

Jeremiah Chapter 31

June 24,2009 – Pastor Ronnie Wolfe

Introduction

To this point we have been considering more or less the physical blessings of the return of Israel and Judah back to their homeland from the Babylonian Captivity. In this chapter Jeremiah, through the Holy Spirit, raises the bar to a higher level and speaks of spiritual things.

Sometimes it is difficult to determine exactly what is spiritual and what is physical, what is common and what is hyperbole. We may not get this exactly right, but we will receive some blessings from this great chapter.

Let us notice in this chapter some spiritual blessings that God will bring upon Israel in this second period of Israel's history.

I. AN EVERLASTING LOVE (31:1-6)

- A. God will be their God, and they shall be his people, 1
- B. In the wilderness, Israel “found grace,” 2
- C. God drew them back to himself, because he loved them everlastingly, 3
- D. He will build them, 4
 - 1. The word “virgin” depicts those who truly trusted and loved God in their hearts.
 - 2. They will have a singing spirit: “adorned with thy tabrets.”
- E. They will plant vineyards, 5
 - 1. These vineyards will be productive
 - 2. They will eat of their produce
 - 3. The spiritual ramifications of this are the fruit of the Spirit (Gal. 5:22; Eph. 5:9)
- F. They will be called to worship, 6
 - 1. The watchman is the prophet or the preacher
 - 2. The implication here is that people will follow his invitation to worship, coming up “to Zion unto the LORD our God.”
 - 3. This Zion may not depict as much the literal place of Zion physically but the Mt. Zion of Hebrews 12:22 *But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,*

II. SALVATION OF A REMNANT (31:7-9)

- A. “Save thy people, the remnant of Israel,” 7
- B. This is not simply a return from Babylon to Israel but true salvation in spirit and soul.
- C. To “bring them from the north country” is an application of a physical return to a spiritual one that will happen in this second period of Israel's history, 8
- D. A “great company shall return thither.” This speaks of many coming to know Jesus Christ as personal Savior, 8
- E. They will come with “weeping and supplication.” Just as Israel came with weeping both

of sorrow (repentance) and joy and with supplication, so shall his people come to the Savior with weeping and supplication in contrition and repentance to put their faith in Jesus Christ, 9

III. REDEMPTION OF ISRAEL (31:10-17)

- A. Now Jeremiah speaks on a higher spiritual level, expressing how God will gather Israel in a spiritual way and “keep him, as a shepherd doth his flock,” 10
- B. Israel has been redeemed, paid for, purchased by the price of the precious blood of Jesus Christ. In this second period of Israel’s history, God will deal with Israel in a completely different way from the way he did it before, 11
- C. Israel has been ransomed from the one who is stronger than Israel. Physically this would be the Babylonian kingdom, but spiritually this would indicate the work of Satan. Jesus has overcome Satan with Godly power and has redeemed not only Israel as a nation but also Gentiles, as we see in the New Testament.
- D. Galatians 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*
- E. “They shall not sorrow any more,” 12
- F. They will rejoice for their sorrow, 13
- G. They will be satisfied with God’s goodness, 14
- H. An illustration of turning sorrow into joy, 15-17
 - 1. This is related in Matthew Chapter 2 in regard to the killing of the children by King Herod.
 - 2. The mothers are not to sorrow much, because their infants will “come again to their own borders,” meaning they will be in the resurrection when Jesus returns.

IV. MERCY UPON EPHRAIM (31:18-22)

- A. God has chastised Ephraim, 18
- B. Ephraim repented, 19
- C. “I will have surely mercy upon him, saith the LORD,” 20
- D. Ephraim was to set of a “waymark” or a “standard” (Jer. 4:6), so they could find their way back to their land, because God is going to have mercy on them, 21
 - 1. Children should be given standards as they grow up so that, when they are older, they will know their way back to serving the Lord.
 - 2. Many children have found their way back to the Lord because of these standards set up by the parents and grandparents. When they are old, they will not depart from it (Prov. 22:6).
- E. There is a new thing planned for Israel, 22
 - 1. They are warned not to linger in the backslidden condition too long, because a new things is coming.
 - 2. This new thing is “A woman shall compass a man.” This is the virgin birth (parthenogenesis) of Jesus Christ.
 - 3. Now we are speaking on a completely spiritual level to Israel. They shall return both physically and spiritually. Many of these Jews who return to Israel will have faith in

the Messiah, Jesus Christ, and be saved eternally.

V. A DIFFERENT SPEECH WILL BE USED (31:23-26)

- A. When brought back into their land physically, the people will have a different speech, 23.
- B. Their new speech will be “O habitation of justice, and mountain of holiness.”
- C. They can be speaking of nothing but the spiritual kingdom of Christ, because it is a holy kingdom, a kingdom of justice, since the justice for our sins was found in Christ’s vicarious suffering and death and his resurrection from the dead.
- D. These “husbandmen” are preachers who lead people into the pastures of truth as a flock, 24
- E. This all, because God has “satiated the weary soul.” The word “satisfy” means to satisfy. The song says, “Only Jesus can satisfy your soul,” He has “replenished every sorrowful soul,” 25
- F. Jeremiah now awakes, and he realizes that his sleep is sweet unto him, satisfied with the vision he has just had concerning Israel.

VI. AN INDIVIDUAL JUDGMENT (31:27-30)

- A. God will produce man men and many beasts in Israel, 27
- B. Just as God tore them down, he now will build them up, 28
- C. No more will the children be responsible for the sins of their fathers, 29
- D. “But every soul shall die for his own iniquity,” 30

VII. A NEW COVENANT (31:31-34)

- A. God made two covenants with Israel, a covenant of Law and a covenant of Grace.
- B. At the beginning of the second period of Israel’s history, God says he will no longer honor his old covenant to destroy those who break the covenant but will make an “new covenant” with Israel and Judah, 31)
- C. The old covenant was that covenant made with Israel at Mt. Sinai (See Exodus 19:5-8), 32-33
 - 1. See Hebrews 8:8-13
 - 2. Hebrews 9:15 ¶ And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.
 - 3. Hebrews 12:18-24
- D. He will remember their sins no more, 34
- E. This certainly is not the old covenant but a new covenant with Israel.

VIII. THE CITY IS BUILT (31:35-40)

- A. If the sun, moon, and stars fall, then will the seed of Israel shall cease forever, 35-36
- B. If heaven can be measured and the foundation of the earth known, then God will cast off his people, 37

1. Romans 11:2 God hath not cast away his people which he foreknew. *Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,*
- C. The city was built physically (Nehemiah Chapter 3)
- D. But this city that is built implies a spiritual concept of the New Jerusalem (Rev. 3:12; 21:2), the city of God not made with hands
 1. Psalms 46:4 *There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.*
 2. Hebrews 9:11 *But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;*
- E. The complete building of every part and place, 38-39
- F. "It shall not be plucked up nor thrown down any more for ever," 40
 1. See Revelation 21:1-7