

Jeremiah 31 - The Remnant of Israel Saved; New Covenant in Contrast with the Old

IV. Prophecies of future comfort for Israel and Judah (Jer 30:1—33:26)

(2) Restoration of the northern and southern kingdoms (31:1-26)

(A) National restoration of Israel (31:1-22)

- (a) Restoration (31:1-6)
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Jeremiah 31

(2) Restoration of the northern and southern kingdoms (31:1-26)

(A) National restoration of Israel (31:1-22)

(a) Restoration (31:1-6)

1 "At that time," declares the LORD, "I will be the God of all the families of Israel, and they shall be My people."

1 "At that time," declares the LORD, "I will be the God of all the families of Israel, and they shall be My people."

1 "At that time," declares the LORD, "I'll be the God of all the families of Israel, and they will be my people."

1 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

- Judah restored: whole nation (v1); Israel (v2-22); Judah (v23-26); both (v27-40)

2 This is what the LORD says: "The people who survived the sword Found grace in the wilderness— Israel, when it went to find its rest."

2 Thus says the LORD, "The people who survived the sword Found grace in the wilderness — Israel, when it went to find its rest."

2 This is what the LORD says: "The people who survived the sword, found favor in the desert while Israel was seeking rest.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest.

3 The LORD appeared to him long ago, *saying*, "I have loved you with an everlasting love; Therefore I have drawn you out with kindness.

3 The LORD appeared to him from afar, *saying*, "I have loved you with an everlasting love; Therefore I have drawn you with lovingkindness.

3 The LORD appeared to Israel from far away and said, "I've loved you with an everlasting love, therefore I've drawn you with gracious love.

3 The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

- The clans of Israel, the language here in the Hebrew implies in a connotative sense the Northern and Southern Kingdom. Suggests the Twelve Tribes (Cf. Ezek 20:34-38).

4 "I will build you again and you will be rebuilt, Virgin of Israel! You will take up your tambourines again, And go out to the dances of the revelers.

4 "Again I will build you and you will be rebuilt, O virgin of Israel! Again you will take up your tambourines, And go forth to the dances of the merrymakers.

4 I'll again build you, and you will be rebuilt, Virgin Israel! You will again take up your tambourines and go out to dance with those who are filled with joy.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 "Again you will plant vineyards On the hills of Samaria; The planters will plant And will enjoy *the fruit*.

5 "Again you will plant vineyards On the hills of Samaria; The planters will plant And will enjoy *them*.

5 You will again plant vineyards on the hills of Samaria where planters had planted and defiled the fruit.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things.

- Samaria is what the newspapers call the West Bank, which is extremely offensive to an Israeli

- Law of Moses: prohibit fruit of the 1st 3 years; 4th given to God (Lev 19:23-25; Deut 20:6; 28:30)

- The bounty of the Land during the Millennium (Is 30:23-26; 35:1-2; 65:21-24; Jer 31:11-14; Ezek 34:25-31; 36:8-15; Joel 2:18-27; 3:18)

6 "For there will be a day when watchmen On the hills of Ephraim call out, 'Arise, and let's go up to Zion, To the LORD our God.'"

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6 For there will be a day when the watchmen will call out on the hills of Ephraim, 'Arise, let's go up to Zion to the LORD our God.'"

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

- The hills of Ephraim will echo with the call to come and worship God in Jerusalem.

— Watchmen imply that the Temple is back in service. That was a job, they had a plurality of guys watching for the new moon, because the new moon started the new month and that is usually the trigger for Temple services.

— Roshashanah, the feast of trumpets the beginning of the new year. Watchmen here are not military or guards.

(b) Regathering (31:7-9)

7 For this is what the LORD says: "Sing aloud with joy for Jacob, And be joyful with the chief of the nations; Proclaim, give praise, and say, 'LORD, save Your people, The remnant of Israel!'

7 For thus says the LORD, "Sing aloud with gladness for Jacob, And shout among the chief of the nations; Proclaim, give praise and say, 'O LORD, save Your people, The remnant of Israel.'

7 For this is what the LORD says: "Cry out with joy for Jacob and shout for the chief among the nations. Announce, give praise, and say, 'Lord, save your people, the remnant of Israel.'

