

# Jer 31:31-34 Prophecy, Sovereignty, Torah, Patterns

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## Table of Contents

Introduction.....	1
Jeremiah 31:31-34 <sup>[30-33]</sup> the Renewed Covenant.....	1
Jer 31:33-35 - The relationship with YHVH and the House of Israel (Ephraim) .....	1
Jer 31:31-33 - The relationship with YHVH and both Houses .....	2
Final Thoughts .....	3

## Introduction

These are important sent of verses so I wanted to have a separate article for them.<sup>A</sup>

## Jeremiah 31:31-34 <sup>[30-33]</sup> the Renewed Covenant

**31** Behold, the days come, saith YHVH, 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; which my covenant they brake, although I was an husband unto them, saith YHVH: **33** But this *shall be* the covenant that I will make with the house of Israel; After those days, saith YHVH, I will put my law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people. **34** And they shall teach no more every man his neighbour, and every man his brother, saying, Know YHVH: for they shall all know me, from the least of them unto the greatest of them, saith YHVH: for I will forgive their iniquity, and I will remember their sin no more.

## Jer 31:33-35 - The relationship with YHVH and the House of Israel (Ephraim)

I would like to parse the last two verses of these famous verses in Jeremiah and make some observations. I want to comment on the last two verses first and then I will go back to the first two.

- It's a new (renewed) covenant therefore it's a contract therefore it must meet all of the elements of a contract.
- It's a prophecy which will change the relationship.
- At some point in time prior to Jeremiah haven received this prophecy there was no relationship because Ephraim was given the Bill of Divorce.
- At some point in the future after the Bill of Divorce, their relationship will be new.

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<sup>A</sup> See also Jeremiah-31-31-34-In-Depth, article #???

- Since YHVH works in patterns, it can be said that it's a renewed covenant, implying the relationship they had at some point prior to the Bill of Divorce will be "renewed". I say it's the **period of the Judges**<sup>B</sup>.
- YHVH will be their Elohim. Can we say that He will also be their King, like during the time of the judges?
- Ephraim will be the people of YHVH. Can we say that our King is YHVH and we are his subjects?
- If no one needs to teach the other the Torah, then that implies they can take care of their legal affairs. They can enter into contracts and resolve disputes between each other peacefully. This is a main requirement of a sovereign. If you're a sovereign (at least on Earth) then you can't have a Earthly sovereign (1<sup>st</sup> Samuel Chapter 8) reign over you.
- Won't the Children need to be taught? This prophecy can't be talking about the need to not teach children because throughout all of history each generation needs to teach the next generation the ways of Torah (see Deu 6:4-?). I think what's being talked about is that you don't need to go to a Rabbi or Priest with regard to law, you will be able to resolve this yourself because you are a priest / sovereign.
- "They shall know me from the least of them unto to the greatest of them". There is no respecter of persons based on how some rank economically. Rich or poor, all will be sovereigns/priests. There is no Levite that a non Levite has to go through to draw near to Elohim.
- "Teach his neighbor". In the Torah Gated Community that I have spoken of in the past, all neighbors in the community are vetted to be Torah observant, and priests/sovereigns. If individuals refuse to honor the Torah, then they will be excommunicated.
- "I will forgive their iniquity, and I will remember their sin no more". What was the great sin that Ephraim had put upon them that caused the initial relationship to end in the first place? It was the Bill of Divorce. This is the implied context of these verses. See below for my comments on Judah's great sin.

## Jer 31:31-33 - The relationship with YHVH and both Houses

What about Judah who is mentioned (along with the House of Israel) in the first verse (Jer 31:33)? Judah is different because Judah's relationship and legal status with YHVH is different. It is true that Judah did not get the Bill of Divorce.

- YHVH "will make a new covenant with the house of Israel, and with the house of Judah". This is a prophecy ("Behold, the days come") where the relationship between both houses will be created via covenant (which is a special form of contract, therefore that must have all elements of a contract).
- "Not according to the covenant **כְּבְרִית** *chab-be-Rit* that I made with their fathers... which my covenant they brake": The problem isn't the covenant, nor is it YHVH, the problem is that it was broken. Undeniably the House Israel broke the covenant and was sent packing with a Bill of Divorce. The House of Judah, at the time of 1<sup>st</sup> Samuel Chapter 8, did not fully brake the covenant, but their legal status before YHVH

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<sup>B</sup> **Judges time period:** The period of the Judges is a time frame which starts when they enter the land (Jos 1:1) and ends at 1<sup>st</sup> Samuel Chapter 8. See Judges-Period-of-ISBE, article #[1315](#).

had changed. At that time all of Israel <sup>C</sup> had to *turn in their sovereignty card* <sup>D</sup> the effect was that this change of legal status diminished themselves before YHVH.

The great sin of Judah that caused her relationship with YHVH to become even more strained was the rejection of the salvific work that Yeshua meant for the House of Israel. It wasn't that Judah needed to be saved, <sup>E</sup> it was the Judah needed to honor an respect Ephraim's salvation.

- "...although I was an husband בַּעֲלֵיתִי <sup>ba-'Al-ti</sup> unto them...": YHVH was the "welfare provider" for Israel. When someone / something else is your "welfare provider" (like the Social Security Administration) then your relationship with YHVH is diminished (because YHVH is a Jealous Elohim).

## Final Thoughts

Understanding the prophecy of Shiloh <sup>F</sup> explains the transition from sovereign, to non sovereign and back to sovereign. Also a timeline is helpful. <sup>G</sup>

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<sup>C</sup> A technical point. I say **all Israel** and not **both houses** because at this time Israel had not split into two Kingdoms (population wise, this is effectively both houses).

<sup>D</sup> I'm using this *sovereignty card* as a metaphor that identifies someone as being a citizen of the ancient Kingdom of Israel when their king was YHVH (Not Saul, David etc.).

<sup>E</sup> If Judah would have honored Ephraim's salvation, then the Kingdom would have been united and YHVH would be restored as King over all of Israel. This would have allowed them to restore the legal status that all Israel had during the time of the Judges. Judah did not accept this work from Yeshua and as a consequence was greatly chastised by YHVH (e.g. 70 AD, 133 AD and living in the Diaspora for nearly 1,600+ years).

It does not help that not much time after the salvific work of Messiah, Ephraim started to lose their identity and convinced themselves that Messiah

<sup>F</sup> See [Sceptre-shall-not-depart-from-Judah-until-Shiloh-come-Gen-49-10](#), article #685

<sup>G</sup> See PowerPoint\Sceptre-shall-not-depart-from-Judah-until-Shiloh-come-Gen-49-10.pptx