

Jeremiah Chapter 31 Continued

Jeremiah 31:21 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.

It will be noted that the figure is changed, and that instead of “Ephraim, the dear son,” we have Israel, the “back-sliding daughter.” The idea of the return of the exiles is still prominent, and she, as represented by the first group of those who came back, is called on to set up “heaps of stones,” after the manner of Eastern travelers, as waymarks for those who followed (compare Ezek. 39:15). The way which she had trodden when she was led out into captivity was to be re-trodden in the fullness of joy on her return. She was to pass in her joy through the self-same cities that had then seen her in her shame.

The "waymarks" are markers to show the way. They are to be set up on high heaps so that they will not be missed. The "highway" is speaking of that narrow way that we must walk. The wife of God is physical Israel as we learned in a previous lesson. The virgin is speaking of all believers in Christ (Jew and Gentile), who make up the church. The fact that they are virgins means they have not worshipped other gods. This is saying return home to the true church.

Jeremiah 31:22 "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."

“Backsliding” (see note on 2:19).

“A woman shall compass a man”: Here is one of the most puzzling statements in Jeremiah. Some see the virgin birth of Christ (but “woman” means a woman, not a virgin, and “encompass” or “surround” does not suggest conceiving). Possible it refers to the formerly virgin Israel (verse 21), who is now a disgraced, divorced wife (verse 22; 3:8). She will one day in the future re-embrace her former husband, the Lord, and He will receive her back, fully forgiven. That would be “a new thing in the earth”.

Going about is straying from that path (of verse 21). To be backslidden one must have been saved. This just means those who are weakening in their faith. The natural thing in the earth is for the woman to be weaker than the man. The man is protective of the woman. It seems this new thing God created is a power of the woman over the man. This power is in the spiritual realm. We see in this that the man (in verse 22), is symbolic of Babylon (the world). The woman is symbolic of the church. This is saying, the church of the Lord Jesus Christ will overcome the world. Even though the church seems weaker (woman), the church will overcome the man (world). Remember God created this situation.

Jeremiah 31:23 "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."

The Governor of the whole world, the Lord of armies above and below. And yet has a peculiar regard to Israel, his spiritual Israel, whose covenant God and Father he is. And is to be believed in what he after says, the fulfilment of which may be depended on.

"As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity": Not the Babylonian captivity, but their present one. For, upon their return from Babylon, though there was a reformation among them, by means of Ezra, and Nehemiah, and others. Yet not so great a one as is here suggested. When, by way of salutation and prayer, the following words will be said by all that know them, and wish well to them, as had been heretofore.

"The Lord bless thee, O habitation of justice, and mountain of holiness": For now, Jerusalem will be the habitation of righteous men, and every pot or person in it, and in "Judah, shall be holiness to the Lord" (Zech. 14:21). And so, shall be blessed of God, and pronounced blessed by men, by all good men, among the Gentiles, who will rejoice at their conversion, restoration, and reformation.

"Speech" in the Scripture above is speaking of the spoken Word of God. Jerusalem has been the habitation of justice in the literal sense. In the spiritual sense, the believers are the habitation of justice. Jesus is Justice. Christ in us the hope of glory means that the justice of Christ dwells within every Christian. The mountain of His holiness in the physical is speaking of mount Zion in Jerusalem. The mountain of His holiness in the spiritual, is wherever His followers are. The tabernacle of God is with men. It is not only with men, but in men as well. Possibly the mountain of holiness for the believers, is the house of worship where we go to fellowship with God.

Jeremiah 31:24 "And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they [that] go forth with flocks."

In peace and unity, in great concord and harmony.

Husbandmen, and those that go forth with flocks": Husbandmen and shepherds; meaning such not merely in a temporal sense, but in a spiritual one. Ministers of the Gospel, laborers with God, and under him, in the husbandry of his church. Pastors after his own heart, to feed his people, his flocks, his sheep and lambs, with knowledge and understanding. Who shall agree in their ministry, teaching the same doctrines, and administering the same ordinances, according to the rule of the word.

In the physical realm, this is speaking of the shepherds (nomads), moving around tending their herds of sheep. Husbandmen were those who cared for the vineyard. In both instances, the spiritual meaning of the vineyard and the sheep shows the Christians and their great relationship with God.

