

Notes: March 14, 2020

Start: 10 AM

**Order of service:**

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Jeri - Drash
8. Praise and Worship Songs
9. Message
10. Aaronic Blessing
11. Kiddush
12. Oneg

Children's Blessing:

Transliteration: Ye'simcha Elohim ke-Ephraim ve hee-Menashe

English: May God make you like Ephraim and Menashe

Transliteration: Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.

English: May God make you like Sarah, Rebecca, Rachel and Leah.

Introduction: Where There is a Mission, There Is A Message – The Message of the Prophets Part 6 (The Covenants)

I have been talking much about the New Covenant over the last few weeks. It is the message of Messiah. It is the Kingdom. This message came from the Prophets in that the nation of Israel was responsible for representing the principles of Adonai's Kingdom. Namely,

To be His People.

And

To follow His ways, having no other god.

Unfortunately, the nation did not live up to the standards by which were presented. Sha'ul, conveys the following to a primarily gentile Roman audience...

**Rom 3:21** But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear — although the Torah and the Prophets give their witness to it as well —

What Sha'ul is about to say here, is upheld by Torah and the Prophets. This is what you have been hearing for the last few weeks and will be no different this morning.

**Rom 3:22** and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile,

**Rom 3:23** since all have sinned and come short of earning God's praise.

The nation most certainly fell short of earning the praises of Adonai. Yet, this didn't mean He was done with them.

Quite the contrary. He would not cast them aside because He had given His Word, first to the Patriarchs, then to the people. As much angst as they had caused Adonai, His love for His people is far reaching. We read of Adonai's promise to establish a New Covenant with His people in Yiremehu, Jeremiah 31...

**Jer 31:31 (31:30)** "Here, the days are coming," says Adonai, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah.

**Jer 31:32 (31:31)** It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonai.

**Jer 31:33 (31:32)** "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.

**Jer 31:34 (31:33)** No longer will any of them teach his fellow community member or his brother, 'Know Adonai!'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more."

I have focused on these verses as the pivot point to where I have shared with you other places in the Tanakh where a New Covenant is referenced. Over the last few weeks I have shared with you...

- Deuteronomy 30
- Ezekiel 36

Now, today, let's look at Jeremiah 31 in its full context.

You will want to go back after today, and compare the notes for Deuteronomy 30 and Ezekeil 36 with Jeremiah 31 to see if there are any similarities. You might be surprised.

**Jer 31:1 (30:25)** "When that time comes," says Adonai, "I will be God of all the clans of Isra'el, and they will be my people."

Remember the time for which Jeremiah was a Prophet. It was at the time the Kingdom was divided into two. Judea and Isra'el. Here, Adonai is alluding to Jeremiah that He will be God over all Isra'el, a Kingdom that will be reunited. This aspect of a unified Kingdom is found in both Deuteronomy 30 and Ezekiel 36, so Adonai remains consistent in His message through His Prophets – Moshe, Ezekeil and now Jeremiah.

**Jer 31:2 (31:1)** Here is what Adonai says: "The people escaping the sword found favor in the desert — I have brought Isra'el to its rest."

**Jer 31:3 (31:2)** From a distance Adonai appeared to me, *[saying,]* "I love you with an everlasting love; this is why in my grace I draw you to me.

Proclaiming His everlasting and might I say eternal love for His people, Adonai's desire is not that they perish, but that, in spite of their treatment towards Him, He will redeem them. Consider the words conveyed by Yeshua...

**Mat 23:37** "Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused!

**Jer 31:4 (31:3)** Once again, I will build you; you will be rebuilt, virgin of Isra'el. Once again, equipped with your tambourines, you will go out and dance with the merrymakers.

**Jer 31:5 (31:4)** Once again, you will plant vineyards on the hills of Shomron, and those doing the planting will have the use of its fruit.

**Jer 31:6 (31:5)** For a day will come when the watchmen on Mount Efrayim will call, 'Come, let's go up to Tziyon, to

Adonai our God.' "

A reference to the divided Kingdom, Adonai will cause those of the scattered tribes to return to Adonai and the place where He has placed His name, Yerushalayim.