7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 "Behold, I am bringing them from the north country, And I will gather them from the remote parts of the earth, Among them those who are blind and those who limp, The pregnant woman and she who is in labor, together; They will return here as a great assembly.

8 "Behold, I am bringing them from the north country, And I will gather them from the remote parts of the earth, Among them the blind and the lame, The woman with child and she who is in labor with child, together; A great company, they will return here.

8 Look, I'm bringing them from the northern region, and I'll gather them from the farthest parts of the earth. among them will be the blind and the lame, together with the pregnant woman and the woman in labor. A large group will return here.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

- All the Jews will be regathered, regardless of their state of health or their location. There will be no hindrances to the regathering, for the same God who was able to scatter them will also be able to regather them.

- Five verbs: sing, shout, proclaim, praise, and say. He will gather them from all of the earth. The scope of Jeremiah is far beyond just Babylon. "*Here*" is Israel.

9 "They will come with weeping, And by pleading I will bring them; I will lead them by streams of waters, On a straight path on which they will not stumble; For I am a father to Israel, And Ephraim is My firstborn."

9 "With weeping they will come, And by supplication I will lead them; I will make them walk by streams of waters, On a straight path in which they will not stumble; For I am a father to Israel, And Ephraim is My firstborn."

9 They'll come crying, and I'll lead them as they pray for mercy. I'll make them walk by streams of water, along a straight path on which they won't stumble. For I am Israel's father, and Ephraim is my firstborn."

9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn.

- The water speaks of refreshment in a spiritual sense not just a literal sense (Is 41:18; 43:20; 49:10).

- His concern for them has to do with His elective purpose (Ex 4:22; Deut 32:6). Ephraim is a firstborn, Ephraim is a derivative from Joseph and Joseph had the right of the firstborn,

the birthright because it was forfeited by Reuben because of Reuben's sin.

— See the book of Genesis (repeated in 1 Chr 5:1-2). Here the phrase is used connotatively of the nation. Ephraim can be and often is used as an idiom for the nation.

(c) Material blessing (31:10-14)

10 Hear the word of the LORD, you nations, And declare *it* in the coastlands far away, And say, "He who scattered Israel will gather him, And He will keep him as a shepherd keeps his flock."

10 Hear the word of the LORD, O nations, And declare in the coastlands afar off, And say, "He who scattered Israel will gather him And keep him as a shepherd keeps his flock."

10 Nations, listen to this message from the LORD, and declare it in the distant coastlands. Say, "The one who scattered Israel will gather him and keep him as a shepherd keeps his flock."

10 Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

- Israel was scattered after the destruction of Jerusalem by Titus Vespasian and the four Roman legions in 70 AD. The *Diaspora* as it is called, the legend of the Wandering Jew, for 1,900 years they have been dispersed.

— On May 14, 1948 David Ben Gurion, citing authority from the OT, named the new Jewish homeland Israel. The return has been undertaken by the God of Israel.

11 For the LORD has ransomed Jacob And redeemed him from the hand of him who was stronger than he.

11 For the LORD has ransomed Jacob And redeemed him from the hand of him who was stronger than he.

11 For the LORD will deliver Jacob and redeem him from the hand of one stronger than he.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that* was stronger than he.

12 "They will come and shout for joy on the height of Zion, And they will be radiant over the bounty of the LORD— Over the grain, the new wine, the oil, And over the young of the flock and the herd. And their life will be like a watered garden, And they will never languish again.

12 "They will come and shout for joy on the height of Zion, And they will be radiant over the bounty of the LORD— Over the grain and the new wine and the oil, And over the young of the flock and the herd; And their life will be like a watered garden, And they will never languish again.

12 They'll come and cry out with joy on the heights of Zion. They'll be radiant over the LORD's goodness, over the grain, the new wine, the fresh oil, and over the young of the flocks and herds. Their lives will be like a well-watered garden. They'll never again grow faint.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

- The Land will produce abundantly and give joy to all the inhabitants of the Land (Cf. Is 30:23-26; 35:1-2; 65:21-24; Jer 31:1-6; Ezek 34:25-31; 36:8-15; Joel 2:18-27; 3:18)

- Very literal prophecy, nothing allegorical or spiritualized

13 "Then the virgin will rejoice in the dance, And the young men and the old together; For I will turn their mourning into joy And comfort them, and give them joy for their sorrow.

