

# PITWM VERSE BY VERSE

## JEREMIAH 31:27-34

### LESSON: PROMISE OF A NEW COVENANT — November 12, 2017

#### INTRODUCTION:

<sup>1</sup>The close relationship between the LORD and Israel would begin again. And this means all the people in both the northern and southern kingdoms. When Israel escaped from Egypt, the LORD took care of them in the desert. The people who had been in exile would come out from Babylon. The LORD would look after them and the LORD would give them peace. In the earlier chapters Jeremiah had prophesied the punishment of Judah and Israel because of their sins. Now, there are stages to God's redemptive plan. **Chapters 30-33** are known as the **Book of Comfort or the Book of Consolation**. **Chapter 30** begins a message of hope for Israel and Judah. In **Chapter 31**— a New Covenant. **Chapter 32** shows faith at work through Jeremiah's unusual purchase while imprisoned—a field (land). And **Chapter 33** gives hope of continuing His promises. Therefore, **Chapter 31** deals with hope for the people.

#### LESSON:

#### I. NEW HOPE Jeremiah 31:27-30

**31:27** 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. Through Jeremiah, the LORD declares that the days are coming when He will again plant the nation of Israel and the nation of Judah with the increased seed of man (people) and the increased seed of beast (animals).

**31:28** 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. Whatever God has done to get His people back in line, He will do as much to restore and rebuild them back up to keep them going. The LORD declares that He's watched over Israel and Judah. He's pulled them up by the roots—plucked up. He's torn them down—break down and thrown down; and even destroyed them. He's defeated them, bringing great trouble upon them. As much as God did to afflict them, now that God has forgiven them, He will look after them—watch over them to build and plant.

**31:29** In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. The people will no longer have a chance to say because the fathers sinned, the children are punished for their sins or that the nation was being punished because of their forefathers. The people shall no longer quote this proverb: *"Children pay for their fathers sins."* They could no longer blame their fathers for their sins.

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<sup>1</sup> <https://www.easyenglish.bible/bible-commentary/jeremiah21-33-lbw.htm>  
<http://www.pitwm.net/pitwm-sunday-school.html>

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**31:30** But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. No child shall suffer for the sins of his father, but everyone shall die for his own sin. The children had surpassed their fathers in wickedness. Whoever eats sour grapes will receive the sour taste. <sup>2</sup>The idea of personal responsibility was not new. Joshua declared that he and his family would serve the LORD. And they would serve the LORD whatever anyone else chose to do (Joshua 24:15). Elijah was alone when he opposed the false prophets (1 Kings 19:10). Both Jeremiah here and Ezekiel in Ezekiel 18:3 said that each person would die because of his own sin. Deuteronomy 24:16 says, *'Fathers shall not die because of their children. Nor will children die because of their fathers. Each shall die because of his own sin'*. Jesus' followers talked to Jesus about a man who was blind from birth. They believed that he might be blind because of his parents' sin. Jesus denied that (John 9:1-3). Under the New Covenant, there would be no misunderstanding, because every individual must bear the responsibility for his own sins (Deut. 24:16; Ezek. 18:2, 20).

## II. NEW COVENANT Jeremiah 31:31-34

**31:31** 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:— There had to be an Old Covenant and Israel had broken it. Now this prophecy states a New Covenant will be made. Paul quotes this same Old Testament prophecy in Hebrews 8:8-12. The New Covenant is what we call the New Testament of the Bible made by Christ to take the place of the Law of Moses. God makes a Covenant between Himself and mankind in general, but it is exclusively by God; God's Will and Testament. God sets the terms and conditions, and man accepts the covenant, or else rejects it. It is comparable to the last will and testament of any man. The recipients cannot change the terms of the will; they can only receive or reject the inheritance. In this verse, it concerns the nation of Israel and Judah. It will provide a fresh start for them. Jeremiah is simply saying a time will come and you will see and observe God making a New Covenant with the house of Israel and Judah. God wants to bless His people, and to do that, there has to be a change! God will be God of all and the restoration of this promise will include all people who trust Him.

