

Welcome to the 2026 AskThePastor and BeyondCreationScience conference: “The Eschatology of the Prophets.” Always the first.

My presentation today is titled “The Faith at the Field of Anathoth” from Jeremiah 32. Jeremiah’s story captured my attention by reading Eugene H. Peterson’s pastoral books. Has anyone read books by Peterson? He is the one who did the modern paraphrase Bible called “The Message” in 2002.

I don’t really use “The Message” — not a fan. A very big reason is because Peterson was an Idealist in his eschatology, and he neutralized virtually every time text in the New Testament as a result. For example the Message renders Matthew 24:34 like this:

“Don't take this lightly. I'm not just saying this for some future generation, but for all of you. This age continues until all these things take place.”

I think the term that comes to my mind is “creatively ambiguous.” That empties the time statement of meaning because it is generically “for all of you” including future generations, as is typical in idealism. Peterson garbled 100 plus time texts in the New Testament in ***The Message*** which is unfortunate.

But I consider Eugene Peterson to be, hands down, the greatest modern practical theological writer of our time. He was a brilliant Christian mind. Don’t judge Eugene Peterson the pastoral theologian by ***The Message*** paraphrase translation that made him famous. If you want to dive deeper

into the backstory of my thought today, let me recommend his book on the life of Jeremiah titled “RUN WITH THE HORSES: The Quest for Life At Its Best.” One of the last chapters is titled “I Bought the Field At Anathoth” where he lays out the application of the faith that Jeremiah modeled at Anathoth. He applied covenant context to that story.

Maybe I am biased. Peterson was born and raised in Montana, a descendant of Norwegian immigrants who settled there more than a century ago. Montana comes through loud and clear in his books. Specifically, I would recommend *Reversed Thunder* (his reflections on the book of Revelation), *Leap over a Wall* (based on the life of David), *The Contemplative Pastor* (focused on congregational ministry), and *A Long Obedience in the Same Direction* (his devotional book on the Psalms). That one commandeers a phrase from Nietzsche for a godly purpose. I think preterists would benefit a great deal by reading his books.

Peterson retired to NW Montana by Lakeside a couple of decades ago before he died at 85 in 2018. It was probably 2010-2012, he must have been close to 80 at the time, that he was the keynote speaker at the annual Montana Governor’s Prayer Breakfast at the capitol in Helena. That’s where I got to meet him in person. At the conclusion someone mentioned that he would be available for small group discussion at a local church after the event if anyone wanted to join him for open discussion. I will never forget the next couple hours of interaction, question and answers, and dialogue that took place among the dozen or so of us who showed up. It was profound. So, I want to dedicate this presentation to the memory of Eugene Peterson and his

pastoral work. His books had a the monumental impact on my life. Get his books. Read them. You won't regret it.

The story of the Field at Anathoth immediately follows the famous promise of the New Covenant in Jeremiah 31 and that is no coincidence. This image was produced by Phillip Kayser. It shows how Jeremiah comes to us in a massive chiastic structure. A chiasm is a literary device designed to rhyme ideas or subjects and highlight something important. The center of a chiasm is the hinge, where it all leads up to and where it all turns. That's the emphasis - exclamation point. Thus, the new covenant prophecy of Jeremiah 31 is the center and pivot point for the whole book, highlighting the centrality and significance of Jeremiah's eschatology of the New Covenant Creation. Structure confirms theology and highlights meaning. **Literary structure is meaning.** Think about the profound significance! The entire book of Jeremiah is carefully ordered to reveal Jeremiah's **eschatology**. Chi in the Greek alphabet is like our X, and X marks the spot in every biblical chiasm. Right in the center, there it is. The eschatology of Jeremiah is the New Covenant Creation.

Futurism will reject the obvious implication, but Jeremiah declares the prophetic witness for the contemplative reader. **Jeremiah proclaims Covenant Eschatology.** It has been there all along, but God's people are just beginning to wake up to preterism. I am convinced that we are sitting at the very dawn of a new era of profound theological revolution. We need to stop and ponder what fulfillment highlights: The New Covenant is the eschatology of, not just Jeremiah, but all of the prophets.