Jeremiah 31:25 "For I have satiated the weary soul, and I have replenished every sorrowful soul."

“I have” here is of the same significance with I will, as ordinarily in prophetic promises. Which are the words of Him who called the things that are not as if they were. And would have his people look upon the things which he hath promised to do as certain as if they were already done. The words are only a promise to the same sense as before. That God would give his people abundance of ease and plenty, and wipe all tears from their eyes.

"Satiated" in this verse means watered abundantly. The water is the Spirit of God. They have the Spirit abundantly watering the weary soul. Sorrow will be no more. God will wipe away all tears and sorrow.

Jeremiah 31:26 "Upon this I awaked, and beheld; and my sleep was sweet unto me."

“My sleep was sweet”: The hope of Israel’s restoration brought a moment of peace in Jeremiah’s otherwise tumultuous ministry.

God had been speaking to Jeremiah in a dream. This was not a nightmare but a pleasant dream. This kind of dream from the Lord leaves us refreshed.

Jeremiah 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."

Or, "are coming"; and will be here shortly.

"That I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast”: That is, will multiply both man and beast, so that there shall be a great increase. Whereas, through war, famine, pestilence, and captivity, their number was greatly reduced. The allusion is to the sowing of a field with seed, which in due time springs up, and produces a large increase. Some understand this of the spiritual blessing of regeneration. But that is not of corruptible seed, such as is here mentioned, but of incorruptible seed, by the word of God. Though this may be a type of the fruitfulness of the church in Gospel times; since afterwards an account is given of the new covenant, which should take place in those times.

This is an entirely new message from God here. It is not the same as the dream that ended (in verse 26). Sowing indicates broadcasting of seed for a big crop. This just means they will be multiplied greatly and their animals will be very productive as well.

Jeremiah 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."

“Build and ... plant”: The Lord repeated what He at first told Jeremiah (in 1:10), regarding His two works of judging and blessing. The latter is in two images, architectural (build), and agricultural (plant).

The LORD is the Watchman who sees all that goes on. He deals with each thing in its proper time. It was God who sent the destruction as a chastisement on His people for their

unfaithfulness. In fact, He saw that each detail of the punishment was carried out properly. Now that He has forgiven them and brought them back into the land, He will be just as careful to see that each of the blessings are proper also. God is like a father who is interested in the welfare of his children.

Jeremiah 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."

“Eaten a sour grape”: This was apparently a proverb among the exiles’ children born in Babylon, to express that they suffered the consequences of their fathers’ sins rather than their own (Lam. 5:7; Ezek. 18:2-3).

In the past, sins had been carried down from generation to generation. Sometimes a child suffered for the wrong a parent had done (read Exodus 20:5). This will not be true from now on. Each person will be responsible for his own sin.

Jeremiah 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."

His own personal iniquity; and not a corporeal death only, but an eternal one, which is the just wages of sin. It seems to intimate, that after the Babylonish captivity, no public calamity should come upon them for the sins of their fathers and their own jointly, but for their own iniquities singularly. So their last destruction by the Romans was for their personal disbelief and rejection of the Messiah (see John 8:24). And the calamities upon them ever since have been for the same reason. Indeed, they caused a curse of their blood upon their children, and upon their children, and so it is. But then, their children are under the power of the same sin of unbelief, and will remain so, until the veil is taken away, and they turn to the Lord. After which it will still be a clearer case that everyone shall die for their own iniquity.

"Every man that eateth the sour grape, his teeth shall be set on edge": Sin, though it may be esteemed a sweet morsel, is a sour grape, and will prove so in the issue. And will give a man as much trouble and disquietude, when he is convinced of the evil of it, or suffers the punishment of it. As when a man's "teeth are set on edge"; and indeed, the consequence of it will be weeping, wailing, and gnashing of teeth.

One of the best examples of this in the Bible is in Ananias and Sapphira. He lied to the Holy Ghost, and was killed for it. Later His wife comes in not knowing of her husband's death. She lies to the Holy Ghost and is killed for her lie, not because of his lie. Jesus set us free. Each will stand before the Judge of all the world. We will stand there one at a time, and give an account. We will be judged by our own actions not by our parent's actions.