**Jer 31:7 (31:6)** For here is what Adonai says: "Sing with joy for Ya`akov! shout for the chief of the nations! Proclaim your praise, and say: 'Adonai! You have saved your people, the remnant of Isra'el!'"

What is this remnant of Isra'el?

Remember the words of Sha'ul...

**Rom 11:3** "Adonai, they have killed your prophets and torn down your altars, and I'm the only one left, and now they want to kill me too!"

**Rom 11:4** But what is God's answer to him? "I have kept for myself seven thousand men who have not knelt down to Ba`al."

**Rom 11:5** It's the same way in the present age: there is a remnant, chosen by grace.

Who are these faithful remnants? We learn that after the dispersion of the northern tribes of Isra'el for their transgression against Adonai, at the hands of the Assyrians they are defeated and taken into captivity. Yet what many don't realise, is that the northern tribes are not lost, even though they are nowhere to be found. And yet we are made aware of a faithful remnant that would reside in the southern Kingdom of Judah...

**2Ch 11:13** The cohanim and L'vi'im from wherever they lived throughout all Isra'el made themselves available to Rechav`am.

**2Ch 11:14** The L'vi'im left their pasture lands and property and came to Y'hudah and Yerushalayim; since Yarov`am and his sons had thrown them out, not allowing them to function as cohanim for Adonai,

**2Ch 11:15** and had appointed for himself cohanim for the high places and for the images of goat-demons and calves that he had made.

**2Ch 11:16** Those from all the tribes of Isra'el who had set their hearts on seeking Adonai, the God of Isra'el, followed them to Yerushalayim to sacrifice to Adonai, the God of their fathers.

**2Ch 11:17** For three years they strengthened the kingdom of Y'hudah and made Rechav`am the son of Shlomo strong, because for three years they followed the way of life of David and Shlomo.

Therefore the descendants of this faithful remnant that returned to Judea after the northern tribes of Israel were destroyed are what Adonai is referring to when time will come to reunite the Kingdom, for all the tribes were represented within Judea up until the time of the nations second and final dispersion from the land. There were many who remained outside of the land after the return from exile from Bavel (Persia).

**Jer 31:8 (31:7)** Look! I am bringing them from the land in the north, gathering them from the far ends of the earth; among them are the blind and lame, women with children, women in labor, all together, a vast throng returning here.

**Jer 31:9 (31:8)** They will come weeping and praying as I bring them back. I will lead them by streams of water on smooth paths, so that they won't stumble. For I am a father to Isra'el, and Efrayim is my firstborn son."

What is going on here, but the same aspect as was presented to Moshe in Deuteronomy 30...

**Deu 30:3** At that point, Adonai your God will reverse your exile and show you mercy; he will return and gather you from all the peoples to which Adonai your God scattered you.

**Deu 30:4** If one of yours was scattered to the far end of the sky, Adonai your God will gather you even from there; he will go there and get you.

Adonai's consistency of message needs to be noted here.

Now the next part is a message to be conveyed to the nations for whom Adonai has used when He judged His people for now they are on notice for what will be their restoration by Adonai...

**Jer 31:10 (31:9)** Nations, hear the word of Adonai! Proclaim it in the coastlands far away. Say: "He who scattered Isra'el is gathering him, guarding him like a shepherd his flock."

**Jer 31:11 (31:10)** For Adonai has ransomed Ya`akov, redeemed him from hands too strong for him.

Adonai is the one who will redeem His people. This is all leading up to what we have read so many times, yet let's continue the journey...

**Jer 31:12 (31:11)** They will come and sing on the heights of Tziyon, streaming to the goodness of Adonai, to the grain, the wine, the olive oil, and the young of the flock and the herd. They themselves will be like a well-watered garden, never to languish again.

**Jer 31:13 (31:12)** "Then the virgin will dance for joy, young men and old men together; for I will turn their mourning into joy, comfort and gladden them after their sorrow.

**Jer 31:14 (31:13)** I will give the cohanim their fill of rich food, and my people will be satisfied with my bounty," says Adonai.