The New Covenant is the the New Creation because God creates his people by covenant. Thus, Jeremiah 31 is parallel to Psalm 102:18 and Revelation 21-22. New Covenant = New People = New Creation = New Heavens and New Earth. We'll take a closer look in my upcoming talks.

I should add here that I believe Jeremiah 31 is referenced at the chiastic center of the book of Hebrews as well, for the exact same reason. It's the center point and the pivot of Hebrews. This is my rudimentary chiasm. It's not complete, but it works for now. I have seen some variations, but all of them present Hebrews 8 as the chiastic center in some way.

Hebrews opens with the creation of the ages (plural) — referencing Genesis creation — declaring the “**in the beginning**” (Gen 1:1) earth and heavens to be growing old like a garment, about to be “changed.” That's not a controversial position: every commentary I have seen makes the obvious link to Genesis 1 for starters. I will add more reasons later as well. The matching chiastic structure takes us to Hebrews 12:26 and the shaking and removal of what has been “made,” not just of “the earth, but also heaven.” What was coming to an end was greater than merely Sinai. This isn't Israel only, but the whole Old Covenant Creation. Hebrews 2 speaks about bringing many sons to glory, matching Hebrews 11 and the ages (plural) formed with the hall of faith, **from Abel forward**. Genesis context again. Hebrews 4 declares rest, referencing **both** the promised land and the 7th day of creation. It matches Hebrews 10 and purification, remission of sins through Christ, and access through the veil/firmament which is his body. Melchizedekian greater priesthood (Genesis again) is discussed in Heb 7

matching the High Priesthood discussion of Heb 9. And the center pivot of Hebrews 8 announces the fulfillment of Jeremiah's New Covenant prophecy - "In that He says, "A new *covenant*," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away." Heb 8:13 matches the "growing old" and "removal" language of **both** Heb 1 and 12. The center links to both ends.

That symmetry, key to biblical chiastic structure, unites the the eschatology of the prophets with Jesus and the Apostle's own prophetic teaching. Hebrews consistently goes back to Genesis and includes Moses in the unfolding covenantal unity (See Hebrews 11). I like how Mike Sullivan put it in his book "Moses to Messiah" when he says this in the opening sentence of Chapter 1:

When most Christians think of Moses as being a "prophet," they recall how God worked through him to perform great miracles, such as inflicting plagues upon Egypt and parting the Red Sea. However, they tend not to view him as a prophet in the sense of Isaiah, Daniel, Malachi or Zechariah — predicting and establishing the foundational pillars of eschatology (the doctrine of "last things").

These pillars concern the last days, the appointed time of the end, the Day of the Lord, de-creation and new creation, the avenging of the martyrs [**who is the first Old Covenant martyr? Abel**], and judgment and resurrection of the dead. [**Resurrection from the death of Adam - Genesis**].

That is a crucial point to grasp. Think of Moses as a prophet, like all the other prophets. There is deep, deep unity between

the eschatology Moses and the eschatology of the prophets, for Moses is one of them. Can we all agree on that? Mike does a great job explaining that in his book.

Now let me stretch the implication consistently the other way. Does Moses' protology, (the doctrine of "first things") match the later prophets' protology in the same way we already understand about eschatology? **In other words, does Moses have the same view of Genesis Creation as the later prophets?** Jeremiah cites Genesis 1 directly and alludes to Genesis 1 numerous times in his prophecies, including Jeremiah 31. What do we do with that? **How does Jeremiah and the prophets understand Genesis Creation?** Does Jeremiah the prophet understand Genesis 1 the same way that Moses the prophet understood Genesis 1 before him? I believe the answer to that question is absolutely yes.

Think about it for a second. Would it be at all consistent to say that Moses' and the prophets are united in their **eschatology**, but have a completely different understanding of Genesis 1 creation and **protology**? Does that make sense to you? That makes no sense to me. I would argue that would be an arbitrary and inconsistent hermeneutic. If the later prophets have a different view of Genesis 1 than Moses, the question then becomes this: **Where does the meaning of Genesis 1 changes in the biblical text between Moses and the later prophets?** Can this change of meaning be demonstrated exegetically?

