "the Lord will again comfort Zion and choose Jerusalem".

Zch 2:4, "Jerusalem will be a city without walls because of the great number of men and livestock in it". **V 5**, "And I myself will be a wall of fire around it...and I will be its glory within". **V 10**, "Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you". **V 13**, "The Lord...will again choose Jerusalem". **V 13**, "Be still before the Lord, all mankind, because he has roused himself from his holy dwelling".

Zch 8:2, "I will return to Zion and dwell in Jerusalem. Then Jerusalem will be called The City of Truth, and the mountain of the Lord Almighty will be called The Holy Mountain". **V 4** describes the peace in the city with the picture of the old and young sitting on the streets.

Zch 9:9ff, The pericope describes the coming of the King to Jerusalem, and appeals to the Daughters of Jerusalem to rejoice. The passage also describes taking away war-horses and chariots from the city (**v 10**).

6.2 Jerusalem will be saved in the final war

Zch 14:1-15, The final war between the nations and Jerusalem is depicted. At some time the city was captured and suffered from the attack, but Yahweh comes down to rescue her. "On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in summer and in winter" (**v 8**). While the whole land is sunk, "Jerusalem will be raised up and remain in its place..." (**v 10**). "It will be inhabited; never again will it be destroyed. Jerusalem will be secure" (**v 11**).

6.3 Jerusalem becomes the religious centre of the world

Zch 14:16-21, After the final war, the survivors from all the nations that have attacked Jerusalem will go up every year to celebrate the Feast of the Tabernacle. A great sacrifice will be offered to the Lord.

Cf. **Ps 122**; **Is 1:26f**; **Is 9:6f**; **Is 11:11**; **Is 14:32**; **Is 25:4**; **26:1ff**; **Is 28:14ff**; **Is 32:14ff**; **Is 33:20f**; **Is 35:10**; **Is 48:1-2,18**; **Is 49:18**; **Is 52:1,2**; **Is 54:10,14**; **Is 59:20**; **Is 60:17**; **Is 60:19f**; **Is 65:17**; **Nah 1:15**; **Jl 3:17ff**;

7 THE RESTORATION OF THE TEMPLE

7.1 The holy sanctuary

The promise of the temple figures strongly in Ezekiel, and the post-exilic prophets are also very concerned because it is a pending task for them. Those books unanimously place emphasis on the true meaning of the temple which does not come from the building itself but from the fact of Yahweh's dwelling among the people. The part of Ezekiel's future temple building in chapters

40ff is portrayed figuratively. The structure of Ezekiel's temple is neither found in Solomon's temple, nor in Zerubbabel's temple. Thus, one cannot see that Haggai and Zechariah wanted to build the temple by their effort to fulfil Ezekiel's temple oracle.

Ezk 11:16, The true meaning of the temple does not come from the building but from the fact of Yahweh's dwelling among the people. It says "Although I sent them far away among the nations...., yet for a little while I have been a sanctuary for them in the countries where they have gone".

Ezk 37:26bf, Immediately after announcing the forming of the covenant of peace with the people, "I will put my sanctuary among them forever. My dwelling place will be with them".

Ezk 43:1-9, Yahweh showed a vision that He returned to the temple as He departed from it (11:22-25), and said "Son of man, this is the place of my throne and the place for the soles of my feet. This is where I will live among the Israelites forever" (v 7); "and I will live among them forever" (v 9).

Hg 2:9, "The glory of this present house will be greater than the glory of the former house... And in this place I will grant peace...".

Zch 1:16b, "I will return to Jerusalem with mercy, and there my house will be rebuilt...".

Zch 4:1-14, Zechariah's temple vision: he saw two olive trees and a gold lampstand, and the Lord said, "These are the two who are anointed to serve the Lord of all the earth".

Zch 6:12ff, The crowned priest (the branch) will build the temple (v 12c). And "Those who are far away will come and help to build the temple of the Lord" (v 15).

Ml 3:1, "...Then suddenly the Lord you are seeking will come to his temple...".

7.2 Cultic restoration

The temple service, namely offerings, and the seasoning festivals are re-stated in the restoration oracles. The study of this aspect in the light of the New Testament is needed more (see Part VI, 5).

Jr 33:11, The deserted city of Jerusalem will be filled with the voices of "those who bring thank offerings to the house of the Lord...".

Jr 33:18, In those days the priests and Levites, after a manner of David's house, will never fail "to have a man to stand before me continually to offer burnt offerings, to burn grain offerings and to present sacrifices".