**Jer 31:15 (31:14)** This is what Adonai says: "A voice is heard in Ramah, lamenting and bitter weeping. It is Rachel weeping for her children, refusing to be comforted for her children, because they are no longer alive."

We find this very verse referenced in Matthew's Gospel...

**Mat 2:16** Meanwhile, when Herod realized that the Magi had tricked him, he was furious and gave orders to kill all the boys in and around Beit-Lechem who were two years old or less, calculating from the time the Magi had told him.

**Mat 2:17** In this way were fulfilled the words spoken through the prophet Yirmeyahu,

**Mat 2:18** "A voice was heard in Ramah, sobbing and lamenting loudly. It was Rachel sobbing for her children and refusing to be comforted, because they are no longer alive."

What is the context of this passage used at this time in Matthew's Gospel?

*The p'shat of this verse from Jeremiah does not refer to the Messiah but to the slaughter of the northern tribes of Israel by the Assyrians. But there is a remez here of which Mattityahu makes use: the traditional burial-place of Ya'akov's wife Rachel is in Ramah, just outside Beit-Lechem-one can visit what is called "Rachel's Tomb" there today. Just as Rachel in her grave mourns for her posterity descended from her son Yosef, so the many women of nearby Beit-Lechem mourn for their slain infants.*

Yet, Adonai responds to their weeping...

**Jer 31:16 (31:15)** This is what Adonai says: "Stop your weeping, and dry your eyes, for your work will be rewarded," says Adonai. "They will return from the enemy's land;

**Jer 31:17 (31:16)** so there is hope for your future," says Adonai. "Your children will return to their own territory.

**Jer 31:18 (31:17)** "I hear Efrayim bemoaning himself: 'You disciplined me, and I took your discipline like a young ox not used to a yoke. Let me return, and I will return, for you are Adonai, my God.

**Jer 31:19 (31:18)** Yes, I turned away; but later I repented. When I had been made to understand, I struck my thigh in shame and remorse, bearing the weight of the disgrace acquired when I was young.'

What is this but people being made aware of their transgression...isn't this what we saw in Deuteronomy 30?

**Deu 30:1** "When the time arrives that all these things have come upon you, both the blessing and the curse which I have presented to you; and you are there among the nations to which Adonai your God has driven you; then, at last, you will start thinking about what has happened to you;

**Deu 30:2** and you will return to Adonai your God and pay attention to what he has said, which will be exactly what I am ordering you to do today - you and your children, with all your heart and all your being.

Adonai continues to lament His children who have transgressed for which the Northern tribes are no longer referenced even though a faithful remnant remains in Judea. And, yet, Adonai promises that they will reside in their own land, that is their own tribal inheritance.

**Jer 31:20 (31:19)** "Isn't Efrayim my very dear son, a child who delights me so? I speak about him all the time, I can't help but recall him to mind. In sum, I deeply yearn for him; I will surely show him favor," says Adonai.

**Jer 31:21 (31:20)** Set up road signs, erect guideposts, pay attention to the highway, the path on which you traveled. Come back, virgin Isra'el, come back to these cities of yours!

**Jer 31:22 (31:21)** How long will you hesitate, you unruly daughter? For Adonai has created something new on earth: a woman with the strengths of a man.

**Jer 31:23 (31:22)** Here is what Adonai-Tzva'ot, the God of Isra'el, says: "This expression will be used again in the land of Y'hudah and its cities after I have returned their exiles: 'May Adonai bless you, home of justice, holy mountain!'

**Jer 31:24 (31:23)** In it will live together Y'hudah and all its cities, the farmer and those who lead the flocks.

**Jer 31:25 (31:24)** For I have satisfied the weary and filled the needs of all in distress."

Again, after the exile, what happened?

**2Ch 11:16** Those from all the tribes of Isra'el who had set their hearts on seeking Adonai, the God of Isra'el, followed them to Yerushalayim to sacrifice to Adonai, the God of their fathers.

Upon this point of Adonai's promise to regather and unite a divided Kingdom, He now pivots to the how of the prophecy...

