

Let's talk for a moment about where we are in the book.

We are in the middle of transitory chapters that wrap up the first section of the book. Chapters 1 through 6 form the essential word to the Jews living in Jerusalem at that time. Chapter 7 introduces the transition and the end of chapter 8 finishes the transition.

Thus, chapter 9 through the end introduces the powerful message that gets to the mystery of iniquity that was at work against the will of God. Satan had gotten hold of the heart of the Jewish people so much, that as we see in the analysis of Jesus, he (Satan) had become their father (John 8:44).

Now, in the previous chapter, God was diagnosing the work of sin that was still at work as from the pre-exilic times even until that day. That they were making their own religion, not a biblical, but a Jewish religion. This is what is called Judaism. Not Bible religion, but an entirely Jewish invention, thus JU-daism. Nowhere in the Bible is Judaism called Biblical religion or Old Covenant Religion.

God, having diagnosed the issue, goes on to tell the Jews that if they would abandon that religion and follow Him, they would have the reward detailed in this chapter. We can see that in the heart of the great promises that compose the larger, final two paragraphs. Between them is a small, two-verse paragraph, verses 16 and 17, which repeats the prescription that God gave them, around chapter 7 verse 9. He is reminding them that changes needed to be made for the blessings they desired.

In other words, they were still operating under that Old (and now Former) Covenant that required their obedience in order to receive the blessings of that Covenant.¹

¹ Ultimately, these promises would be given to the Israel of God—that is all believers under the New Covenant. The language is apparent in this chapter as the “Remnant” is a recurring theme. The remnant is Old Testament language that refers to those of Israel who were true believers. The ones who were actually heaven-bound, saved by grace through faith.

The spiritual nature of these promises will be laid bare as we take the light of their fulfillment along with the promises we find in this chapter, beginning with this first paragraph.

On The Mountain Called Zion

This hill no longer exists today, as it was plowed level with the ground so that, Eusebius, a third century historian, wrote:

“The hill called Zion and . . . the building there, that is to say, the temple, (has) been utterly removed.”

And Josephus, a first century historian, wrote:

“It was so thoroughly laid even with the ground . . . that there was nothing left to make those that came thither believe it had ever been inhabited”

Today, its former location is just to the south of Al-Haram Al-Sharif in eastern Jerusalem, in the old City of David, and is today called, the valley of the cheese-mongers. No counting for names, am I right?



The place called the “Temple Mount” is a misnomer if we are thinking of the Old Covenant Temple. Because Al-Haram Al-Sharif, the location of Al-Aqsa Mosque, is the location of the Old Roman Fort of the first century. Don’t believe it? Well, one who

lived through those times tells us:

“It (Jerusalem) is now demolished to the very foundations, and has nothing left but that monument of it preserved--I mean the camp of those (Romans) that have destroyed it, which camp still dwells upon its ruins.” - Eleazer Ben Jair (Commander at Masada)

So what? Has God failed? For there is no hill which remains! Has God's jealous love come to nothing? Indeed, not! For while God tore down the physical hill of Zion, just as He tore the veil of the temple, we lack nothing in the promises of God.