**31:32** 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 is not to be the same as the old contract, but an entirely new contract. It will not be the same covenant made with the fathers when God took Israel by the hand to bring them out of the land of Egypt. No, this isn't just another renewal of the Old Covenant that He gave long ago at Mount Sinai and they broke, despite God being a loving, tender, kind and faithful husband. While the law was written outwardly, in the tables of stone, or upon the posts,

<sup>2</sup> <https://www.easyenglish.bible/bible-commentary/jeremiah21-33-lbw.htm>

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and on fringes of clothing, this is a new covenant in every way. The content of this covenant differs entirely which lets us know that it would not be the same contract as made with Moses. A few differences of the Old and New Covenant are:

Old Covenant	New Covenant
Came by Moses @ Mt Sinai	Came by Christ on the cross
Ended by Christ	Came by Christ
Written on stone tablets	Written in the heart
Between God and Israel	Between God and believers
Brought death	Brought life
Demands righteousness	Gives righteousness
Powerless to save	Saves to the uttermost
Many sacrifices	One sacrifice
Temporary priest	Eternal priest
Remembers sins	Forgets sins

**31:33** 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. So in the days to come God says He will make a New Covenant with the house of Israel (v.31). In this verse two essential parts declared in this Covenant: After those days (*of stone tablets*),

1. **He will put His law in their inward parts** (*plant His Word deep within*), that is **write it in their hearts** (*which will cause one to see who they are compared to who Almighty God is*). For then, when they accept the terms of the New Covenant...
2. **He will be their God and they will be His people.** This New Covenant will bring a change in the inward parts so that they will want to honor God more than self; not just for outward show on stone tablets. He will be the God of this New Covenant, just as He was for the Old Covenant. He will continue to be their God and they will continue to be His people, but in a new transformation. The foundation of the New Covenant will occur because of the coming of Christ. Our hearts will change more and more like Jesus.

**31:34** 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 law was written outwardly, upon tablets of stone, or upon the posts, and on fringes of clothing. The Law written on stone and read to the people did not bring about a change in their inward selves. They had Moses; they had priests to go between them and God, so they did not have that personal relationship to really know God and change. There will no longer be a natural or human mediator. In this verse two

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things will occur in this New Covenant: (1) Every man will not have to teach his neighbor or brother to know the Lord, because from the least to the greatest, they will know and love God. Why? - Because of an inward change! They will no longer be under the Law, but under Grace bearing the fruit of God's Spirit, and they will be able to have that relationship to personally stand before God themselves. They say if you do something consistently for 21 days, it becomes a habit. Why not take God's Word inwardly, speaking it, meditating on it, and watch change come about? (2) All shall know Him—the least to the greatest; rich or poor, etc. They shall know Him because of His Son Jesus Christ. Those who know Him can approach Him, and He will forgive their sin and remember their sin no more. It is the mercy of God. To know God is to love and follow Him, for He is love.

## SUMMARY:

The days are coming when God will again plant the nation of Israel and the nation of Judah along with the increased seed of people and increased seed of animals. God had painstakingly destroyed the nation, but now God carefully builds it up. The people shall no longer quote this proverb: "*Children pay for their fathers sins.*" It all boiled down to, whoever eats sour grapes will receive the sour taste. Every individual must bear the responsibility for his own sins (**31:27-30**).

God will make a New Covenant with the house of Israel and the house of Judah, not like the covenant that He made with their fathers when He brought them out of the land of Egypt, and they broke it, even though God was patient like a husband to them. In this New Covenant God will put His law within them, and write His word on their hearts. And He will be their God, and they shall be His people. And at that time it will no longer be an issue for each one to teach his neighbor and his brother, saying, 'Know the LORD.' Because they shall all know God, from the least of them to the greatest. For, He will forgive their iniquity, and remember their sin no more. (**31:31-34**).