**Jer 31:26 (31:25)** At this point I woke up and looked around, but I had enjoyed my sleep.

**Jer 31:27 (31:26)** "Here, the days are coming," says Adonai, "when I will sow the house of Isra'el and the house of Y'hudah with the seed of humans and the seed of animals.

**Jer 31:28 (31:27)** At that time, just as I used to watch over them with the intent to uproot, break down, overthrow, destroy and do harm; so then I will watch over them to build and plant," says Adonai.

Is this not a promise to the land as was made in Ezekiel 36?

**Eze 36:1** "Now you, human being, prophesy to the mountains of Isra'el. Say: 'Mountains of Isra'el, hear the message from Adonai.

Again, I use the words Consistency of Message by Adonai.

Now, notice the contrast here between judgment and mercy. This does not mean Adonai has changed but in the transformation that is about to occur...

**Jer 31:29 (31:28)** "When those days come they will no longer say, 'The fathers have eaten sour grapes, and the children's teeth are set on edge.'

**Jer 31:30 (31:29)** Rather, each will die for his own sin; every one who eats sour grapes, his own teeth will be set on edge.

*This proverb expresses the belief that the people are punished for their parents' misdeeds (cf. Exod. 20:5; Num. 14:18). Yirmeyahu's declaration here is that this understanding of their punishment is not correct. He repeats this message in Lam. 5:7 after Yerushalayim falls.*

Each will die for their own transgression, not that of their father's. Consider the mindset of the time of Yeshua,

**Joh 9:1** As Yeshua passed along, he saw a man blind from birth.

**Joh 9:2** His talmidim asked him, "Rabbi, who sinned — this man or his parents — to cause him to be born blind?"

Whereby Yeshua responded...

**Joh 9:3** Yeshua answered, "His blindness is due neither to his sin nor to that of his parents; it happened so that God's power might be seen at work in him.

*Yeshua's talmidim were not the first to attribute all human misfortune and disability to immediately traceable sin: the entire book of Job is devoted to combatting this misunderstanding of how sin has come to affect the present world.*

*Joh 9:1-5 of this chapter corresponds to chapters 1-2 of Job; both set the scene for teaching about sin.*

All of what I have just shared with you leads up to the key verses of this Prophecy, the means by which Adonai will transform His people...

**Jer 31:31 (31:30)** "Here, the days are coming," says Adonai, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah.

**Jer 31:32 (31:31)** It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonai.

**Jer 31:33 (31:32)** "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.

**Jer 31:34 (31:33)** No longer will any of them teach his fellow community member or his brother, 'Know Adonai'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more."

Consider the words that follow the promise of the New Covenant made with no one other than the Jewish people.

**Jer 31:35 (31:34)** This is what Adonai says, who gives the sun as light for the day, who ordained the laws for the moon and stars to provide light for the night, who stirs up the sea until its waves roar — Adonai-Tzva'ot is his name:

**Jer 31:36 (31:35)** "If these laws leave my presence," says Adonai, "then the offspring of Isra'el will stop being a nation in my presence forever."

**Jer 31:37 (31:36)** This is what Adonai says: "If the sky above can be measured and the foundations of the earth be fathomed, then I will reject all the offspring of Isra'el for all that they have done," says Adonai.

These words are unmistakable.

And closing out this promise is the rebuilding of the Yerushalayim for which we see today, but is not yet complete.

**Jer 31:38 (31:37)** "Look, the days are coming," says Adonai, "when the city will be rebuilt for Adonai from the Tower of Hanan'el to the Corner Gate.

**Jer 31:39 (31:38)** The measuring line will be stretched straight to Garev Hill, then turn to Go`ah.

**Jer 31:40 (31:39)** The whole valley of corpses and ashes, including all the fields as far as Vadi Kidron, and on to the corner of the Horse Gate to the east, will be separated out for Adonai; it will never be uprooted or destroyed again."

Adonai not only remains faithful, but He remains consistent in His promises to His people. Be reassured that in remaining faithful to the people for whom He has made a covenant with, He will remain faithful to you who have entered into His covenant through Yeshua.