Verses 31-34: The “New Covenant” is the culmination of God’s covenant-making with Israel. It may be viewed as a document of God’s prophetic program and of His policies of administration. Served as the manual of procedure from carrying out the moral, civil and ceremonial regulations

relative to national Israel in the pre-Christ era (compare Deut. 7:6-11; Heb. 8:7-13). Some features of the old covenant are carried over into the New Covenant:

(1) There is in the New Covenant a stress on the importance of the unchangeable principles of God's "law". However, these will now be written not on stone but in the "hearts" of God's people. They will become part of their "inward" code for living, and will conform in all respects to the moral law of the Scriptures. Accordingly, the idea that the Old Covenant called for (compare Deut. 6:6; 10:16-30:6), in external commandments, will be internalized under the terms of the New Covenant.

(2) With the establishment of the covenant at Sinai, Israel had become nationally God's "people" (Exodus 6:6-7; 19:5-6). As such, they were to be a faithful and obedient people, reflecting His standards in their lives (Deut. 14:1-2; 26:16-19). In a far greater way, the intimacy of the believer with God makes the realization of God's relation to His people under the terms of the New Covenant to be a full and living experience. Moreover, not just Israelites but all believers (those who "know" God, verse 34), are now called under the New Covenant "my people" (see 2 Cor. 6:16; Gal. 3:6-9; 15-18; 26-29; Titus 2:14). These features of vital inwardness and a universality of the knowledge of God stand out as the two great distinctive elements in the New Covenant.

(3) A third feature that represents continuity with the Old Covenant, yet superiority under the New Covenant, is the matter of forgiveness. Although God is said to "forgive their iniquity" under the administration of the Sinaitic covenant (Exodus 34:6-7; Num. 14:18; Deut. 5:9-10; compare Psalm 86:15; Joel 2:13), in the stipulations of the New Covenant, God will "remember their sin no more". This feature is a reminder that men in Old Testament times were saved in anticipation of the finished work of Calvary. Under the old economy, believers approached God in their worship experience through human mediators (Exodus 20:19). But with the completed redemption by Christ the members of the family of God now have direct access to God (compare 1 Tim. 2:5-6; Titus 2:11-14; 3:5-7; Heb. 9:1 to 10:22).

Where full forgiveness has been granted there is no more remembrance of sin. Positionally and experientially, with the living reality of both God's law in the heart and the indwelling Christ (Col. 1:20-27). In the believer, there is not only full and continuous forgiveness of sin (1 John 1:8-9), but full provision for faithful and victorious living.

As a document of prophetic promise, like the Abrahamic and Davidic covenants, the New Covenant is unconditional. In form, it corresponds to the royal Grant Treaties of the ancient Near East. As to subject matter, by comparing (Jeremiah 31:31-34), with the other formulations of the New Covenant (e.g., 32:37-44; 33:14-26; Isa. 55:1-3; 61:1-11; Ezek. 34:22-31; 36:22-38; 37:21, 28), it may be seen that the New Covenant assimilates the elements of the promises made to Abraham and channeled with progressive light through David (see the note at 2 Sam. 7:12-16), and brings them to full realization.

Thus, the final blessing of Abraham's seed will find fruition in Israel's possession of the Promised Land in perpetuity under the rulership of Christ, the Greater Son of David, the Seed "par excellence" (compare 33:26; Ezek. 37:25-27; Micah 7:19-20 with Luke 1:68-78; Acts 3:25-26; Rev. 11:15).

Further, by faith in Christ, Gentile believers also become the spiritual seed of Abraham and members of the family of God (compare Isa. 45:22-25; Rom. 4:18-25; Gal. 3:26-29; Eph. 2:1 to 3:6; Titus 2:11-14; 1 Peter 2:9-10). Although the New Covenant is now operative (Matt. 26:27-28; 2 Cor. 3:6; Heb. 8:6-13), and is attended by the ministry of the Holy Spirit who is resident in believer's lives (Acts 2:14-37; Rom. 8:23; 2 Cor. 1:20-22; 5:1-5; Eph. 1:13-14; 1 Thess. 5:19), the full realization of the New Covenant, as the capstone of all the covenants, awaits the second coming of Christ. He will give to Israel the promises distinctive to that nation, and will rule over the earth in an unprecedented period of universal peace (Isa. 2:4; Ezek. 34:25; 37:26), prosperity (Isa. 61:7-8; Ezek. 34:26-27), and the full knowledge (verse 34), of the abiding presence of God (Ezek. 48:35; Joel 3:21).

