The Life of Jeremiah



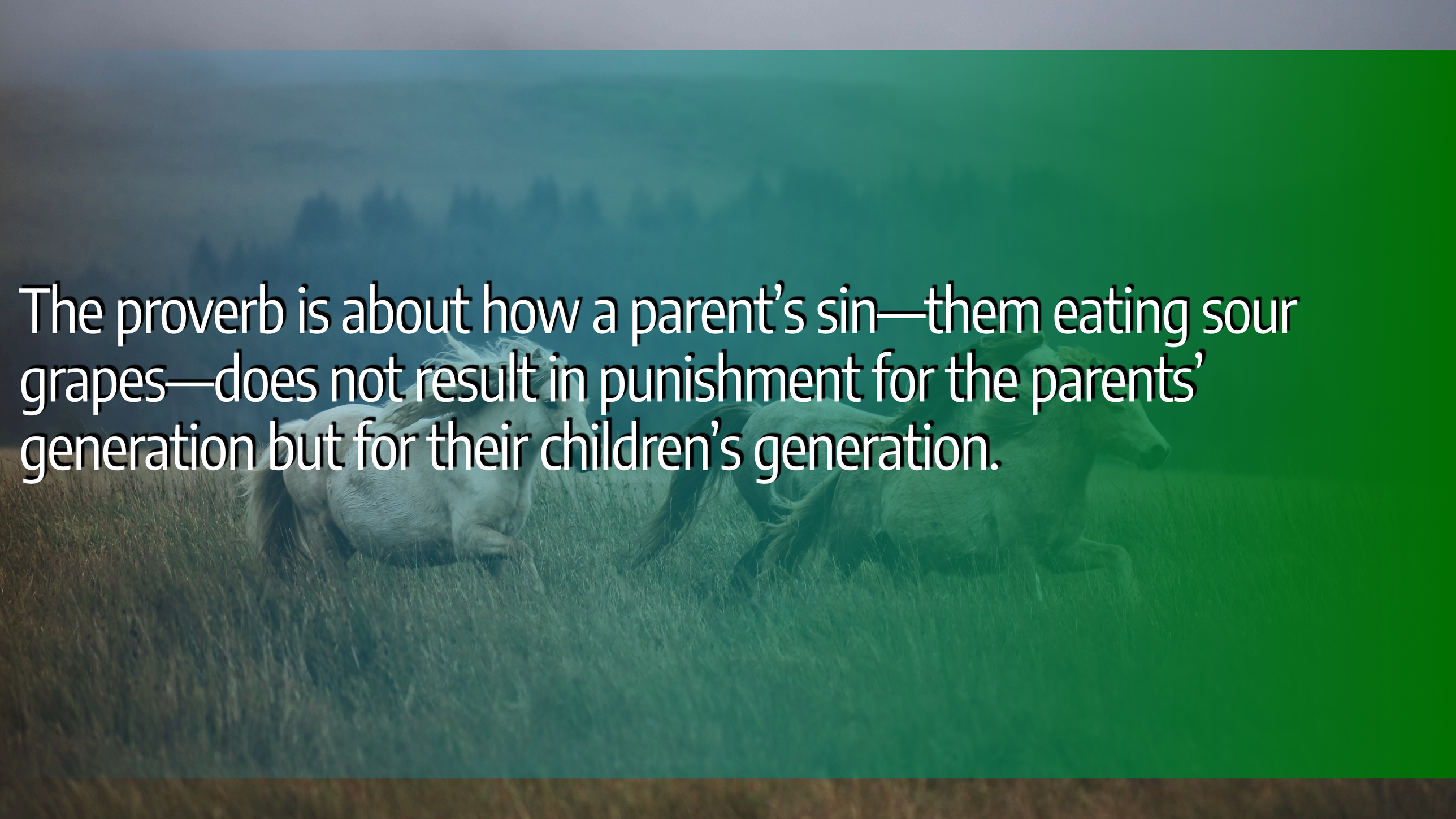
The Days Are Coming

Jeremiah 31:27-40

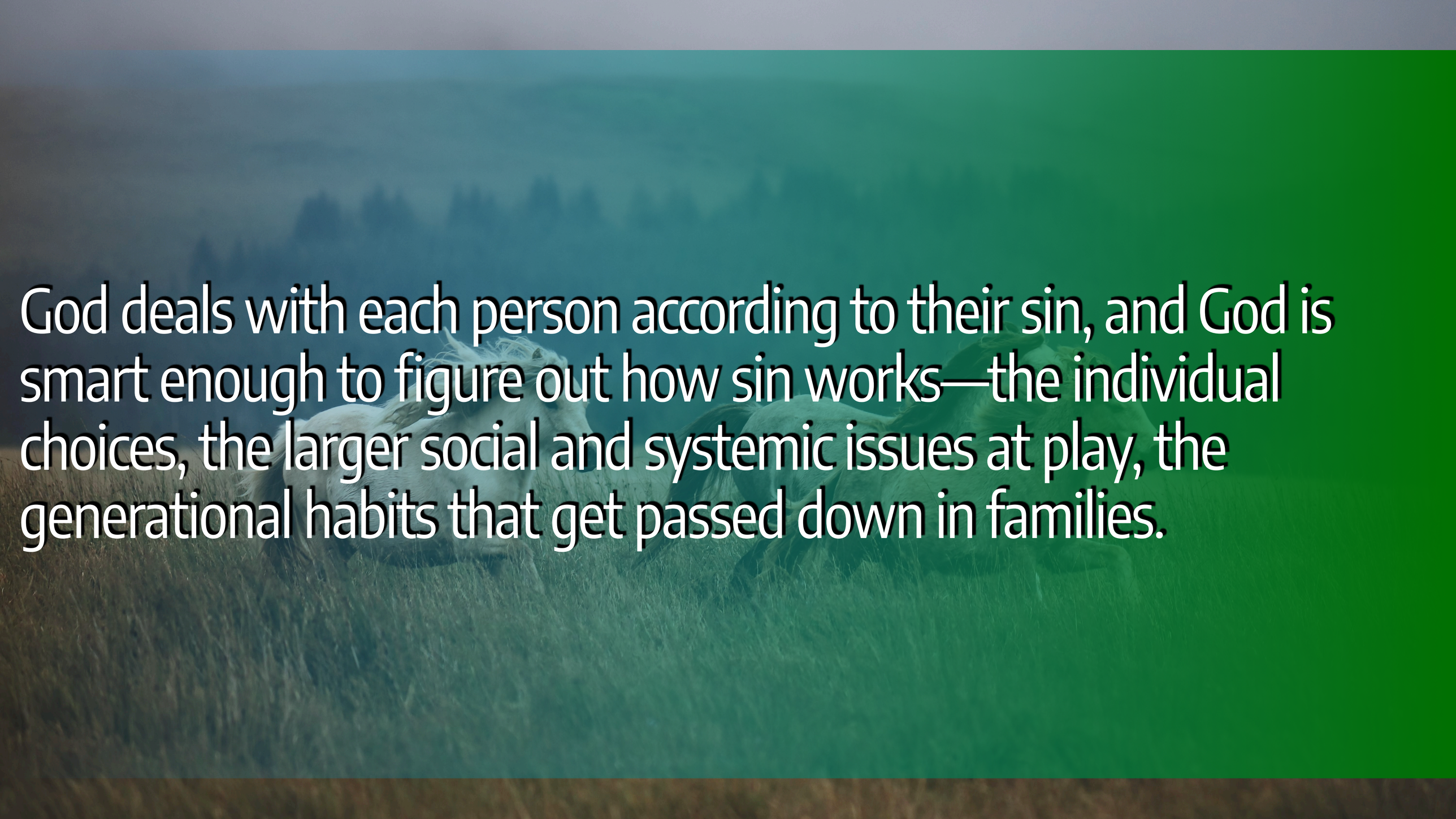
The days are coming — vv. 27, 31, 38.




We can embrace, resist, or ignore new things.
Or we can embrace, resist or ignore something because it’s not new enough.