13 "Then the virgin will rejoice in the dance And the young men and the old, together, For I will turn their mourning into joy And will comfort them and give them joy for their sorrow.

13 The virgins will rejoice with dancing, together with young men and old men. For I'll turn their mourning into joy, and I'll comfort them and give them gladness instead of sorrow.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 "I will refresh the soul of the priests with abundance, And My people will be satisfied with My goodness," declares the LORD.

14 "I will fill the soul of the priests with abundance, And My people will be satisfied with My goodness," declares the LORD.

14 I'll give the priests abundant provisions, and my people will be satisfied with my goodness," declares the LORD.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

(d) Hope (31:15-20)

15 This is what the LORD says: "A voice is heard in **Ramah**, Lamenting *and* bitter weeping. Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more."

15 Thus says the LORD, "A voice is heard in Ramah, Lamentation *and* bitter weeping. Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more."

15 This is what the LORD says: "A voice is heard in Ramah, lamentation and bitter crying. Rachel is crying, and she refuses to be comforted for her children, because they are no longer alive."

15 Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they *were* not.

- "...Ramah" - has several meanings: five miles north of Jerusalem; mentioned in Joshua 18:25 but it also happens to be the birth place of Samuel (1 Sam 1:19; 25:1).

— The staging area where the exiles were deported to Babylon. So when Rachel is weeping for her children it is on one hand because they were gathered for deportation to Babylon.

— First of all Rachel, as opposed to Leah, is the first love of Jacob. She was the ancestress of the Northern Tribes through Ephraim and Manassah through Joseph as well as Benjamin to the south. Benjamin in Genesis is referred to as the son of my right hand.

— All our maps have north at the top, that is western civilization tradition. In the Middle East, they put east at the top of the map because that is where the sun rises. The name for the east has to do with in many different language *sun rising*. The west is the sun setting, north is on the left, south is on the right and evil comes from the north, Babylon attacks from the North because of the Fertile Crescent. Benjamin was from the right, the son of my right hand, he was a Southerner. Some of these things are idiomatic.

They Shall Return

16 This is what the LORD says: "Restrain your voice from weeping And your eyes from tears; For your work will be rewarded," declares the LORD, "And they will return from the land of the enemy.

16 Thus says the LORD, "Restrain your voice from weeping And your eyes from tears; For your work will be rewarded," declares the LORD, "And they will return from the land of the enemy.

16 This is what the LORD says: "Restrain your voice from crying, and your eyes from tears, for there is a reward for your work," declares the LORD. "They'll return from the enemy's land.

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 "There is hope for your future," declares the LORD, "And *your* children will return to their own territory.

17 "There is hope for your future," declares the LORD, "And *your* children will return to their own territory.

17 There is hope for your future," declares the LORD. "Your children will return to their own territory."

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

- Reinforces the interpretation of v15 as referring to the lament because that was the springboard to their deportation to Babylon as slaves (Matt 2:15-18; Hosea 11:1)

18 "I have certainly heard Ephraim grieving, 'You have disciplined me, and I was corrected, Like an untrained calf; Bring me back that I may be restored, For You are the LORD my God.

18 "I have surely heard Ephraim grieving, 'You have chastised me, and I was chastised, Like an untrained calf; Bring me back that I may be restored, For You are the LORD my God.

18 "I've certainly heard Ephraim shuddering with grief as they said, 'You have disciplined me, and I'm disciplined like an untrained calf. Restore me, and let me return, for you are the LORD my God.

18 I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke*: turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 'For after I turned back, I repented; And after I was instructed, I slapped *my* thigh; I was ashamed and also humiliated Because I bore the shame of my youth.'

19 'For after I turned back, I repented; And after I was instructed, I smote on *my* thigh; I was ashamed and also humiliated Because I bore the reproach of my youth.'

19 Indeed, after I turned away, then I repented. And after I came to understand, I slapped my forehead. I was both ashamed and humiliated because I bear the disgrace of my youth.'"

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 "Is Ephraim My dear son? Is he a delightful child? Indeed, as often as I have spoken against him, I certainly *still* remember him; Therefore My heart yearns for him; I will certainly have mercy on him," declares the LORD.