This issue relates to eschatology as well because partial preterists accept fulfillment of the last days and the Olivet

Discourse by AD 70 and then claim there remains a material universe eschatology to come at the end of the world. And we full preterists ask them, where does the meaning of “Heaven and Earth” change to that material creation definition? Show it in the text, please, don’t just assume it! If that change from covenant to material universe can’t just be **assumed** for biblical **eschatology** for the sake of tradition, then a change in the meaning of Genesis 1 between Moses and the later prophets can’t just be **assumed** for biblical **protology** for the sake of tradition.

Exegesis of the text must always drive conclusions.

Furthermore, if a later prophet under inspiration **changes** the meaning of the earlier prophet’s definition of Genesis 1, then why couldn’t the later Apostles under inspiration **change** the meaning of the prophet’s eschatology in the New Testament? That’s what some futurists claim. It’s incoherent for a full preterist to insist that Moses, a prophet, meant something different in Genesis 1 than the other prophets who apply Genesis 1. I would argue the entire full preterist theological paradigm assumes this. Consistency matters, my friends. Moses and the prophets are not just united in their **eschatology**, they are also united in their **protology**.

That seems fundamental to me. And it leads me to this question. **Where does Moses the prophet begin?** It’s not a trick question. It’s so obvious that, for some strange reason, many miss it. What’s the first book of the Pentateuch? Genesis, right? Commonly ascribed to Moses, whether he wrote or edited Genesis from previous family records as I

believe, doesn't really matter to my point. Where does Moses begin with his protology?

"In the beginning God created the heavens and the earth."
Last year at the Montana conference I used this graph to demonstrate the full context of Fulfilled Eschatology regarding the two ages. Creation marks the beginning of the Old Covenant Creation, "in the beginning" with **Adam being the first covenant man**. Question: How can Adam be the first covenant man if the Old Covenant does not begin with the Genesis creation? I mean, "Covenant Man" logically assumes covenant creation at a prima facie level. Covenant Man lives in the Old Covenant Creation. Am I wrong?

What I find fascinating about Genesis studies is that some of the most conservative Hebrew scholars we have today all recognize how Genesis creation, being *typological*, is inevitably eschatologically focused. Here is John Sailhamer:

"Equally important in [Gen.] 1:1 is the meaning of the phrase 'in the beginning' within the framework of the Creation account and the book of Genesis. The term *beginning* in biblical Hebrew marks a starting point of a specific duration, as in 'the beginning of a year' (Deut. 11:12). The end of a specific period is marked by its antonym, 'the end,' as in 'the end of the year' (Deut. 11:12). In opening the account of Creation with the phrase 'in the beginning,' the author has marked Creation as the starting point of a period of time. **[we would call it "this age"]**

'Hence will here be the beginning of the history which follows... The history to be related from this point onwards

was **heaven and earth** for its object, its scenes, its factors. At the head of this history stands the creation of the world by its commencement, or at all events its foundation.

By commencing this history with a 'beginning,' a word often paired with its antonym 'end,' the author has not only commenced a **history of God and his people** but also prepared the way for the **consummation of that history** at 'the end of time.' [age]

The growing focus within the biblical canon on the times of the 'end' is an appropriate extension of the 'end' **already anticipated** in the 'beginning' of Genesis 1:1. The fundamental principle reflected in 1:1 and the prophetic vision of the end times in the rest of Scripture is that the 'last things' will be like the first things': 'Behold, I will create new heavens and a new earth' (Isaiah 65:17); 'Then I saw a new heaven and new earth' (Revelation 21:1).

The allusions to Genesis 1 and 2 in Revelation 21-22 illustrate the role that these early chapters of Genesis played in shaping the form and content of the scriptural vision of the future.

Already in Genesis 1:1 the concept of the 'last days' fills the mind of the reader.”

That’s the framework of the Covenant Creation view. Note in passing that any particular doctrine of resurrection is irrelevant to the Covenant Creation implications of Full Preterism. The “the last days” complete “this age” from creation to the end. Jesus said it in the Olivet. Tribulation

“such as has not been since the beginning of the creation which God created until this time, nor ever shall be. (Mark 13:19). “Kairos” begins in Gen. 1 as we will see.

