

**INTRODUCTION:**

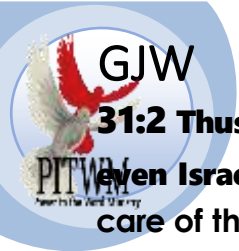
Chapter 30:1-3 ¹God told Jeremiah to write His promises of comfort in a book so they would be available to the exiles after Jerusalem fell (30:1-3). This book would declare a note of hope that the days are coming when God will restore His people. Jeremiah pointed to a day of restoration when God will bring the nations of Judah and Israel into a new relationship with Him and when He will set straight His accounts with the Gentile nations.

Chapter 30: 18 The LORD says He will give back success to Judah's people again. He will show Israel that He loves her. The people will rebuild Jerusalem, where people once had destroyed the city, and the palace will stand in its proper place. **19** Out of the people will come thanksgiving, and sounds of merry. God says He will multiply (increase) them, and He will be the One to glorify them (make them honored), meaning they will not be just a few nor will they be small. **20** Their children shall prosper as in a time when Israel was united and flourishing. The LORD will establish their society, and will punish everyone who acts badly towards them. **21** The ruler would not come from the powerful countries of Assyria, Egypt or Babylon. Instead, He would come from among the LORD's own people. The LORD would bring that ruler. **22** The purpose of all those promises was that they would be His people, and He would be their God. **23** But we can't forget that the LORD's anger is like a sudden storm. In the storm, strong winds rush round and round. They destroy everything that is in their way. In a similar way, wicked people will feel the effects of the LORD's powerful anger. It will be like the power of a great wind. **24** The LORD will remain angry. And He will do everything that He intended, and then His anger will end. In the latter days we will understand this.

LESSON:**I. JEREMIAH 31:1-6**

31:1 At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. As we look at the verse before this (30:24), which pointed to the LORD's anger not subsiding until it has accomplished what was needed, it shows that God's judgment must precede before the blessings. *"He roars with fury, and it shall burst upon the heads of the wicked"* (30:23). The promise in 30:22 shows us that at the same time *"And ye shall be my people, and I shall be your God."* At the same time Israel will realize and understand that God will be God over all the families of Israel, and they will be His people. He takes care of our enemies and us at the same time! God don't have to compete with any, He lets His Word speak! And it will be so! His anger is like a sudden storm, and then it will end. The restoration of the Israelites is the principal subject of this chapter. 'Israel' here means all the people in both the northern and southern kingdoms—the twelve tribes. The close relationship between the LORD and Israel would begin again.

¹ <http://www.family-times.net/commentary/god-will-restore-his-people/>
<https://www.pitwm.net/pitwm-versebyverse.html>



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31:2 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. So, Israel escaped from Egypt, but the LORD took care of them in the desert. They escaped the sword of the Egyptians, nevertheless found grace in the wilderness. Experiencing the consequences of their sinful actions, there was still grace in the wilderness, and grace coming out of the wilderness when they didn't get the full blunt of God's anger. Even the people of Israel who had been in exile, and come out from Babylon, mirrors the Exodus experience. And through every experience, it would be the LORD looking after them, and causing them to rest. God's rest is by leading them, protecting them, and establishing them in His Covenant.

31:3 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. God's historical relationship with Israel shows Him as "*Appeared of old*" referring to the Covenant that the LORD made between Himself and all of Israel at Mt. Sinai. It's the past experience of God's love of the pledge in the wilderness where the LORD would love and be loyal to His people always. It's an everlasting love! God is the One who initiates this love and devotion. This is God's action while His people were still in a distant country. So, when the people in Israel began to return to the LORD, He would welcome them back to their own country. Can our faith take action by really knowing that God's promise are true?

31:4 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. The LORD repeats Himself that He would rebuild the nation in safety. God's Words through Jeremiah places all of the divine restoration and rebuilding upon Himself. He calls them "*Virgin Israel*" to ²represent Israel's purity, and renewed status before God. Despite Israel's past idolatry and unfaithfulness, God views them as a virgin, indicating a fresh start, and a cleansed state. Jeremiah even told the people that they would be festive again. They would be able to adorn themselves with the tambourine, dance and be merry, indicating a return to joy and worship after a period of hardship.