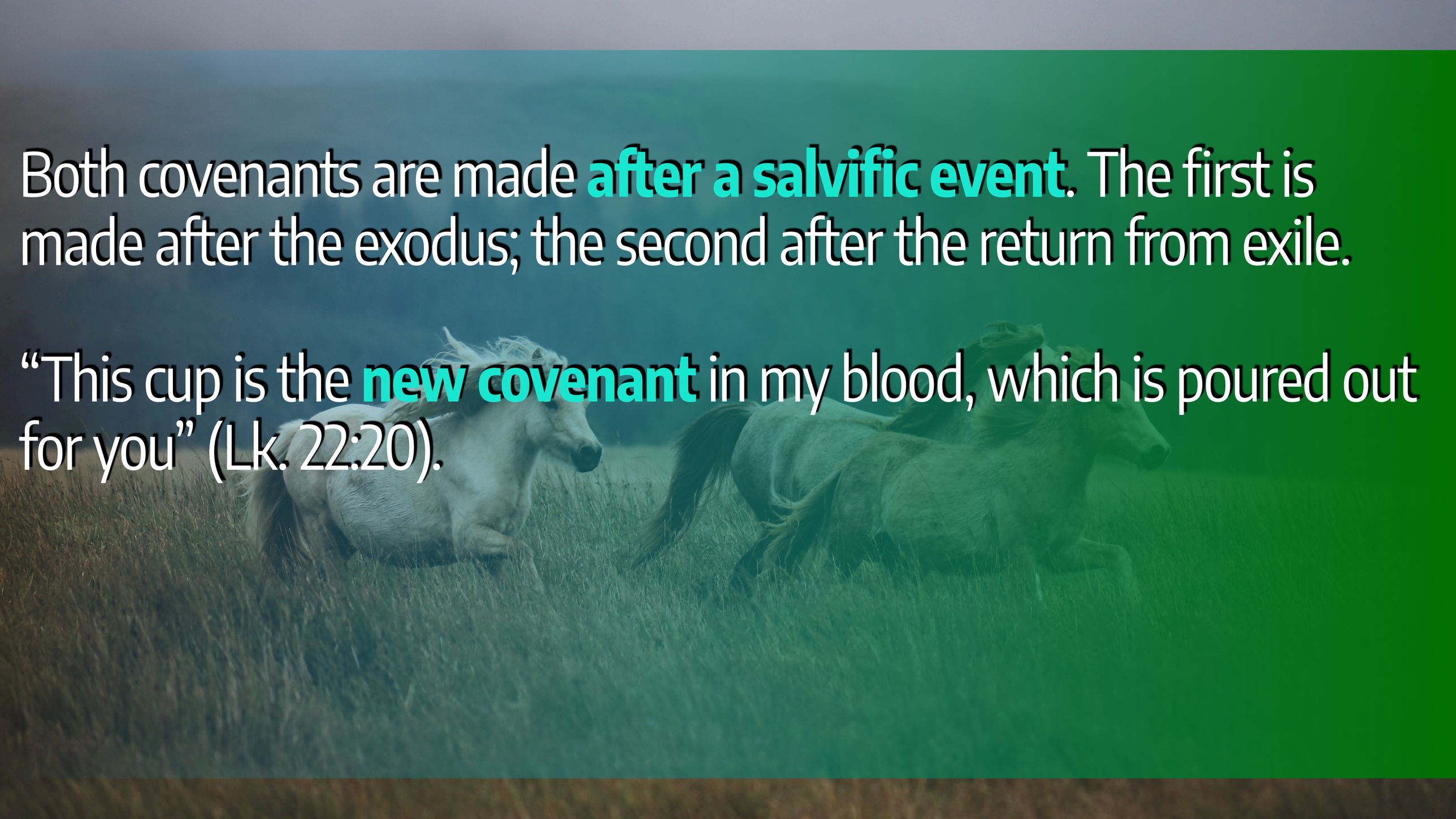


The proverb is about how a parent’s sin—them eating sour grapes—does not result in punishment for the parents’ generation but for their children’s generation.