Ezk 20:40f, In comparison with their serving idols in the foreign countries in which they were scattered, "on my holy mountain, the high mountain of Israel,.... there in the land the entire house of Israel will serve me, and there I will accept them....I will accept you as fragrant incense...".

Ezk 36:37f, "I will make their people as numerous as sheep, as numerous as the flocks for offerings at Jerusalem during her appointed feasts".

Zch 3:1ff, In the vision of the heavenly court, the angel commanded the taking off of Joshua's filthy clothes, and said "See I have taken away your sin, and I will put rich garments on you". And by Zechariah's request, the angels put a clean turban on Joshua's head.

Zch 8:19, "The fasts of the fourth, fifth, seventh and tenth months will become joyful and glad occasions and happy festivals for Judah".

Zch 14:16-21, After the final war has been finished, the survivors from all the nations will go up to Jerusalem to celebrate the Feast of the Tabernacle. A great sacrifice will be offered to the Lord. All the cities and the land of Judah will be holy to the Lord.

Ml 3:3f, "He [the Messiah] will purify the Levites and refine them like gold and silver. Then the Lord will have men who will bring offerings in righteousness, and the offerings of Judah and Jerusalem will be acceptable to the Lord, as in days gone by, as in former years".

Cf. **Is 6:6f**; **Is 66:21**;

8 CLEANSING SINS

In the first place, the cleansing of sins appears in all the (new) covenant passages, and implies that it is God's free gift in the new era in comparison with people's responsibility in the old era.

Jr 31:34d, In the new covenant passages, It is said, "For I will forgive their wickedness and will remember their sins no more".

Jr 33:8, "I will cleanse them from all the sin they have committed against me and will forgive all their sins of rebellion against me".

Ezk 16:63, After having announced the forming of the (new) covenant with the people, "Then, when I make atonement for you for all you have done, you will remember and be ashamed and never again open your mouth because of your humiliation...".

Ezk 20:43, After returning to the land, "There you will remember your conduct and all the actions by which you have defiled yourselves, and you will loathe yourselves for all the evil you have done".

Ezk 36:25, Purification: In connection with the metaphor of woman's monthly uncleanness in the preceding paragraph, "I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols".

Ezk 36:33, "...On the day I cleanse you from all your sins,...".

Ezk 37:23, "They will no longer defile themselves with their idols and vile images or with any of their offences, for I will save them from all their sinful backsliding, and I will cleanse them".

Zch 3:9d, After the manner of cleansing Joshua's sin, the promise was given as the Messianic prediction: "I will remove the sin of this land in a single day".

Zch 13:1-3, "On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity. On that day, I will banish the names of the idols from the land, and they will be remembered no more... I will remove both the prophets and the spirit of impurity from the land".

9 RENEWED HEART

The renewed heart is intimately bound to following Yahweh's will (i.e., obeying the "torah").

Jr 24:7, After bringing the exiles to the land, He promised: "I will give them a heart to know me, that I am the Lord.....they will return to me with all their heart".

Jr 31:33bf, "I will put my law in their minds and write it on their hearts... No longer will a man teach his neighbor,.... because they will all know me..."

Jr 32:39, "I will give them singleness of heart and action, so that they will always fear me for their own good and the good of their children after them".

Ezk 11:19, "I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh", and then this heart passage is connected with keeping the law.

Ezk 36:26, "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh".

10 ORACLES ABOUT THE NATIONS

In the prophets, the judgment announcement upon the nations is more predominant. However, the messages of salvation for the nations along with the salvation of Israel often appear in the restoration oracles. This aspect proves that the salvation oracles concerning Israel are for Israel, and those concerning the nations are for the nations. The blessing of the nations is to be based on the Abrahamic covenant (the third blessing, see 4.4.2).

Jr 3:17, Pilgrims to Jerusalem: "At that time they will call Jerusalem The Throne of the Lord, and all nations will gather in Jerusalem to honor the name of the Lord. No longer will they follow the stubbornness of their evil hearts".

Jr 4:1f, "If you will return, O Israel..., then the nations will be blessed by him and in him they will glory".

Jr 25:12-26, In connection with the seventy year-prophecy, Yahweh will punish the nations who have offended Israel.

Jr 30:11, In the context of salvation of Israel, it says "Though I completely destroy all the nations among which I scatter you".

