**November 2 (Jer 28-32)**

**NT Jeremiah Quotations**

**Matt 2.18** (ESV) (“A voice was heard in Ramah,/weeping and loud lamentation,/Rachel weeping for her children;/she refused to be comforted, because they are no more.”)

— Jer 31:15 MT (“Thus saith the Lord:/A voice is heard in Ramah,/Lamentation, and bitter weeping,/Rachel weeping for her children;/She refuseth to be comforted for her children,/Because they are not.”)

—38:15 LXX (“Thus did the Lord say:/A voice of lamentation and weeping/and mourning was heard in Rama;/Rachel did not want to stop weeping for her sons,/because they are not.”)

**Matt 27.9** (ESV) (“And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel…”)

—Jer 32:6-9 MT (“6 And Jeremiah said : 'The word of the LORD came unto me, saying: 7 Behold, Hanamel, the son of Shallum thine uncle, shall come unto thee, saying: Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it.' 8 So Hanamel mine uncle's son came to me in the court of the guard according to the word of the LORD, and said unto me: 'Buy my field, I pray thee, that is in Anathoth, which is in the land of Benjamin; for the right of Inheritance is thine, and the redemption thine; buy it for thyself.' Then I knew that this was the word of the LORD. 9 And I bought the field that was in Anathoth of Hanamel mine uncle's son,

and weighed him the money, even seventeen shekels of silver.”)

—Jer 39:6-9 LXX (“6 And a word of the Lord came to Ieremias, saying: 7 Behold, Hanameel son of Salom your father’s brother is coming to you, saying, “Acquire for yourself the field that is at Anathoth, because the right of acquisition is yours to take.” 8 And Hanameel son of Salom my father’s brother came to me in the court of the guard and said to me, “Acquire my field that is in the land of Beniamin at Anathoth, because the right to acquire is yours, and you are the elder. And I knew that it was a word of the Lord. 9 And I acquired the field from Hanameel son of my father’s brother and weighed out to him seventeen shekels of silver.”)

**2 Corinthians 6.16** (ESV) (“I will make my dwelling among them and walk among them,/

and I will be their God,/and they shall be my people.”)

– Jer 32:38 MT (“and they shall be My people, and I will be their God…”

**Hebrews 8.8-12** (ESV) (“Behold, the days are coming, declares the Lord,

when I will establish a new covenant with the house of Israel

and with the house of Judah,

9 not like the covenant that I made with their fathers

on the day when I took them by the hand to bring them out of the land of Egypt.

For they did not continue in my covenant,

and so I showed no concern for them, declares the Lord.

10 For this is the covenant that I will make with the house of Israel

after those days, declares the Lord:

I will put my laws into their minds,

and write them on their hearts,

and I will be their God,

and they shall be my people.

11 And they shall not teach, each one his neighbor

and each one his brother, saying, ‘Know the Lord,’

for they shall all know me,

from the least of them to the greatest.

12 For I will be merciful toward their iniquities,

and I will remember their sins no more.”)

– Jer 31:31-34 LXX [38:31-34] (“31 Behold, days are coming, quoth the Lord, and I will make a new covenant with the house of Israel and the house of Iouda. 32 It will not be like the covenant that I made with their fathers in the day when I took them by their hand to bring them out of the land of Egypt, because they did not abide in my covenant, and I was unconcerned for them, quoth the Lord, 33 because this is the covenant that I will make with the house of Israel after those days, quoth the Lord. Giving I will give my laws in their mind, and I will write them on their hearts, and I will become a god to them, and they shall become a people to me. 34 And

they shall not teach, each his fellow citizen and each his brother, saying, ‘Know the Lord,’ because they shall all know me, from their small even to their great, because I will be gracious regarding their injustices, and remember their sins no more.”)

more than MT (“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; 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; forasmuch as they broke My covenant, although I was a lord over them, saith the Lord

33 But this is 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 in their heart will I write it; and I will be their God, and the shall be My people; 34 and they shad 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 their

sin I remember no more.”)

