I. Promises of Restoration, 30-33: A series of promises, mostly messianic in tone, whose point is to console and encourage those enduring God’s wrath and punishment when it comes.

1. 30:1-31:40—The Book of Consolation: was a message whose purpose was to comfort those people when God’s judgement did come, reassuring them, that in spite of the difficult times, God would bless the penitent in the future.

   a. 30:1-4—Introduction: These verses serve as the introduction to the little “book.” Parts are addressed to the north (Ephraim–31:6, 9, 18, 20) and parts ae addressed to the south just before Jerusalem fell, 587.

   b. 30:5-9—Oracles concerning Israel: After the travail (6:24) of God’s judgments, God will break the yoke and again a Davidic king will reign (Messianic).

   c. 30:10-11: Israel should not fear—a message of comfort in light of the very trying circumstances in which the people find themselves.

   d. 30:12-17: Though wounded now and deserted, Israel will be killed and her oppressors punished.

   e. 30:18-24: Samaria and/or Jerusalem will be rebuilt and God would again bind himself in a covenant relationship with the people. This to has a messianic reference.

   f. 31:2-6: Using Exodus language to describe his “everlasting love,” God promises joyful restoration of all Israel, including the renewal of pilgrimages to Jerusalem.

   g. 31:7-14—Homecoming: God will assemble the dispersed in their homeland. Ephraim, “the firstborn,” will be restored ushering in a new (messianic) age.

   h. 31:15-20—Rachel: Rachel, the mother of Joseph and Benjamin (Gen 30:22; 35:16-20) is pictured as weeping for her children’s (the northern tribes’) exile. Matt 2:18 uses it to describe the grief at Herod’s slaughter of the children, but this passage introduces a
promise of restoration (17ff).

i. **31:23-30:** God has depopulated Judah (1:10), but he will restore it (Ezek 36:8-11) and reunite it with Israel (2-14; Isa 11:11-16). **29-30** reflect a common proverb (discussed also by Ezekiel, ch. 18) in which the children are said to be punished for the sins of the fathers. Jeremiah answers, as Ezekiel, saying that each individual is responsible for his own sins.

j. **31:31-34—The New Covenant:** All that has been said before in terms of consolation and encouragement climaxes here with the statement relative to a covenant on the heart (17:1; Ezek 11:19), illustrating the more spiritual nature of this covenant (32:38-40; Heb 8:8-12; 10:16-17).

k. **31:35-37:** God uses the seemingly eternal cycle of nature (5:22) to emphasize God’s assurance of Israel’s continued existence.

l. **31:38-40:** Description Jerusalem’s four corners/boundaries: northeast–Hananel, Neh 3:1; northwest–Corner Gate, 2 Kgs 14:13; southeast/southwest–Gareb/Goah; southern–Hinnom, 7:31-32; eastern–Wadi Kidron, 2 Kgs 23:4

2. **32:1-44—Jeremiah purchases land in Anathoth:** Chronologically the account follows ch. 37. It placement here emphasizes the validity of the preceding oracles concerning Judah’s restoration.

a. **32:6-15:** Jeremiah’s cousin, Hanamel, offers to sell his land to Jeremiah to prevent the loss of family property (Lev 25:25-28). Probably the most detailed business transaction in the Bible (cf. Gen 23:1-16). The official copy of the deed, written on papyrus, was rolled up and sealed, and stored in jars. The purchase demonstrates Jeremiah’s confidence in Judah’s future.

b. **32:16-44:** Deals with the future Judah and consists of a prayer (16-25), in which Jeremiah praises God’s omniscience, wonderful deeds, and questions the wisdom of his purchase. This is followed by God’s response (26-44) which summarizes Jeremiah’s interpretation of the contemporary events, including Judah’s idolatry and stubborn indifference to God’s warnings, its destruction, an affirmation of restoration with reference to the New
Covenant, and finally, the exchange and holding of property.

3. **33:1-13–God will rebuild the walls of Jerusalem:**
   
a. **33:1-3:** Verse 1 is an editorial connection with the preceding chapters. Verses 2-3 are an invitation to call upon God which introduce the following oracle.

   b. **33:4-5:** In siege defense measures houses built into the city wall were demolished to help fortify the wall (Isa 22:10).

   c. **33:6-13:** Punishment and repentance will be followed by restoration.

4. **33:14-26–A variation of 23:5-6:** This passage, lacking in the LXX, expands on the details offered in the early occurrence.

B. **Historical Appendix, 34-35:** The first major division of the book draws to a close with this appendix. A similar technique is used to conclude the third major division of the book (39-45).

1. **34:1-7–Warnings to Zedekiah:** The siege of Jerusalem (January 588) was only weeks away. Only Lachish (23 miles southwest of Jerusalem) and Azekah (11 miles north of Lachish) held out. The Lachish Ostra (cf. *ANET*, 321-2) demonstrate how desperate the situation had become. Warning of Jerusalem’s imminent destruction, Jeremiah assured Zedekiah of a peaceful death and proper funeral rites, which thing occurred, though not without suffering (cf. 52:8-11)

2. **34:8-22–Manumission of slaves and sedition of the Jerusalemites:** This may have been done in an attempt to simplify the food supply, to make more people available for the city’s defense, and to obey the Lord. When the Egyptian army approached (37:6-15), causing the Babylonians to lift the siege temporarily, the manumission was rescinded.

3. **34:13-22:** make reference to Exod 21:2 and Deut 15:12 and introduce Jeremiah’s condemnation of the action as one more example of the people’s faithlessness. He assures the people that they will be punished like that implied in the covenant ritual (v. 18; Gen 15:9-17)–the transgressor would suffer the same fate as the slaughtered animal. The phrase “cut a covenant” refers to the cutting up of the sacrificial animal to
ratify the covenant. Just as that animal was cut up so would the people be cut up

4. **35:1-19—The symbol of the Rechabites:** These were a religious order, similar to the nazirites (Num 6:1-2), founded by Jonadab, son of Rechab, during the reign of Jehu (842-815). Religiously devoted, they assisted Jehu in the purge accompanying the revolt against the dynasty of Omri (2 Kgs 10:15-18). They believed that the sophisticated sedentary life jeopardized the purity of worship to the Lord. Consequently, they returned to desert ways, living in tents, were shepherds, and abstained from wine. Jeremiah’s association with them does not imply acceptance of them, but an attempt to hold them up as an example of obedience. They obeyed the commands of their leader, Jonadab, but Judah would not obey the commands of God.