

COMMENTARY - JERMIAH - Clements

R.E. Clements. Jeremiah, Interpretation. (Atlanta: John Knox Press, 1988),

Jer. 31:31-34

The days are surely coming, says the LORD, when I will make a **new covenant** with the house of Israel and the house of Judah.³²It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a **covenant that they broke**, though I was their husband, says the LORD.³³But this is the covenant that I will make with the house of Israel after those days, says the LORD: **I will put my law within them, and I will write it on their hearts;** and I will be their God, and they shall be my people.³⁴No longer shall they teach one another, or say to each other, ‘Know the LORD,’ for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

31. 나 여호와가 말하노라 보라 날이 이르리니 내가 이스라엘 집과 유다 집에 새 언약을 세우리라

32. 나 여호와가 말하노라 이 언약은 내가 그들의 열조의 손을 잡고 애굽 땅에서 인도하여 내던 날에 세운것과 같지
아니할 것은 내가 그들의 남편이 되었어도 그들이 내 언약을 파하였음이니라

33. 나 여호와가 말하노라 그러나 그 날 후에 내가 이스라엘 집에 세울 언약은 이러하니 곧 내가 나의 법을 그들의 속에
두며 그 마음에 기록하여 나는 그들의 하나님이 되고 그들은 내 백성이 될것이라

34. 그들이 다시는 각기 이웃과 형제를 가리켜 이르기를 너는 여호와를 알라 하지 아니하리니 이는 작은 자로부터 큰
자까지 다 나를 앎이니라. 내가 그들의 죄악을 사하고 다시는 그 죄를 기억지 아니하리라. 여호와의 말이니라

Jer. 33: 14-16

14 The days are surely coming, says the LORD, when I will fulfill the promise I made to the house of Israel and the house of Judah. 15 In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land. 16 In those days Judah will be saved and Jerusalem will live in safety. And this is the name by which it will be called: ‘The LORD is our righteousness.’

Background:

In 587 devastation inflicted on Jerusalem by the Babylonian siege and destruction had brought a deep psychological shock. Pictures are presented of houses forcibly broken down to try to block the breaches occasioned by the building of a massive siege ramp by Babylonians (33:4); the victims of the battle lie unburied in the streets (33:5). After the siege had ended and the fearful aftermath of willful plunder and destructions had taken place, an eerie desertedness had befallen the city (33:10). All is portrayed as a near,

terrifying, and overwhelming never-to-be forgotten catastrophe. Could there ever be a new city built upon such a heap of ruins? ¹

In destroying the temple and removing King Zedekiah from the royal throne in Jerusalem, the Babylonian powers had brought an end, at least for the foreseeable future, to the two institutions which served as visible and tangible expression of God's presence with Israel. Through the temple God was seen to be "with" his people; through the kingship the divine will and justice were afforded them. Without these institutional expressions how could Israel continue to be regarded as the People of God? ²

Yet, it soon becomes clear from both Jeremiah and Ezekiel that in spite of the severe misfortunes that had overtaken the temple of Jerusalem there existed a deeply felt and firmly established demand for its future restoration. .. Prophets saw the restoration of the heirs of David as central for hope, and they came to look upon such restoration as a vital feature of Israel's regaining a place of honor and prestige among the nations (33:14-16, 19-22); Ezek. 37:24-28). This hope for the kingship is founded in this passage. It is not messianic in the same sense that such an adjective implied for later Judaism, although it proved to be an important step in the growth of the messianic hope. ³

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¹ R.E. Clements. *Jeremiah*, Interpretation. (Atlanta: John Knox Press, 1988), 198.

² R.E. Clements. *Jeremiah*, Interpretation. (Atlanta: John Knox Press, 1988), 199-200.

³ R.E. Clements. *Jeremiah*, Interpretation. (Atlanta: John Knox Press, 1988), 200-201.