20 "Is Ephraim My dear son? Is he a delightful child? Indeed, as often as I have spoken against him, I certainly *still* remember him; Therefore My heart yearns for him; I will surely have mercy on him," declares the LORD.

20 "Is Ephraim my dear son? Is he a darling child? Indeed, as often as I've spoken about him, I surely still remember him. Therefore I deeply yearn for him. I'll surely have great compassion on him," declares the LORD.

20 *Is Ephraim my dear son? is he a pleasant child?* for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

(e) Urged repentance (31:21-22)

21 "Set up roadmarks for yourself, Place guideposts for yourself; Direct your mind to the highway, The way by which you went. Return, O virgin of Israel, Return to these your cities.

21 "Set up for yourself roadmarks, Place for yourself guideposts; Direct your mind to the highway, The way by which you went. Return, O virgin of Israel, Return to these your cities.

21 Set up markers for yourselves. Erect signposts for yourselves. Pay attention to the highway, to the road you traveled. Return, virgin Israel, return to these cities of yours.

21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 "How long will you waver, You rebellious daughter? For the LORD has created a new thing on the earth: A woman will shelter a man."

22 "How long will you go here and there, O faithless daughter? For the LORD has created a new thing in the earth— A woman will encompass a man."

22 How long will you go this way and that, rebellious daughter? Indeed, the LORD will create a new thing on the earth; a woman will protect a man.

22 How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

- This verse has more scholars going in many different directions because the obvious way may not be correct.

- Two views and they each have serious problems when you get in behind the language. The earlier ancient view was that this was sort of a strange allusion to the virgin birth. The language has some problems, not the least of which the word *woman* here is the general word for female, with no definite article. It is a woman, it is not necessarily a virgin, and it is just in contrast to a man.

The word *sabab* which is *surround or compass* is a word that is just the opposite kind of a word if you talk about conception. The classical view is that this is alluding to the virgin birth, some Hebrew scholars say that is really stretching things because they dissect everything.

There is a more modern view that the woman here is Israel and she is going to woo the Lord, that is sort of backward because the woman doesn't do the wooing, the man does. What is implied in the Hebrew is that it is new thing it is a reverse where she will woo the

Lord. All through the OT the Lord is wooing Israel and some scholars say that this is the intent of the Hebrew there.

However, there are four facts that cause you to go back to the traditional view. There is a new thing here on the earth. The word *create* here implies divine intervention and causing it to happen, the *woman* implies an individual not a collective noun, the *man* here is the same in Is 9:6 which is a word used of God.

These two views are both valid but don't just accept these glibly; it is a strange passage. I have a third view. If it is in Israel and it is a virgin birth, there is a woman in the NT that might be alluded to here, the Church. I have no idea if this is correct or not.

(B) National restoration of Judah (31:23-26)

23 This is what the LORD of armies, the God of Israel says: "Once again they will **speak this word** in the land of Judah and in its cities when I restore their fortunes, 'The LORD bless you, O place of righteousness, O holy hill!'

23 Thus says the LORD of hosts, the God of Israel, "Once again they will speak this word in the land of Judah and in its cities when I restore their fortunes, 'The LORD bless you, O abode of righteousness, O holy hill!'

23 This is what the LORD of the Heavenly Armies, the God of Israel, says: "They'll again speak this message in the land of Judah and its towns when I restore their fortunes: 'The LORD bless you, righteous dwelling, holy mountain.'

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness.

- "...speak this word" - this probably means "use this speech" referring to Hebrew. What he is prophesying is that when Israel is regathered in the land, they will return to pure Hebrew as their native language. You can actually find commentaries from as little as 100 years ago that point out that the literal part of that can't be true.

— Never in the history of man has a dead language been resurrected to be a live language again. There are lots of languages that die and are only used scholastically. Latin is a good example. Hebrew was the same way, from the Babylonian Captivity on, they spoke Chaldean. When Persians took over Babylon they let them go back to the land and then the Greeks took over and Alexander the Great enforced Greek as the international language.

— Today, in Israel, both Hebrew and English is spoken, but the native language is Hebrew

If you were a Jew living in an Orthodox household, the only Hebrew you knew was the Catechism. Hebrew was a scholar's quaint undertaking. What is fascinating is that if you went to Israel today, you would see that they speak Hebrew.