31:5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. There are two things to pay attention to. They will again plant and they would eat what they've planted. Where? Upon the mountains of Samaria. Really that was a good place to plant their vineyards, for it would make the best wine. When God says something, just Believe! Samaria was the majestic city of the Israelites, as Jerusalem was of the Jews. Farmers would be able to plant vineyards and eat them as "*common things*" (meaning lawful to eat and removal of restrictions). There would be no enemy to steal or destroy the fruit. The LORD's people would be able to enjoy the fruit themselves, the fruit planted shall they eat. There was a law by Moses in Leviticus 19:23, where no man was permitted to eat of the fruit of his vineyard till the fifth year after planting. For the first three years it was considered uncircumcised (unclean; not fit) to be eaten in the fourth year. It was holy to the Lord, the fruit belonged to

² <https://biblehub.com/jeremiah/31-4.htm>
<https://www.pitwm.net/pitwm-versebyverse.html>





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Him, and in the fifth year then he might use it for himself, meaning not until the fifth year that it was lawful to eat of. But here the planters might eat of it as soon as it was produced.

31:6 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. Men used to watch from high places. They could warn the people if an enemy was coming. So, God is saying that there will be a day that the watchmen shall cry out from mount Ephraim. Ephraim is another name for the northern kingdom because it was the largest of the 10 tribes. Now they would be able to call the people to worship the LORD in Zion (Jerusalem). Dan and Bethel — places in the northern kingdom where they worshipped the LORD (1 Kings 12:25-30). So, Jeremiah saw the two kingdoms of Israel joining together. They were uniting because all of them were worshipping at the Temple in Jerusalem.

II. JEREMIAH 31:7-9

31:7 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. It's time to "*sing; sing with gladness says the Lord for Jacob*" who represents the nation of Israel. Jacob's name was changed to Israel. They were to shout aloud among the "*Chief of the nations*" which is a covenant title first for Israel, rooted in God's unchanging promise. "*Make the praises heard, and say, Save, Your people, Lord, the remnant of Israel.*" We're seeing happiness as the people of Jacob (Israel's) return. They called Jacob 'the greatest nation', probably showing that the people were proud of their nation. The LORD had rescued the remnant who remained alive in Israel after 722 BC.

31:8 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. These verses are similar to verses in Isaiah 35. They describe how the LORD leads His people to their home again. The "*north country*" would be Babylon where the Israelites were exiled. Some people would find the journey especially difficult—blind people, people who could not walk well, pregnant women, and women nearly ready to give birth. This is a diverse group of people returning. But the LORD would look after all of them. God's hand is all in this! His reach is from the North to distant ends of the earth.

31:9 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 people who return, the LORD would make their way like a smooth path. They had wept because they were away from their own country, and that had made them very sad (Psalm 137:1-4). Now they would be weeping with tears of joy streaming down their faces because they were so happy. They would be praying because of several reasons.

- They would ask the LORD to forgive them because of their past sins.
- They would praise him because they were on their way home.
- They would ask Him to look after them in the future.

God would provide all their needs, and they would walk by rivers of water in a straight path without stumbling. The streams would flow all the time. In this future time, the journey would be

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easy, for God would be a Father to Israel, and Ephraim, His firstborn. It would certainly be a contrast to the journeys that they had made as prisoners to Assyria and Babylon.

The LORD calls Israel His '*eldest son*.' Ephraim is like the oldest son because the oldest son was the most important son. '*Ephraim*' refers to all the people who lived in the north of the country. ³Ephraim, the dominant northern tribe, stands for all Israel. Assyria took those people away. "*Firstborn*" signifies privilege and preeminence (Psalm 89:27). Though exiled for rebellion, the nation still holds this honored status. Like the prodigal son (Luke 15:20-24), Ephraim is welcomed back, not demoted. God's choice remains steadfast (Romans 11:29). The LORD wanted the people of Israel to know that He loved them.

III. JEREMIAH 31:10-14

31:10 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. The nations will be a witness to what the LORD will do. He will bring back His people from all the places (worldwide) where He had scattered them. He will gather them in the way that a shepherd gathers all his sheep. Isaiah used the same kind of language, where He described how the LORD would *gather the lambs with His arm, and carry them in His bosom...gently leading.*" (Isaiah 40:11).