Dr. Miles Van Pelt puts it this way:

"The Hebrew title of this book is the first word of the Hebrew text, bereishit, translated it means, **the beginning** or in a **beginning** one way or another. The book of Genesis functions as the covenant prologue to the Old and New Testaments like we discussed earlier in our lectures. It is both protological, it tells us about the beginnings, and eschatological, it tells us about the endings. Protological and eschatological. One of the ways it does this, for example Genesis 1:1 has that word bereishit in it, which means in the beginning and right at the very end in Genesis 49, verse one. This is when Jacob's about to bless the 12 tribes. Jacob called his sons and said, gather yourselves together that I may tell you what will happen in the days to come or in the bereishit in the last days. So here we've got Jacob talking about the eschatological last days."

"This makes great sense because God, in His wonder always tells us what He's going to do before He does it. Then He does it. Then He interprets it. In Isaiah 46:10 it says, God is one who declares the end from the beginning. And from ancient times things not yet done saying, my counsel shall stand and I will accomplish all my purpose. I have a colleague John Curd who used to teach in Jackson with me, he's now retired from Charlotte. He would always say your protology must always drive or inform your eschatology

because the end is nothing other than the fullness of the beginning." ...

"When we study Genesis, we're studying the end and the beginning. The book of Genesis is the most covenantal book in the Bible."

Note the connection, even within the book of Genesis, from the beginning - Genesis 1- and the prophecy given about the End - Genesis 49. There's that chiastic function working again: they are structurally linked. Jacob knew the Genesis creation heavens and earth has an eschatology. From that recent book:

Moses has already recorded **Jacob's eschatology** of what would happen to Israel in her "last days" (Gen. 49:1ff). Notice that these are the "last days" of **the "sons of Jacob"** — that is, the last days of **old covenant Israel** — not the last days of world history. (p. 8)

I agree! Note how Old Covenant Israel is defined as the "sons of Jacob" which is just basic Old Testament history if you ask me. Pay attention to the historical context of Genesis 49. By the time of Jacob, many centuries **before** Moses lived, **before** the Exodus and **before** Sinai, the "last days" of old covenant Israel, defined as the 12 sons of Jacob, **had already been prophesied.**

But then a few pages we see this:

Through God's dramatic deliverance of Israel at the Red Sea
[children of Abraham who received God's covenant sign

of circumcision] — “making the waves roar” — and the establishment of His covenant at Sinai, **He created the “heavens and earth” of old covenant Israel**, forming them into His chosen people.

I have questions: How does Jacob foretell the last days of the “heaven and earth” that hadn’t even been created yet? How does Jacob speak of the eschatology of Israel, defined as the “sons of Jacob,” if Israel didn’t yet exist until Sinai? Is Israel defined by father Abraham, Isaac, Jacob and the “sons of Jacob” or is Israel defined by Sinai? How is Israel **delivered** from Egypt if Israel doesn’t yet exist as God’s chosen people? Do you see the problem? Circumcision marked Israel, but even that predates Sinai. We call him father Abraham, not father Moses for a very good reason.

And the Lord said: “I have surely seen the oppression of **My people** who *are* in Egypt, and have heard their cry because of their taskmasters, for I know their [a]sorrows.

This is long before the Exodus and Sinai, and yet Jehovah calls Israel “my people” already, even while in the bondage of Egypt. How are they not made “my people” until Sinai? Houston, we have a problem.

Furthermore, how does Moses tell Pharaoh God’s message to “**Let my people go**” if Israel wasn’t formed as God’s people until Sinai?

Afterward Moses and Aaron went in and told Pharaoh, “Thus says the Lord God of Israel: ‘Let My people go, that they may hold a feast to Me in the wilderness.

Moses seems to know what a Feast is long before Sinai as well. Have you ever seen that. Feasts are also Sabbaths, btw. Here are both **before** Sinai, plainly in the text. There is glaring problem here that needs to be resolved. God gave the land promise to Israel through Abraham in the first place.

The full context of Hebrews is the Genesis “in the beginning” creation as noted above. And I believe Jesus cannot be clearer about the full creational scope of the eschaton in places like Matthew 23:

“That upon you may come all the righteous blood shed upon the earth, **from the blood of righteous Abel**... Assuredly, I say to you, all these things will come upon this generation.” Matthew 23:35-36 NKJ.