Jr 33:9, when Yahweh restores the city of Jerusalem, the city will be honoured "before all nations on earth", and when the nations hear of all the good things that Yahweh have done for Jerusalem, "they (nations) will be in awe and will tremble at the abundant prosperity and peace I provide for it".

Ezk 37:27, after the forming of the covenant, putting his sanctuary among the people, and restoring the relationship with the people, "Then the nations will know that I the Lord make Israel holy".

Ezk 47:23, "In whatever tribe the alien settles, there you are to give him his inheritance".

Zch 9:7, salvation of the nations: After God punished the surrounding nations of Judah, "Those who are left will belong to our God and become leaders in Judah".

Hg 2:6f, "In a little while I will once more shake the heavens and the earth, the sea and the dry land. I will shake all nations, and the desired of all nations will come, and I will fill this house with glory".

Hg 2:21f, "...I will shake the heavens and the earth. I will overturn royal thrones and shatter the power of the foreign kingdoms. I will overthrow chariots and their drivers; horses and their riders will fall, each by the sword of his brother".

Zch 1:15, Judgment on the nations: "But I am very angry with the nations that feel secure. I was only a little angry, but they added to the calamity".

Zch 1:21, In the vision, the craftsmen terrify the horns and throw down "these horns of the nations who lifted up their horns against the land of Judah to scatter its people".

Zch 2:7f, Yahweh warns Zion to escape from Babylon, "I will surely raise my hand against them [the daughters of Babylon] so that their slaves will plunder them". V 13, "Be still before the Lord, all mankind, because he has roused himself from his holy dwelling".

Zch 12:1ff, In an invasion of nations against Jerusalem, "I am going to make Jerusalem a cup that sends all the surrounding peoples reeling....All who try to move it will injure themselves. On that day I will strike every horse with panic and its rider with madness".

Zch 14:1ff, The passage portrays the final war between Israel and the nations. Jerusalem will be captured and will suffer in the attack. But the Lord comes down to rescue his people. Plagues will strike all invaders, there will be great panic and confusion among themselves. A similar plague will strike the horses and mules and all the animals in the enemy camp.

Zch 2:11, Salvation of the nations: "Many nations will be joined with the Lord in that day and will become my people".

8:22f, "And many peoples and powerful nations will come to Jerusalem to seek the lord Almighty and to entreat him". "In those days ten men from all languages and nations will take firm hold of one Jew by the edge of his robe and say, 'Let us go with you, because we have heard that God is with you'".

Zch 9:10, When the King enters Zion and establishes his kingdom, the kingdom of peace will extend to the nations, "from sea to sea and from the River to the ends of the earth".

Zch 14:16, In the final war, after Yahweh strikes the nations who attack Jerusalem, "Then the survivors from all the nations that have attacked

Jerusalem will go up year after year to worship the King, the Lord Almighty, and to celebrate the Feast of Tabernacles".

Cf. Is 11:10,12;

11 THE LAW IN THE NEW ERA

The law has as important a place in the new covenant as in the Mosaic covenant. The law in the new covenant is to be the same law as in the old. The keeping of the law is characterised as the keeping of the covenant, i.e., the keeping of the right relationship between Yahweh and the people. The (new) covenant passages and other restoration passages indicate the direct connection of the law with the renewal of the heart.

Jr 31:33b, "I will put my law in their minds and write it on their hearts".

Ezk 11:20, "Then they will follow my decrees and be careful to keep my laws". The "law" passage here appears along with the renewal of heart and covenant formula.

Ezk 36:28, In connection with the renewal of heart and pouring of the Spirit in them, they have the ability "to follow my decrees" and "to keep my laws".

Ezk 37:24, "They will follow my laws and be careful to keep my decrees".

12 YAHWEH'S OWN INITIATIVE

12.1 The Spirit involved in the restoration

Ezk 36:27, In direct connection with the renewing heart, "I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws".

Ezk 36:14, In the valley of the bones, the bones were awakened by the wind (spirit) from all directions of the earth, While God promised "I will put my Spirit in you and you will live, and I will settle you in your own land".

Ezk 39:29, "I will no longer hide my face from them, for I will pour out my spirit on the house of Israel...".

Hg 2:5, In remembrance of the old covenant, "And my Spirit remains among you. Do not fear".

Cf. Is 32:15; Is 44:3; Is 59:19,21; Is 61:1; Jl 2:28f;

12.2 For Yahweh's name's sake

Jr 23:6, "In his days...This is the name by which he will be called: The Lord is Our Righteousness".