Jeremiah 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:"

In this prophecy Jeremiah foresees the new covenant ("testament"), that God will make with mankind by extending His grace to the Gentiles. Under this new covenant, God will call out a people for Himself from all the nations of the earth to form the bride of Christ (Rev. 21:1-9). This new and unconditional covenant is better than the old covenant because it rests on the efficacy of Christ's atonement for the sins of mankind (Heb. 8:10-12; Luke 22:17-20; Eph. 1:10).

This is the covenant of grace. Salvation will come through faith in the Lord Jesus Christ, not by works.

Galatians 2:16 "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

The old covenant made with Abraham was an everlasting covenant based on faith in God. The law was given to Moses for the people because of their sins.

Jeremiah 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 a husband unto them, saith the LORD:"

Our familiarity with the words hinders us, for the most part, from recognizing what must have seemed their exceeding boldness. That the Covenant with Israel, given with all conceivable sanctions as coming directly from Jehovah (Exodus 24:7-8), should thus be set aside, as man repeals an earthly law. The man who could say this without trembling must indeed have been confident that he too was taught of God. And that the new teaching was higher than the old.

"Although I was a husband unto them": The words declare the ground on which Jehovah might well have looked for the allegiance of Israel (see notes on Jer. 2:2; 3:20).

Verse 32 is speaking of the law that was given to Moses for the people at Mount Sinai. One big difference is the law of the old covenant was written on tables of stone. The new covenant is written on the hearts of the believers. The first covenant was based on man's obligation to God.

The second covenant was based on the unmerited favor God showed to man. God did it for us. We just accept His great gift to us. God was a husband to them in the sense of His protection. He fed them miraculously. He guarded them. He opened the way for them at the Red Sea. He was everything a good husband should be. Mankind failed God in that he did not obey God. Man broke the covenant not God.

Jeremiah 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."

The Lord would solve the problem of a corrupt heart (17:1, 9), by writing His laws on the hearts of His people. In other words, by the indwelling Spirit of God, the laws of God would move from being an external to an internal reality (Ezek. 11:19). This provision of the New covenant was instituted through the blood of Christ (Luke 22:30). The unconditional covenants God made with Israel secure her future blessings, and the blood of the New Covenant secures all those who are in Christ (Heb. 8:7-13; 10:14-18).

Jeremiah 31:34 "And they shall teach no more every man his neighbor, 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."

In the New Covenant, every individual would truly “know” the Lord through a direct personal relationship rather than one that was mediated primarily through priests and prophets (Hab. 2:14).

The new covenant is one of the heart. God's love poured out into man. Christianity is of the heart. Christianity is not a keeping of the law, but of loving the Lawgiver. Hebrews says it best.

Hebrews 8:10-12 "For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:" "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

None of us want the justice of the law, when we can have the mercy of the covenant of grace.

Verses 35-37: These verses emphasize the certainty with which Israel can expect God to fulfill the New Covenant (compare 33:17-22, 25-26).

All of the earth and all the “ordinances” that hold them together would have to cease before God ceases to acknowledge Israel as a nation.

Jeremiah 31:35 "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:"

As he did at first, and still continues it. And which is a wonderful gift of nature he bestows on men, unworthy of such a favor (Matt. 5:45).

"And the ordinances of the moon and of the stars for a light by night": Which have a settled regular order and course, in which they move. And whereby they impart the light they borrow from the sun, to enlighten the world by night. Which is another favor to the inhabitants of it (see Gen. 1:16).