The blood-guilt of all the Old Covenant martyrs falls upon “this generation” of Israel. How is that possible? What is the covenant basis for this condemnation? Does God hold a nation accountable for something that happened before they were created, before there was **any covenant connection** whatsoever? Have we entered into bizzarro theology world? Or have we just missed something?

Jeremiah confirms the same protology as Moses before him and Jesus after him:

Thus says the Lord,
Who gives the sun for a light by day,
The ordinances of the moon and the stars for a light by night,

[allusion to Genesis 1]

Who disturbs the sea,
And its waves roar

[imagery of nations in tumult]

(The Lord of hosts *is* His name):

“If those ordinances depart
From before Me, says the Lord,
Then the seed of Israel shall also cease
From being a nation before Me forever.”

Jeremiah declares the Genesis 1 creation and Old Covenant national Israel to be coterminous! As long as the sun rules the day, and the moon and stars rule the night, as long as the sea exists, Old Covenant Israel will not cease to exist as a nation before God. Futurists think they know what this means. If we still live, today, in the Genesis 1 creation, then **Old Covenant Israel remains God’s chosen people!** Here is an example:

The Jewish people can take great comfort from this promise. Every day when they see the sun, every night when they see the moon and stars, every visit to the ocean when they see the waves in action---they can know that their preservation as a people is secure! **[assumes Genesis 1 is about material creation: waves = beach.]**

The enemies of Israel need to change their strategy! Instead of aiming their mighty weapons of destruction upon the Jews and Jerusalem, they need to aim their missiles at the sun, moon and stars! They could start with the moon and try to knock it out of orbit! Instead of spending time in their secret laboratories trying to figure out how to deliver chemical weapons, they need to devise a plan to neutralize the waves

of the ocean! But as long as the waves are roaring, and the sun, moon and stars are shining, Israel's future is secure!

If Jeremiah 31 is absolutely crucial and central to Biblical eschatology (which it is), and Jeremiah 31 explicitly places the Genesis 1 creation, including the roaring waves of the sea, in the context of eschatology (which he does), then wouldn't Genesis 1 be important for biblical eschatology? It sure seems important to Jeremiah!

Even non-dispensationalists acknowledge what Jeremiah teaches about the link between the Genesis 1 creation and the **duration** of Old Covenant Israel. Here is Phillip Kayser:

But it is in the [center] sections that the Dispensational argument shines and the Replacement Theology argument does not shine. Dispensationalists rightly point out that verses 35-36 say that as long as there is a sun and a moon, so long will the "seed of Israel" be a nation before God. In context, this seed of Israel has to refer to Jews, and the word "nation" has to refer to a national entity...

So both the structure and language of Jeremiah 31 opposes both extremes of Dispensationalism and Amillennial Replacement Theology... (are you ready for his solution?)

[Romans 11:11-32] predicts that a nation called Israel will inherit specific geographic territory in the middle east and will be 100% converted. They will be regrafted back into the Olive Tree. **[Postmillennial Zionists? YES! e.g. D. Wilson]**

What's the problematic assumption that drives Phillip

Kayser's Postmillennial futurism? **It's that Genesis 1 describes the origin of the physical universe!** He cannot fathom how the Genesis 1, Adamic creation, heaven, earth and sea (think Revelation 21:1) could possibly have already passed away. John Sailhamer, a dispensationalist himself, shows where it all begins:

"First, we must decide on the meaning of the phrase 'the heavens and the earth' in [Genesis] 1:1 (see comments above on 1:1). If the phrase means 'universe' or 'cosmos,' as is most probable, then it must be taken with the same sense it has throughout its uses in the Bible (e.g., Joel 3:15-16 [4:15-16]):

I take John Sailhamer seriously. The **first** thing to decide is the meaning of the "heavens and earth." That's first, before you do a full exegesis of Genesis 1-3. You have to know that meaning. Get it wrong, and it all goes wrong. Why not let the rest of the Bible provide the meaning by comparing Scripture with Scripture? Furthermore, Sailhamer knows that Moses and the prophets must be **united in their protology**. Jeremiah 31:35-36 becomes a powerful confirmation of covenant creation when you examine his source in Gen 1:

14 Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons **[mo'edim]**, and for days and years; ... rule the day, rule the night... To give light to the earth/land — erets.