24 Judah and all its cities will live together in it, the farmers and those who travel with flocks.

24 Judah and all its cities will dwell together in it, the farmer and they who go about with flocks.

24 Judah and all its towns will live together in the land, along with farmers and those who follow the flock.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I give plenty of water to the weary ones, and refresh everyone who languishes."

25 For I satisfy the weary ones and refresh everyone who languishes."

25 I'll provide abundance for those who are weary, and fill all who are faint."

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 At this I awoke and looked, and my sleep had been pleasant to me.

26 At this I awoke and looked, and my sleep was pleasant to me.

26 Then I awoke and looked around, and I had had a pleasant sleep.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

- Not allegorical, they are in the land of Judah. It implies that this vision was in a very special kind of dream. He is in good company, Jacob, Joseph, Pharaoh, Nebuchadnezzar had dreams.

(3) New Covenant (31:27-40)

(A) New order (31:27-30)

(a) Repopulation of man and beast (31:27-28)

27 "Behold, days are coming," declares the LORD, "when I will sow the house of Israel and the house of Judah with the seed of mankind and the seed of animals.

27 "Behold, days are coming," declares the LORD, "when I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast.

27 "Look, days are coming," declares the LORD, "when I'll sow the house of Israel and the house of Judah using people and animals as seed.

27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And just as I have watched over them to uproot *them*, tear *them* down, ruin, destroy, and bring disaster *on them*, so I will watch over them to build and to plant *them*," declares the LORD.

28 As I have watched over them to pluck up, to break down, to overthrow, to destroy and to bring disaster, so I will watch over them to build and to plant," declares the LORD.

28 Just as I've watched over them to pull up, tear down, overthrow, destroy, and bring disaster, so I'll watch over them to build and to plant," declares the LORD.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

(b) Individual responsibility (31:29-30)

29 "In those days they will no longer say, 'The fathers have eaten sour grapes, But *it is* the children's teeth *that* have become blunt.'

29 "In those days they will not say again, 'The fathers have eaten sour grapes, And the children's teeth are set on edge.'

29 "In those days people will no longer say, 'The fathers have eaten sour grapes, but the children's teeth have been set on edge.'

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But everyone will die for his own wrongdoing; each person who eats the sour grapes, his *own* teeth will become blunt.

30 But everyone will die for his own iniquity; each man who eats the sour grapes, his teeth will be set on edge.

30 Instead, each person will die for his own iniquity. Everyone who eats sour grapes will have his own teeth set on edge."

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

- This has to do with a little proverb that they had. What it refers to is not that if the fathers eat a sour grape the children's teeth will be set on edge. The children are not being punished for their father's sin, they are being punished for their own. They may have inherited it from their father but they are punished for their own sin. The rebuttal of this is v30.

(B) New Covenant (31:31-37)

See [Covenant, New](#) for a complete overview of the New Covenant, along with its relationship to the other Covenants and the Church.

Abrahamic Covenant



Unconditional covenant with a conditional blessing (Deut. 28; Lev. 26)

(a) Comparison with the previous covenant (31:31-32)

31 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and the house of Judah,

31 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah,

31 "Look, days are coming," declares the LORD, "when I'll make a new covenant with the house of Israel and the house of Judah.

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

- The announcement of the New Covenant begins with a declaration that it will be a Jewish covenant, made with both houses of Israel
- It is upon the New Covenant that the first facet of Israel's final restoration, the national regeneration, is based

32 not like the covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a

husband to them," declares the LORD.

32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD.

32 It won't be like the covenant I made with their ancestors on the day I took them by the hand to bring them out of the land of Egypt. They broke my covenant, although I was a husband to them," declares the LORD.

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

- This New Covenant will be in sharp contradistinction with the Mosaic Covenant.

- Although God had been faithful in keeping His terms of the covenant, Israel had not, resulting in the Mosaic Covenant being broken

(b) Promises (31:33-34)

33 "For this is the covenant which I will make with the house of Israel after those days," declares the LORD: "I will put My law **within them** and write it on their **heart**; and I will be their God, and they shall be My people.

33 "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

33 "Rather, this is the covenant that I'll make with the house of Israel after those days," declares the LORD. "I'll put my Law within them and will write it on their hearts. I'll be their God and they will be my people.