"Which divideth the sea when the waves thereof roar": Some refer this, as Kimchi, to the dividing of the Red sea for the Israelites to pass over. But it rather respects an action more frequently done; and should be rendered, which "stilleth", or "maketh the sea quiet"; which best agrees with what follows. When it is tumultuous, and threatens the loss of ships and men's lives, and attempts to pass its bounds, he "rebukes it". So the Targum; and makes it calm; he stilleth the noise of the seas, the noise of their waves (Psalm 65:7).

"The Lord of hosts is his name": That has all the armies of heaven and earth at his command, and can do whatever he pleases. He, and he only, can do the above things, and does them; and he that can do them, is able to make good the covenant he has made with the house of Israel, and fulfil the promises of it. Of which there is an assurance; as well as he is able to secure an interest and a church for himself unto the end of the world, as the following words show in the next scripture.

God spoke the Word and they were created. Each thing God created was for a purpose. The sun shone light on the earth in the day. The moon was signs to Israel. Each full moon was a new month. The moon controls the tides of the sea. The LORD of hosts and the Word of God are the same. They are both Creator God.

Jeremiah 31:36 "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."

Of the sun, moon, and stars. Should these leave their proper course, and not perform their several functions, or do the service appointed for them. Should they desert their master, or disobey his orders, turn away from him, and pay no regard to the laws and rules he has set them.

"Then the seed of Israel shall also cease from being a nation before me for ever": But, as the former is impossible, so is the latter. The Jews ceased not from being a nation through their captivity in Babylon, nor through their destruction by the Romans. They continue a distinct nation and people to this day, though scattered throughout the nations of the world. Though this rather refers to the spiritual Israel, the holy nation and peculiar people. Christ will have a seed to serve him as long as the sun and moon endure. His church shall continue to the end of the world. It is built on a rock; and the gates of hell cannot prevail against it.

As long as the sun and the moon exists, Israel will be a nation in the sight of God. We will get into the two sticks which make up Israel in our study on Ezekiel. For now, I will just say that physical and spiritual Israel make up this nation (family), of God.

Jeremiah 31:37 "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."

Either the space between the highest heavens and the earth. Or the extent of the heavens, from one end of them to the other, which cannot be done by man. So the Targum, "as it is impossible that man should know the measure of the heavens above;". Otherwise it is measured by the Lord, for he hath "meted out heaven with a span" (Isa. 40:12).

"And the foundations of the earth searched out beneath": So as to be known what they are, or on what they are fastened, since the earth is hung upon nothing (1 Job 38:6).

"I will also cast off all the seed of Israel for all that they have done, saith the Lord": As the former cannot be, so neither the latter. When there was a very great rejection of the Jews for their disbelief of the Messiah, they were not all cast off. The Apostle Paul was an instance to the contrary, and so were others: "the remnant according to the election of grace". And there is a time coming when all Israel shall be saved. Nor shall any of the spiritual Israel be cast off by him, or cast away from him, so as to perish. The Israel, whom God foreknew, is chosen, redeemed, and whom he calls by his grace. No, not for all the sins and transgressions they have been guilty of, however they may deserve it. The reasons are, because of his unchangeable love to them. His unalterable covenant with them; the satisfaction his son has made for them; and the free and full pardon of their sins, which he has granted to them.

This is speaking of the absurdity of thinking that God would do away with Israel. The important word in this is "all". He does destroy many of them because of their sins, but always keeps a remnant.

Verses 38-40: The tower was in the northeast corner of the city (compare Neh. 3:1; 12:39). When New Covenant promises are ultimately fulfilled to Israel in its regathering to its land, rebuilt Jerusalem will meet certain specifications. The "Gate of the corner" is at the northwest corner (2 Kings 14:13; 2 Chron. 26:29). The "measuring line" marks out the area for rebuilding. It will point over the hill Gareb and then toward Goah; both places are impossible to identify today. The "valley of... dead bodies" is the valley of Hinnom, a place of refuse and burning fires (compare 7:13, and see note there). The "Horse Gate" was at the southeast corner of the temple courts (2 Kings 11:16; Neh. 3:28).

Jeremiah 31:38 "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."

Since the Jews never suffered any additions to the Bible. Jarchi says this prophecy refers to future times in the latter redemption, and never was fulfilled in the second temple. And indeed, under the figure of rebuilding Jerusalem, seems to be intended the building of the Gospel church, which was to continue to the end of time. For both holiness and perpetuity are ascribed to it.