Here is how David Curtis explains the meaning of Genesis 1:14:

The word "season" is the Hebrew *mow'ed*, which means "appointed times," referring to the Feasts of Yahweh. The Feasts point to Messiah, and they are dependent upon the moon and sun. So, the sun, moon, and stars are placed where they are for the scriptural determination of the Feasts of Yahweh, which point to Messiah

That illuminates why Jeremiah links the end of the Old Covenant Creation of Genesis 1 with the end of Old Covenant Israel! When the Feasts end, Old Covenant Israel ends. Can that be any clearer? These are **creation ordinances** of the Old Covenant Creation, established in Genesis 1, much like the Sabbath law of Moses who cited Genesis creation as the source for Israel's Sabbath sign — for in Six Days..., therefore... God blessed the Sabbath Day and hallowed it (Exodus 20). According to Jeremiah and Moses before him, the Feasts of Yahweh are ordained in Genesis 1. Sabbath is ordained in Genesis creation. It is not "made" brand new at Sinai. Why does that make sense? Because "in the beginning" is the first revelation of the Old Covenant Heavens and Earth and has nothing whatsoever to do with material origins. **Its a functional Covenant Creation.** Genesis 1 isn't talking about the beginning of the physical world... at all, just as the passing away of the Heaven and Earth and Sea in Revelation 21:1 isn't about the end of the material world... at all.

And by the way, in the Septuagint the term in Genesis 1:14 is "kairos" or "appointed times." If the **subject** of Genesis 1 the material creation, then wouldn't that mean there is "kairos" or "appointed times" for the **physical creation**? What would the

implication be for full preterism if the physical universe itself has kairos or “appointed times” just like the old covenant? Isn’t that **precisely the presupposition of all forms of futurism?** Why not take “Kairos” in Genesis 1 like all the rest of the Law and Prophets? They are all united in their protology as surely as they are united in their eschatology. Genesis 1 is absolutely crucial to get right for the future of covenant eschatology. Jeremiah 31 links Genesis 1 to Israel in a profound way.

It’s not just Jeremiah 31. Isaiah does the same thing:

“The sun shall no longer be your light by day,
Nor for brightness shall the moon give light to you;
But the Lord will be to you an everlasting light,
And your God your glory.

Isaiah is drawing on the same Genesis 1:14 source, just like. Jeremiah 31. They both incorporate Genesis 1 into their prophetic message. Are we to believe that Genesis 1 is irrelevant to biblical eschatology? Brothers and sisters and friends, that’s not what the prophets taught.... at all!

They tell you the meaning of Genesis 1. Listen to them.

That lays the covenant framework for buying the field at Anathoth in Jeremiah 32. Jeremiah had already described the unfaithfulness of Judah and Israel as the undoing of the Genesis creation.

“For My people *are* foolish,
They have not known Me.

They *are* silly children,
And they have no understanding.
They *are* wise to do evil,
But to do good they have no knowledge.” **[Garden themes]**
I beheld the earth, and indeed *it was* without form, and void;
And the heavens, they *had* no light. **[Genesis 1:2]**
I beheld the mountains, and indeed they trembled,
And all the hills moved back and forth.
I beheld, and indeed *there was* no man, **[Adam/Priest]**

Jeremiah cites the covenant story that begins with Adam, the first son of God, the first covenant man, the first priest. And what is the covenant that has come undone? Does Jeremiah limit the context to Exodus and Sinai only? The Sinai Covenant had been violated, to be sure, but Jeremiah declares the undoing of the **entire Genesis 1 Old Covenant Creation in his own day and experience.** Without form and void is a citation from Genesis 1:2. Jeremiah describes the destruction of Jerusalem along with the Solomon’s Temple that was designed to be a house of prayer for **all nations**. Jeremiah isn’t talking about the end of the physical universe because Moses wasn’t talking about the creation of the physical universe. **Moses and Jeremiah are united in their protology.**