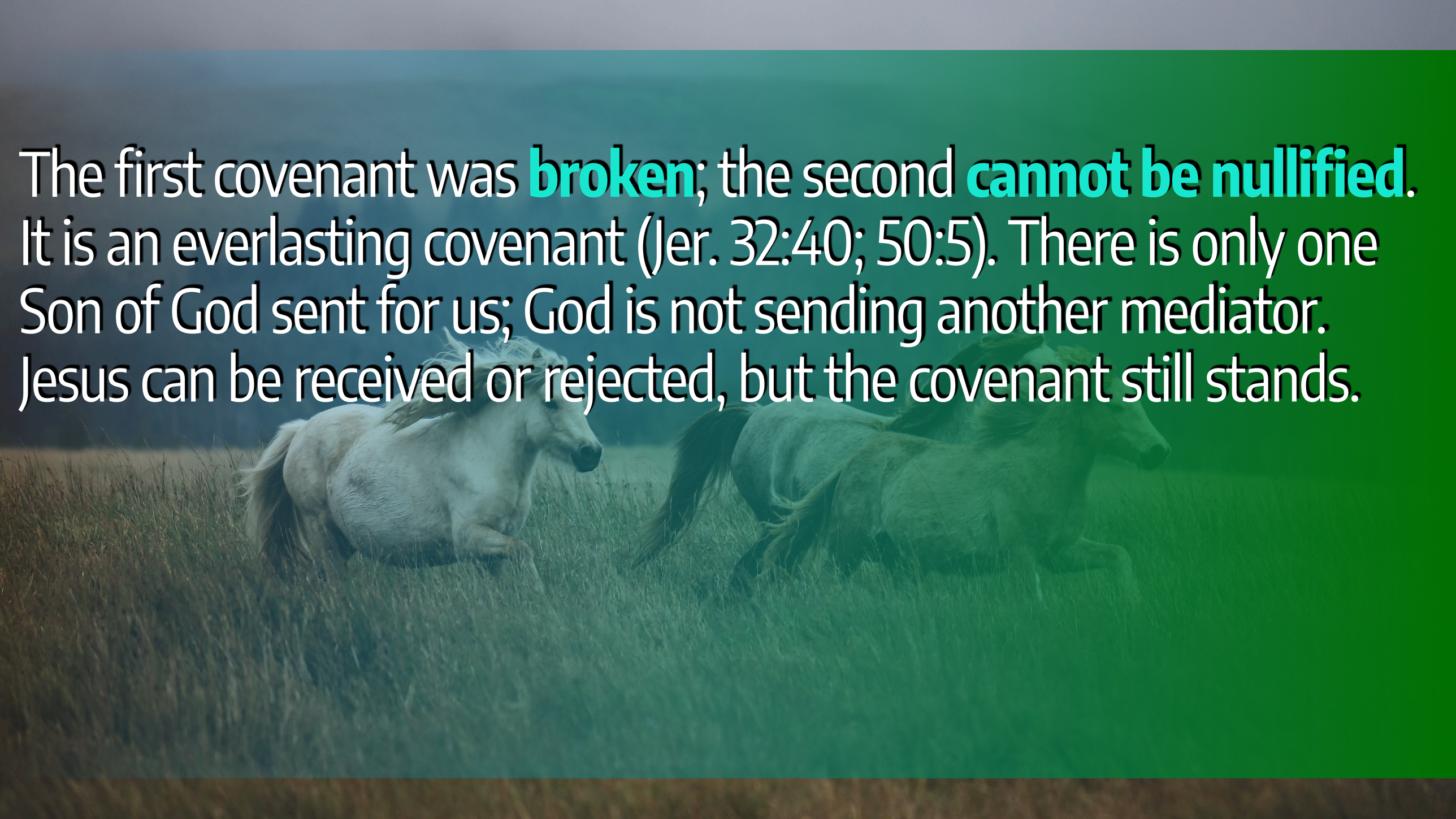
God deals with each person according to their sin, and God is smart enough to figure out how sin works—the individual choices, the larger social and systemic issues at play, the generational habits that get passed down in families.

The New Testament authors speak of this new covenant using the language of Jeremiah 31:31-34 in the gospels, Paul's letters, and Hebrews (Matt. 26:28; Lk. 22:20; Rom. 11:27; 1 Cor. 11:25; 2 Cor. 3:3, 6; Heb. 8:8-12; 10:16-17).



Both covenants are made **after a salvific event**. The first is made after the exodus; the second after the return from exile.

“This cup is the **new covenant** in my blood, which is poured out for you” (Lk. 22:20).



The first covenant was **broken**; the second **cannot be nullified**. It is an everlasting covenant (Jer. 32:40; 50:5). There is only one Son of God sent for us; God is not sending another mediator. Jesus can be received or rejected, but the covenant still stands.