33 But this *shall* be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

- "...within them" - the Holy Spirit will indwell the Remnant, which will be the basis of their regeneration (Ezek 36:27; 37:14)

- While the Mosaic Covenant showed the standard of righteousness demanded by the Law, it never imparted the power to keep the Law

- This problem is rectified in the New Covenant through regeneration, which will provide the power necessary to meet and keep the righteous standards of God

- "...heart" - Cf. Deut 29:4, where God told them they wouldn't be able to keep His commandments because "the LORD hath not given you an heart to perceive"

- The purpose of this statement is to prepare them to realize that they need God's grace in their lives, they need a new heart, which the New Covenant promises here

34 They will not teach again, each one his neighbor and each one his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their **wrongdoing**, and their sin I will no longer remember."

34 They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

34 No longer will a person teach his neighbor or his relative: 'Know the LORD.' Instead, they'll all know me, from the least to the greatest of them," declares the LORD. "Indeed, I'll forgive their iniquity, and I'll remember their sin no more."

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

- The terms "wrongdoing" and "sin" appear in the singular in this verse, indicating a specific transgression of the Jewish nation--their rejection of Jesus as their Messiah -- Once this sin is forgiven, the salvation of every individual Jew will follow. The result of the New Covenant will be a total national regeneration of Israel, which will occur in preparation for the Messianic Kingdom.

— Jewish missions and evangelism will be unnecessary during the Messianic Kingdom because every Jew will know the Lord. The sins of Israel will be forgiven and forgotten.

— Israel's national regeneration is not confined to the New Covenant. The truths of the New Covenant are elaborated by various prophets, including:

- Is 29:22-24: Jacob, upon seeing Israel's national regeneration, will not be ashamed and will glory God.
- Is 30:18-22: Israel's national regeneration will be a result of the judgments of the Great Tribulation, which will be God's discipline on Israel to correct them.
- Is 44:1-5: God chose Israel from the very beginning, but Israel has yet to become the chosen vessel she was ordained to be. God will pour out His Spirit on the nation, and the result will be that Israel will begin to bear fruit and remain loyal to God
- Is 44:21-23: Isaiah emphasizes the removal of Israel's sins
- Is 45:17: emphasizes Israel's everlasting salvation and freedom from shame
- Jer 24:7: when God regenerates Israel, He will give them a heart to know Him and they will return to Him with an undivided heart.
- Jer 50:19-20: once Israel is regenerated, their sins will no longer be found.
- Ezek 11:19-20: at the time of Israel's regeneration, they will be given a new heart and new spirit, as their human spirit will be reborn. The result of this work will be an enablement to walk in and keep the righteous standards of God.

- Ezek 36:25-27: further describes the coming regeneration; all of Israel's sins will be cleansed, and they'll be given a regenerated heart and spirit so she can walk in newness of life. In addition, the Holy Spirit will indwell the Jews so they will be empowered to walk in the commandments of the Lord.
- Other passages that relate similar information (Hosea 1:10–2:1; 14:4-8; Joel 2:28-32; Micah 7:18-20; Zeph 3:9-13; Rom 11:25-27).

(c) Guarantee (31:35-37)

35 This is what the LORD says, *He* who gives the sun for light by day And the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar—
The LORD of armies is His name:

35 Thus says the LORD, Who gives the sun for light by day And the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; The LORD of hosts is His name:

35 This is what the LORD says, who gives the sun for light by day, the laws that govern the moon and stars for light by night, and who stirs up the sea so that its waves roar. The LORD of the Heavenly Armies is his name:

35 Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name:

36 "If this fixed order departs From Me," declares the LORD, "Then the descendants of Israel also will cease To be a nation before Me forever."

36 "If this fixed order departs From before Me," declares the LORD, "Then the offspring of Israel also will cease From being a nation before Me forever."

36 "If these laws cease to function in my presence," declares the LORD, "then the descendants of Israel will cease to be a nation in my presence for all time!"

36 If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

- In other words, the sun will stop shining for a light and the moon and the stars will no longer shine when Israel is no longer. That is a rhetorical way of saying it will never happen.

This is the covenant; it is the climax of Jeremiah's teaching. Some could say it is the climax of the OT in a doctrinal sense. It is the New Covenant. This covenant is a new covenant for them.