**Hebrews 10.16, 17** (ESV) (“16 “This is the covenant that I will make with them/after those days, declares the Lord:/I will put my laws on their hearts,/and write them on their minds,”

17 then he adds,/“I will remember their sins and their lawless deeds no more.”)

– Jer 31:33; 31:34 MT (“33 But this is 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 m their heart will I write it; and I will be their God, and they shall be My people; 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 their sin I remember no more.”)

?Will be born a king and descendant of David Jer 30:9 > Lk 1:32-33; Jn 18:37; Rev 1:5

The massacre of infants Jer 31:15 > Mt 2:17-18

A New Covenant Jer 31:31-33 > Mt 26:27-29; Mk 14:22-24; Lk 22:15-20; 1Cor 11:25; Heb 8:8-12; 10:15-17; 12:24; 13:20

Jeremiah 33:14-26 (The "True Branch" Prophecy): This passage is present in the MT but is absent in the LXX.

**Covenants**

“1. A mutual agreement between two or more persons to do or refrain from doing certain acts; a contract, bargain; sometimes, the undertaking, pledge, or promise of one of the parties.” (OED s.v. “Covenant”)

“5. The matter agreed upon between two parties, or undertaken or promised by either; hence, covenanted duty, service, wages, rent, etc. Obs.” (OED s.v. “Covenant”)

“[The Heb. word berith is also the ordinary term for a contract, agreement, alliance, or league between men. It is constantly rendered in the Septuagint by διαθήκη ‘disposition, distribution, arrangement’, which occurs in Aristophanes in the sense ‘convention, arrangement between parties’, but usually in cl. Gr. Meant ‘disposition by will, testament’….The 16th c. English at length used covenant entirely in O. T. (including the Psalter) and Tindale introduced it into 6 places in the N.T. These the Geneva extended to 23, and the Bible of 1611 to 22 (in 2 of which Gen. had testament), leaving testament in 14 (in 3 Of which Gen. had covenant)…Thus [berith], διαθήκη…, covenant are applied to engagement with Noah and his posterity, Gen. vi.18, ix. 9-17; to that made with Abraham and his posterity, Gen. xvii, of which the token was circumcision; to the institution of the Mosaic Law, Exod. xxiv. 7; 8, and to that law or its observance itself, whence the expressions book of the covenant (i.e. of the law), ark of the covenant, blood of the covenant (i.e. of beasts ritually sacrificed), land of the covenant (= promised land, Canaan). The covenant with the Israelites, in its various phases, is commonly called the Old Covenant, in contrast to which the prophets made promise of a new covenant, Jer. xxxi. 31; and this name καινή διαθήκη, New Covenant (testament) was, according to St. Luke xxii.20, applied by Jesus the new relation to man which God had established in Him. In this

sense it is always used by St. Paul and the writer of the Epistle to the Hebrews, who contrast these two covenants (Gal. iv.24, Heb. viii.13, ix.15, etc.)…]” (OED s.v. “Covenant”)

“The new covenant mentioned by the prophets (e.g., Jer. 31.33) is understood as spiritual renewal, written on their hearts, and not as a new covenant replacing the old.” (*Oxford Dictionary of the Jewish Religion*, s.v. “Covenant”)

**Discussion Questions (Jer 28-32)**

1) What in Jer 28 do we learn about the office of prophet and how prophets interacted with each other?

2) In Jer 30, what are the implications of the prophecy now involving both Israel and Judah? Does it mean God now views them as innocent victims and the conquerors as His righteous instruments? How does Jer 31:18-19 help us to see this from God’s perspective?

3) Jer 31:31-34 is probably the most significant prophecy in the entire book. Analyze the different aspects of its future import. How can this passage in its larger context help us to understand the Book of Hebrews author’s use of it in 8.8-12 and 10.16, 17? Including also Jer 32:39-40 will help in understanding.

4) In Jer 32:1-15, what is the meaning of the symbolic action that God commanded Jeremiah to do? Why do you think there is so many specifics of the places, people and legal detail included here? What does Jeremiah’s puzzled plea in vv. 16-25 tell us about him as a prophet and a man, and what can we learn about prayer from his pleas?

5) How can you personally apply these verses?

6) Make up your own question and answer it.