Jr 14:21, Jeremiah beseeches the Lord, "For the sake of your name do not despise us; do not dishonour your glorious throne".

Jr 16:21, "Therefore I will teach them...my power and might. Then they will know that my name is the Lord".

Ezk 6:10, After the people have experienced calamity and gone into captivity, then "they will know that I am the Lord; I did not threaten in vain to bring this calamity on them".

Ezk 20:39, "But afterward you will surely listen to me and no longer profane my holy name with your gifts and idols".

Ezk 20:41bf, "and I will show myself holy among you in the sight of the nations. Then you will know that I am the Lord, when I bring you into the land of Israel, the land I had sworn with uplifted hand to give to your fathers".

Ezk 20:44, "You will know that I am the Lord, when I deal with you for my name's sake and not according to your evil ways and your corrupt practices..."

Ezk 28:26, In the oracle to Tyre and Sidon, Yahweh promised to honour his name among the nations by the deliverance of his people to their own land, and providing safety and welfare to them to live in their land, "Then they will know that I am the Lord their God".

Ezk 36:22f, "Therefore say to the house of Israel... it is not for your sake, O house of Israel, that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations where you have gone. I will show the holiness of my great name, which has been profaned among the nations, the name you have profaned among them. Then the nations will know that I am the Lord, declares the Sovereign Lord, when I show myself holy through you before their eyes".

Ezk 37:28, "Then the nations will know that I the Lord make Israel holy, then my sanctuary is among them forever".

Ezk 39:21, After Yahweh has defeated the armies of Gog and his ally, "From that day forward the house of Israel will know that I am the Lord their God".

Ezk 39:25c, "and I will be zealous for my holy name". v 27f, "I will show myself holy through them in the sight of many nations. Then they will know that I am the Lord their God..."

Zch 9:1ff, Yahweh will defeat all the territory up to Damascus and alongside the Mediterranean coast, and He will rest upon Damascus.

Ml 1:11, "My name will be great among the nations, from the rising to the setting of the sun. In every place incense and pure offerings will be brought to my name, because my name will be great among the nations".

12.3 Yahweh's love for his people

Jr 31:3, In the context of restoration, "I have loved you with an everlasting love; I have drawn you with loving-kindness".

12.4 Yahweh, as a father

Jr 31:9b, In an oracle of the promise of return, "I will lead them beside streams of water... because I am Israel's father, and Ephraim is my firstborn son".

Jr 31:20, "Is not Ephraim my dear son, the child in whom I delight? Though I often speak against him I still remember him. Therefore my heart yearns for him; I have great compassion for him".

13 CONCLUSION

Having studied the promises of the exilic and post-exilic prophets, we arrive at the conviction that the nation of Israel will be restored after the disaster of the exiles. The messages of restoration in those prophets are given to the people who are facing the coming of destruction and to those who have already experienced destruction. The messages of the "doom" prove conclusively that the disaster was caused by their failure to keep the covenant. The work of the restoration starts with Yahweh's entering a new covenant. Making the new covenant means restoring the nation. Under the obligation of the old covenant, the nation was destroyed; under the conditions of the new covenant, the nation is going to be restored. Thus, the destruction and the restoration are both governed by the idea of the covenant. The covenant is governed by the motivation of "his honouring his name". Making the new covenant rests on Yahweh's gracious remembrance of the covenants which He made with the forefathers of the people. God's election of the people and his entering the covenant relationship was brought about in accordance with his pleasure. These facts testify to theocentricity in the messages of salvation rather than to ethnocentricity. The restoration will take place for his name's sake, not because of the goodness of the people. The aim of God does not rest on the salvation of the nation itself. The salvation of the nation rather serves to glorify God and his plan for world-wide salvation.

The new covenant was given in the circumstances of the restoration of Israel. Therefore it must not be considered separately from the other passages of the restoration. Various aspects of the restoration are as follows:

First, the passages tell of the restoration of nature. This is connected with the promises of the land: The people will return to their home land; they will redeem their old fortunes; they will build habitations upon the ruins; they

will enjoy fertility and abundant products; they will live peacefully without being threatened by wild animals.

Secondly, there are political and social aspects to the restoration. These are connected with the restoration of the nation: The united kingdom will be re-established when the people return from all the tribes of both kingdoms; they will have their own king; they will live under social justice; and their safety will be guaranteed from invasion by foreign armies.