The covenant has at least 9 things:

1. Time - this is coming.

2. Maker of the covenant is the Lord.
3. New covenant (Rom 11:27; Heb 8:6-13; 10:14-18; 9:15; Matt 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Cor 11:23-25)
 - a. Passover = old; Lord's Supper = new
4. Parties to the covenant are the house of Israel and the house of Judah (Ezek 37:15-19; Rom 9:4-5)
5. Contrasted with the old. The old covenant was based on the Mosaic Law merits and works, and it was susceptible to infraction.
 - a. Moses had not even come down from the mountain and they were breaking it. This is what He is hurt by.
 - b. The old covenant had no enablement, there was no mechanism to it to give you the ability to keep it.
 - c. The old covenant could not give life (Gal 3:21).
6. New covenant deals with your nature, the laws are written in the heart and they will yield an intimate a non-teachable knowledge. They will know God.
7. Immutable: an unchanging purpose. It is linked to the fixed part of our nature.
8. Physical covenant: rebuilt Jerusalem which will be rebuilt with holiness and permanence (Rev 22, the New Jerusalem).
9. The Lord Himself is the guarantor of the covenant. Heb 6:17-18 gives us the hint that He can swear by no other, He swears by Himself.

Summary: New Covenant

1. Unconditional, under grace; based on God's "I Will's" (Is 61:2; Jer 31:31-37; Ezek 16:60-62; 37:26)
2. Everlasting covenant (Jer 31:35-37; 32:40; 50:5; Ezek 37:26; Is 61:2,8; Heb 13:20)
3. Includes a new heart and new mind of all Israelites (Jer 31:35)
4. Restoration of the nation of Israel (Hosea 2:19-20; Is 61:9); applies during the Millennium: Zech 13:8-10
5. Provides permanent forgiveness (Jer 31:34)
6. Permanent indwelling of the Holy Spirit (Jer 31:33; Ezek 36:27)
7. Universal teaching ministry of the Holy Spirit (Jer 31:34; Is 11:9)
8. National Israel must be restored to the land for this to be implemented fully (Jer 32:41; Is 61:8; Ezek 36:25-27; Zech 14:9-11; Amos 9:13-15).
9. God's true Temple established in Jerusalem (Ezek 37:26-27)
10. Global peace; wars will cease in the Millennium (Hosea 2:18; Is 2:4)

37 This is what the LORD says: "If the heavens above can be measured And the foundations of the earth searched out below, Then I will also reject all the descendants of

Israel For everything that they have done," declares the LORD.

37 Thus says the LORD, "If the heavens above can be measured And the foundations of the earth searched out below, Then I will also cast off all the offspring of Israel For all that they have done," declares the LORD.

37 This is what the LORD says: "If the heavens could be measured above, or the foundations of the earth be searched out below, then I also would reject all the descendants of Israel because of everything they have done," declares the LORD.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

(C) Jerusalem (31:38-40)

(a) Rebuilt (31:38-39)

38 "Behold, days are coming," declares the LORD, "when the city will be rebuilt for the LORD from the Tower of Hananel to the Corner Gate.

38 "Behold, days are coming," declares the LORD, "when the city will be rebuilt for the LORD from the Tower of Hananel to the Corner Gate.

38 "Look, days are coming," declares the LORD, when the city of the LORD will be rebuilt from the Tower of Hananel to the Corner Gate.

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 The measuring line will go out farther straight ahead, to the hill Gareb; then it will turn to Goah.

39 The measuring line will go out farther straight ahead to the hill Gareb; then it will turn to Goah.

39 A measuring line will go straight out from there to the hill of Gareb, and then it will turn to Goah.

39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

(b) Holy (31:40a)

(c) Permanent (31:40b)

40 And the entire valley of the dead bodies and of the ashes, and all the fields as far as the brook Kidron to the corner of the Horse Gate toward the east, shall be holy to the LORD; it will not be uprooted or overthrown ever again."

40 And the whole valley of the dead bodies and of the ashes, and all the fields as far as the brook Kidron, to the corner of the Horse Gate toward the east, shall be holy to the Lord;

it will not be plucked up or overthrown anymore forever."

40 The whole valley of dead bodies and ashes and all the fields as far as the Brook Kidron to the corner of the Horse Gate toward the east will be holy to the LORD. It won't be uprooted or overthrown again, forever."

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.