In both covenants, the law is to be **written on the heart.**

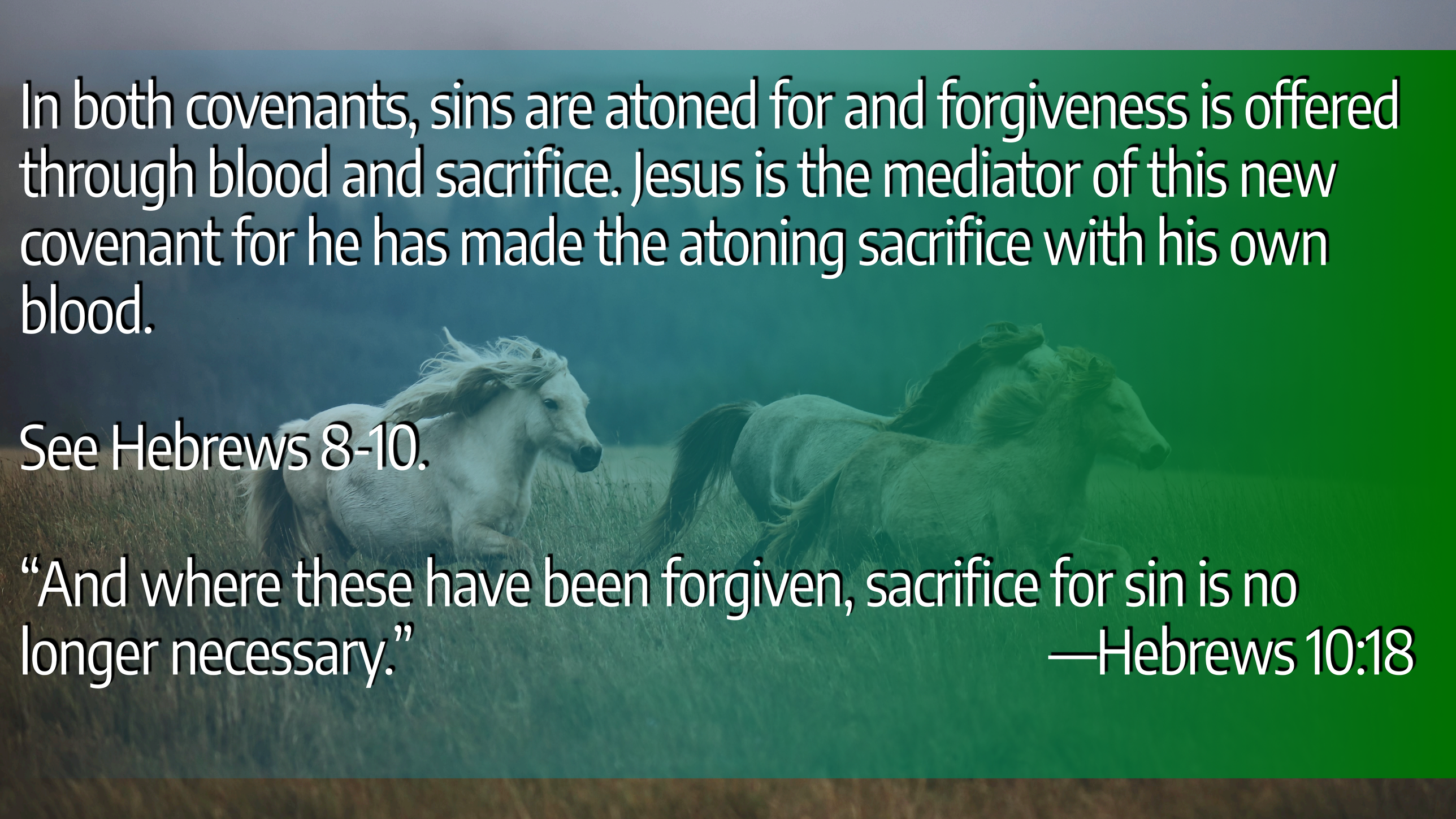
“These commandments that I give you today are to be on your hearts”
—Deuteronomy 6:6
See also Deut. 11:18; 30:14; 32:46; Ps. 37:31; 40:8; 119:11

The difference in the new covenant is that God himself will put the law on our hearts.

The result of both covenants is the same: **I will be their God, and they will be my people.**

"This was the promise of God to Abraham (Gen. 17:7), repeated before the exodus (Exod. 6:7), ratified at Sinai (Exod. 19:5–6; Lev. 26:12), renewed in Moab (Deut. 26:17–18), repeated as Israel's enduring identity and security by prophets like Jeremiah, quoted by Paul as applying to Christian believers (2 Cor. 6:16), and ultimately proclaimed with a loud voice from the throne of God as the very constitution of the new creation (Rev. 21:3)."

