

2. The Contest:

The problem was that, historically, Israel (Judah) had never before been told to be subject to a foe. As a nation the land had often been delivered by the dramatic power of God even when it appeared there was no human hope. In the minds of the people the days of Hezekiah and his dramatic overthrow of the Assyrians loomed large. There were the triumphs of Jehoshaphat's day and the great victories of Josiah. The tradition was uniform...when the people fell in their devotion to Jehovah, He brought to them judgment. When they repented, He released them and allowed them to be victorious. It was too much to believe that now they had fallen to a foe to whom they were to be subject 70 years.

Here is where the predictive element comes in our prophecy. The prophet noted that in 70 years (29:10) God would visit the people, He would free them and bring them to their own land, and He would renew the dealings directly with them. But for the next period of time there were prophetically given to another. The time of the captivity was fixed and the circumstances were fixed. The challenge of the prophecy related as to whether or not they would believe their God. It was a unique setting. That really had nothing to do with it. Yieldedness was the word...for the present and for the future... but with the sure knowledge that God would bring them again, in triumph and glory, to their land.

3. Discussion

a. What does yieldedness involve? In our passage (Jeremiah 29) it involves a few things both in the historic setting and in the predictive outcome which may be easily summarized for our learning.

(1) Recognition of God's right to bring about His program on His own terms. (29:4) The words of the letter (29:1) were the terms of God. The claimant in the action was God, himself. "I have caused to be carried away..." was what He had said and in so saying had noted for the people that