Here is the full picture for Jeremiah that we must grasp. Nebuchadnezzar’s conquest was NOT limited to Israel’s subjugation alone. God gave **all the nations** into Nebuchadnezzar’s dominion - which is why Nebuchadnezzar is both an Adamic and Messianic figure. He became king of all the earth/land (in covenant context). He conquers **all the**

biblical nations who were carried off to serve his kingdom. Jeremiah 27 puts it this way as we inch closer to the field at Anathoth story:

“Thus says the Lord of hosts, the God of Israel—thus you shall say to your masters: **5** ‘I have made the earth, the man **[Adam]** and the beast that *are* on the ground **[Genesis 1 creation]**, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me. **[Genesis 1 Dominion]** **6** And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant **[covenant title: Abraham Moses, David, Job]** ; and the beasts of the field I have also given him to serve him. **7** So **all nations** shall serve him and his son and his son’s son, until the time of his land comes

Jeremiah defines Genesis creation as about **people** and **nations**. Nebuchadnezzar accomplishes far more than merely an “Israel-only” judgment. Nebuchadnezzar was given dominion over all nations as a type of Christ to come. Jeremiah explicitly connects this all back to Genesis 1 and the Dominion introduced there with **Adam**. Daniel 7:2 presents Nebuchadnezzar as an animal who came up out the sea to stand up on two legs to become an Adam. And he was given an Adam’s heart. Covenant Man.

What is Jeremiah to do in the face of this impending doom for Jerusalem and the Temple which symbolizes the Genesis 1 Temple creation? (Josephus) This looks like “lights out” for Old Covenant Israel. Is this the end? But Jeremiah knows that God had **not yet** fulfilled his promises to the Patriarchs.

God had **not yet** accomplished resurrection from the death of Adam. The proto-evangelium of Genesis 3 had **not** been fulfilled. The seed of the woman and the seed of Abraham had to continue forward, somehow, some way. Jeremiah knew this. Jeremiah knew this wasn't the end of all things. The nation must endure as long as the sun, moon, and waves of the sea. Jehovah's covenant promises demand it. New Covenant of Jesus Christ is not yet!!!

The immediate context for Jeremiah 32 is the massive covenant judgment God ordained through Nebuchadnezzar with Daniel as his right-hand man. Jeremiah knows that the Old Covenant Order, the first creation of Genesis 1, would be restored. Jeremiah is a son of a priest which makes him a Levite. Anathoth is known as a Levite settlement just a few miles out of Jerusalem. Eugene Peterson lays it out like this:

"One day while all this was going on, Jeremiah's cousin Hanamel came into the courtyard where Jeremiah was confined and offered to sell him a plot of ground out in Anathoth, Jeremiah's hometown three miles northeast of Jerusalem. Was Hanamel serious? Was he mocking Jeremiah? Babylonian armies were camped all over Anathoth....

What is reported is that Jeremiah, deeply in touch with a reality most of us ignore and without anxiety about what people thought about him, promptly bought the field. He weighed out seventeen shekels of silver, got the required witnesses, signed and sealed the deeds. He then instructed his friend Baruch to put the official deeds in a pottery jar to

preserve them for safekeeping...

Jeremiah knew that buying that field looked impractical and foolish. It was against history, against reason, against public opinion. But he didn't buy the field on the advice of his broker, but by the leading of God. He was not planning a retirement cabin on the property; he was witnessing an involvement in the **continuity of God's promises.**"

Jeremiah preached a coming restoration of the old covenant creation by his act of faith at the field of Anathoth. Political and military defeat would never thwart God's covenant promises centered in Israel. That's what Jeremiah knew.

"For thus says the Lord: 'David shall never lack a man to sit on the throne of the house of Israel; nor shall the priests, the Levites, lack a man to offer burnt offerings before Me, to kindle grain offerings, and to sacrifice continually.' "

Jeremiah 33:17

Jeremiah has faith in **restoration**. This field at Anathoth signified restoration of the old covenant creation to come in God's time. We know from Jeremiah and Daniel that will be 70 years. Jeremiah, as a Levite whose role was to train the people in righteousness and faithful obedience, showed the way of faith in God's promises. The field is a piece of the promised land to be possessed for the future. The Levite, who comes from a tribe given no inheritance in the land, is told by God to buy the field at Anathoth for 17 shekels of silver. Peterson goes on:

Jeremiah's sense of the practical was built on the belief that God is the most important reality with which he and the people with whom he lived had to deal... Jeremiah had preached God's judgment for years.... Buying that field in Anathoth was a deliberate act of hope.