Thirdly, there is the religious aspect of the restoration. The passages speak about the forgiveness of the people's sins, the renewal of their hearts, and their perfect observation of the law. The cultic restoration also mentions that Yahweh will rebuild his holy sanctuary among the people and that the Levitic priests will serve Him.

Having all the elements of restoration together, we can grasp the whole idea of the restoration. The natural aspect testifies to it that it will happen on earth. The political aspect tells that it will be accomplished by the coming of the Messiah. The religious aspect completes the restoration perfectly and for ever. The restored nation will be called the Messianic kingdom. It will be different from the old kingdom of Israel, but it will not be spiritualised as remains only in the heavenly realm. The redeemed people will dwell in the permanent kingdom of God on earth. Under the rule of the (Messianic) king, they will enjoy justice, peace, safety, and prosperity. Yahweh's sanctuary will descend to the earth. The city, the New Jerusalem will become their dwelling place, and the relationship between Yahweh and the people will be permanent.

However, the restoration remains mysterious. One cannot present a perfect picture of what the Messianic kingdom will be like. It is almost impossible to detail the rebuilding of the temple, the place of the throne of the king, the boundaries of Jerusalem (or the kingdom), and others. There are many

unfathomable things in connection with the restoration (cf. Jr 31:37; 33:3). Seeing all aspects of the restoration together, we must be careful when we apply the fulfilments of those prophecies to some specific events. We must not interpret too literally, nor too spiritually. The new covenant is "not like" the old covenant (Jr 31:31). Although all the elements which were under the effect of the old covenant are found in the restoration passages, they are radically transformed into a new dimension under the new covenant. It can be illustrated, for instance, in the usage of *bsr*: While the term *bsr* are commonly used in the sense of "body" for living and dead men and animals; the same term is also used in connection with man on the new earth as beings of Yahweh (Jr 32:27), as recipients of God's Spirit (Jl 3:1), as the potential element for obeying the law (Ezk 11:19; 36:26), and as mankind of the new earth (Is 66:23f) (cf. Helberg, 1959:23ff). In the same manner of the usage of *bsr*, other elements can also be understood. The Davidic king must not be like the old dynasty of David. The cultic system and the holy sanctuary will not be like the ones of old. The true meaning of sacrifice can truly be understood only if Christ's sacrifice is taken into account. The true meaning of the temple, that is Yahweh's dwelling among his people, must be fully considered.

On the other hand, we can not say that all the promises must be fulfilled only in the spiritual dimension in the church, that there is no future hope for Israel to be restored as God's people, and that such a kingdom will not take place on earth. In connection with the problem of "spiritualisation", we must pay attention to the restoration passages of the prophets. The most predominant element of the restoration is the promise of Yahweh to bring the people back to their home land. Almost all the passages of restoration start with this promise. The land, which the people are going to return to and are going to live in permanently, is often specified as the land which Yahweh gave to the patriarchs and in which the forefathers lived. Such an aspect of nature cannot be easily overlooked as if it were fulfilled in the heavenly dwelling place for believers (see Part VI, 5.2). The revival of the nation is also strongly

implied by the prophets. The nation of Israel is clearly distinguished from the nations by the prophets. Sometimes the distinction is made in the salvation of Israel and the judgment of the nations; and sometimes it comes in the salvation of the nations by joining Israel (or Israel's religion). Thus, the particularity of Israel and the universality of the nations in terms of salvation must be distinguished from each other. The revival of the nation, especially given in Ezekiel 37, must not be confused with the incoming of the Gentiles. Israel remains the promised nation, and it looks forward to its future salvation.

But the salvation of Israel is not the final purpose of God. Israel is not the only object of salvation, it serves the purpose of God for the revelation history, that is the redemption of the universe. The holy city of Yahweh is greatly extended so that no one can measure it. The portions of the holy land are also shared by Israelites and the foreigners who come in the land (Ezk 47:22). The holy sanctuary will also be for the nations (Ezk 37:22; Zch 14:16ff). All the nations in the world will recognise Him and serve Him. The universal redemption including both the restoration of Israel and the salvation of the nations is God's final goal of revelation history.

The next part of our study will be devoted to the restoration of Israel in the New Testament, in order to test whether the idea of the future salvation of Israel which is found in the Old Testament is still valid in the present time of the New Testament, and how revelation history encompasses the redemption of the world along with the salvation of Israel.