"That the city shall be built to the Lord": The city of Jerusalem; which was to be rebuilt upon the return of the Jews from the Babylonian captivity, as by the order, and under the direction and protection of the Lord, so for his service and worship. The temple in it should be built up again, and divine worship restored. And both that and the city, with the inhabitants of it, be devoted to his service. A type of the Gospel church, built up a habitation for God, where he is worshipped, feared, and glorified.

"From the tower of Hananeel unto the gate of the corner": Of the tower of Hananeel mention is made in (Neh. 3:1). The Targum calls it the tower of Pikkus. Lightfoot places it on the south side of the city, bending to the east. But most place it on the east side of it. Here probably the building of the city began in Nehemiah's time, and proceeded to the gate of the corner, which lay northeast; of which (see (2 Kings 14:13). Jerom interprets the tower of Hananeel the tower of obedience, or of the grace and gifts of God, which latter is not much amiss. And the spiritual building of the church proceeds from the grace of God, upon the foundation of the apostles and prophets, Christ being the chief corner stone (Eph. 2:20).

Jeremiah 31:39 "And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath."

Rather, straight forward unto the hill Gareb. The hill of Gareb is not mentioned elsewhere. Its meaning is probably "Leper's Hill." It must, of course, have been outside the city, and may be identified (after Schleussner and Hitzig), with "the fourth hill, which is called Bezetha".

"To Goath": Rather, to Goah. But the reading of the Peshito, "to Gibeah," should probably be adopted.

Jeremiah 31:40 "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."

A valley so called (as some think), from the multitude of Sennacherib's army slain there. Or, (as others think), from the bodies of malefactors put to death at Golgotha (which was near), cast or buried there.

"And of the ashes": So called (as is thought), from the ashes of the sacrifices carried thither. Some think that the horse gate had its name from the king's horses led out at it. The sum is, the whole city shall be built.

"Shall be holy unto the Lord": All these places shall be parts of the holy city, and God's name shall be sanctified, and he shall be worshipped in them all. And the city for a long time shall abide, and not be plucked up, nor thrown down. For we know after many years it was plucked up

by the Romans. If we interpret the word for ever of a perpetuity, the church of God must here be understood, against which the gates of hell shall never prevail, as Christ hath promised.

This just has to be the New Jerusalem. This will be a city of truth and righteousness. Jesus will be the Supreme Ruler or King. There will be no more ruin, or death, or sorrow. Jerusalem had been destroyed many times but this says it will never be destroyed again. This is that permanent holy city. The area marked off is for the temple of God. Look with me at that true temple.

Revelation 21:22 "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

Jeremiah Chapter 31 Continued Questions

1. What are the "waymarks" in verse 21?
2. Why were they placed on high heaps?
3. Who is the virgin speaking of?
4. What is meant by them being virgins?
5. To be backslidden, one must have been _____.
6. The power of the woman over the man in verse 22 is in the _____ realm.
7. Who is the man symbolic of?
8. Who is the woman symbolic of?
9. What is this saying, then?
10. "Speech" in verse 23 is speaking of what?
11. The justice of Christ dwells within every _____.
12. Where is the mountain of His holiness, in a spiritual sense?
13. Who do the husbandmen symbolize?
14. "Satiated" in verse 25 means what?
15. Verse 26 tells us God had been speaking to Jeremiah in a _____.
16. What is verse 27 saying about the house of Israel?
17. What does Exodus 20:5 say about sin?

18. What does the author think to be one of the best examples of each being responsible for his own sin?
19. What is the new covenant?
20. What was the covenant made with Abraham based upon?
21. What covenant is verse 32 speaking of?
22. What was the first covenant based upon?
23. How does the new covenant differ from that?
24. _____ broke the first covenant, not _____.
25. Christianity is not a keeping of the law, but what?
26. Where does the author believe the best Scripture is about the new covenant?
27. Who is the same as the LORD of hosts?
28. How long will there be an Israel?
29. What is the important word in verse 37?
30. What are verse 38, 39, and 40 describing?