The field at Anathoth provides backstory to the New Testament in Acts that can only be understood from a proper, fulfilled eschatological view. This is what Eugene Peterson and so many others completely miss because of their futurism, rooted in their material creation view of Genesis 1.

I speak about when the first Christians in Jerusalem began to sell their lands and take the money to the Apostles to support the New Creation, New Covenant body of Christ.

Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, **35** and laid *them* at the apostles' feet; and they distributed to each as anyone had need.

They knew Jesus had promised Jerusalem would be destroyed by Rome in their generation. The Temple would be destroyed. Jesus had already told the Rich Young ruler to do what? Sell his possessions. Sell his **lands**. This was the time of the end, the kairos, the "appointed time" first introduced in Genesis 1:14 with Feasts and Sabbaths, the typological creation, come to an end with the arrival and finished work of Jesus Christ to whom they pointed. They knew that all the promises of God are fulfilled in Christ Jesus. The Old Covenant Creation of Genesis 1 had reached it's telos with

Messiah, the Second and Last **Adam**. It was the Last Days of the Genesis 1 Old Covenant Creation. Heaven, earth, and sea, the whole Old Covenant order symbolized by the Temple in Jerusalem was about to pass away in flaming fire.

They knew there was no promise of restoration for Old Covenant Israel. This was the end of the age. So, why keep their property? Why not put it to good use and lay up their treasure in heaven, the new heaven and new earth that would **remain** when that which was “made” in the beginning perished? It’s one of the astonishing details of the New Testament if you think about it in the context of Israel’s history. Acts 4 is specifically about **Jews in Jerusalem**. This is the Promised Land going back to father Abraham! Yet, they believed the prophetic word of Christ and his apostles and “sold out” for the sake of the gospel. They knew what was coming! Jesus was a greater Jeremiah, for He told them destruction was coming. The nationalist zealots hated Jesus for all the same reason the nationalist zealots hated Jeremiah previously. But this would be absolute and total covenant destruction — forever. The consummation of the ages.

That’s when we read this in Acts 4, when another **Levite** shows God’s faithful people what to do. It’s not to buy land in Jerusalem for the future like Anathoth. There was no future for Old Covenant Israel, for the Last Adam had arrived. This was the end of all things. This Levite gives the example of how to live by faith and sell the field in Jerusalem. Why? Because the New Heavens and New Earth, the New Covenant Creation had been inaugurated by Messiah and was about to be fulfilled

Are you ready for this? Here is the fulfillment echo of Jeremiah the Levite's own faith in the last days of the Old Covenant Creation:

36 And Joses, who was also named Barnabas by the apostles (which is translated Son of [e]Encouragement), a **Levite** of the country of Cyprus, **37** having land, sold *it*, and brought the money and laid *it* at the apostles' feet.

Luke does not leave the account generic because the detail links back to the story of Jeremiah the Levite buying the field at Anathoth. Now, Barnabus, the Old Covenant Levite, shows the way of faith for true Israel about what to do in Jerusalem. Sell it all out, and buy into the New Creation of Jesus Christ. "Son of Encouragement" is the right name to describes Barnabus, the Levite. He personifies the Priestly role of the Levites to Israel in the land. His instruction was his action, because he knew what time had arrived. He listened to Peter's sermon in Acts 2: The sun shall be turned into darkness, And the moon into blood: No more Sun and moon. - Jeremiah 31:35-36.

The nation is about to cease before the Lord.

Levites were to have no inheritance in the Land for God was to be their portion and their inheritance. And so the faithful Levite showed the way for Israel to embrace their true inheritance, what the land had always symbolized from the beginning. Barnabus' act of faith in Jerusalem completed Jeremiah's act of faith at Anothoth.

Barnabus knew the Light of the World had come, and there was no longer need of the Sun to rule the day or the Moon to rule the night. Old Covenant Israel would soon end. Cash out!

Sell the land forever and embrace the eternal life in the New Covenant Creation — forever. And that's exactly what they did because they understood COVENANT ESCHATOLOGY. Amen.