31:11 For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. '*Rescue*' often meant to pay a price to free someone. In the Old Testament, the person who paid was a relative: When a member of the family died, that relative had the responsibility for the property. The family would then be able to own the property. That happened in the book of Ruth. Boaz bought land from Naomi that was her dead husband's property which also gave Boaz the right to marry Ruth (the widow) (Ruth 4:1-11). Jeremiah bought his cousin Hanamel's field (Jeremiah 32:1-15). The LORD acted in a similar way because He brought back the people of Israel from the hand that was stronger than he, referring to the oppressive forces that had subjugated Israel (from Babylon). Jesus Christ paid the ransom for our sins. Here, it speaks to God's intervention in delivering Israel from captivity, historically from Babylon. As He redeemed Israel from the hand of Pharaoh, so too He would redeem them from the hand of Nebuchadnezzar, and all other oppressors, as well as from the time of Jacob's trouble. This act of redemption is not just physical, but spiritual, pointing to the New Covenant promise of spiritual renewal and restoration (Jeremiah 31:31-34).

31:12 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 people of Jacob (Israel) will come to the hill called Zion. They will be radiant with joy because of the goodness of the LORD's gifts. The LORD would give to those returning a plentiful supply of all the food that they needed. Wheat, wine and oil would provide their normal food. Their animals would have many young animals. The people themselves would be successful. They would be like a garden that had a plentiful supply of water. People would

³ https://biblehub.com/q/What_does_Jeremiah_31_9_mean.htm
<https://www.pitwm.net/pitwm-versebyverse.html>



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not be sad any longer.

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31:13 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. These groups of people: The virgins (maiden women), and young men, and the elderly together will dance and be happy, instead of being sad, from the loss of the temple, land, and their identity, for God will turn their mourning to joy, and make them rejoice from their sorrow. God is saying that it will all be behind them! They had to remember God's faithfulness!

31:14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. The priests were to lead worship, and maintain the spiritual health of the nation, as well as mediators between God and the people. The priests did not own any land. So, they obtained their food from the gifts that people brought to them. The priests could eat their part of the sacrifices (Numbers 18). In that way, they would enjoy plenty of good things that the people had. And thereby, the Lord would satisfy the priests, and will give to them more than enough, and fill His people with good things.

SUMMARY:

1 The close relationship between the LORD and Israel would begin again. The restoration of the Israelites is the principal subject of this chapter. 'Israel' here means all the people in both the northern and southern kingdoms—the twelve tribes. **2** The people that had just barely escaped the sword of the Egyptians, nevertheless found grace in the wilderness. Even the people who had been in exile, and come out from Babylon, it would be the LORD looking after them, and would cause them to rest. **3** God's historical relationship with Israel shows Him as "Appeared of old" referring to the Covenant that the LORD made between Himself and all of Israel at Mt. Sinai. It's the past experience of God's love of the pledge in the wilderness where the LORD would love, and be loyal to His people always. It's an everlasting love! **4** God's Words through Jeremiah places all of the divine restoration and rebuilding upon God Himself. He calls them "Virgin Israel" to represent Israel's purity and renewed status before God. Jeremiah even told the people that they would be festive again. They would be able to adorn themselves with the tambourine, dance, and be merry, indicating a return of joy and worship after a period of hardship. **5** They will again plant and eat what they've planted as common things (without restrictions). **6** So, God is saying that there will be a day that the watchmen shall cry out from mount Ephraim. He's calling the people to worship Him in Zion (Jerusalem) **(31:1-6)**.

⁴ <https://biblehub.com/jeremiah/31-4.htm>

<https://www.pitwm.net/pitwm-versebyverse.html>





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7 It's time to *“sing; sing with gladness says the Lord”*, for Jacob representing the nation of Israel and shout among the chief nations, announce, praise, and tell the Lord to save His people, the remnant of Israel. **8** God says *“He will bring them from the north country, and gather them from the coasts of the earth— the blind, the lame, the woman with child and the woman in labor with child together: a great company shall return there.”* **9** *“They're coming with weeping, and with supplications, and God will lead them: He will cause them to walk by the rivers of waters in a straight way, where they will not stumble: for God is the father to Israel, and Ephraim is His firstborn”* **(31:7-9)**.

10 God wants the nations to hear His Word and declare it. He will bring back His people from all the places where He had scattered them. And He will keep them in the way that a shepherd looks after his sheep. **11** *“For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he”*—The Lord brought them back from the hand of Nebuchadnezzar of Babylon. **12** They will come to the hill called Zion, being radiant with joy because of the goodness of the LORD's gifts— *“wheat, wine, 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.”* **13** The young and old people, both men and women, would dance because they were happy, *“for God will turn their mourning to joy, and make them rejoice from their sorrow.”* **14** *“God will satisfy the soul of the priests with fatness, and God's people shall be satisfied with His goodness”* **(31:10-14)**.