—Christopher Wright

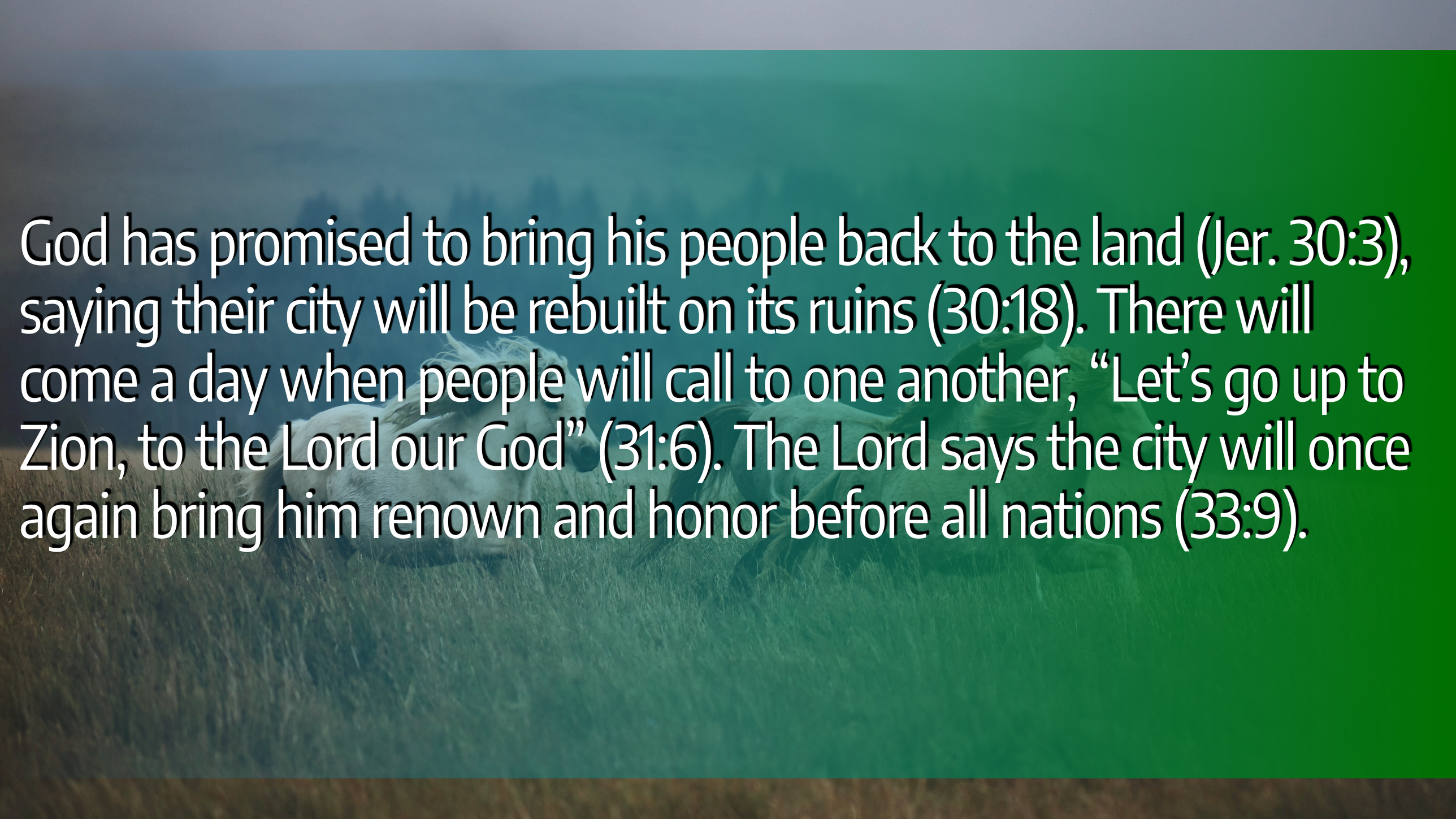


In both covenants, sins are atoned for and forgiveness is offered through blood and sacrifice. Jesus is the mediator of this new covenant for he has made the atoning sacrifice with his own blood.

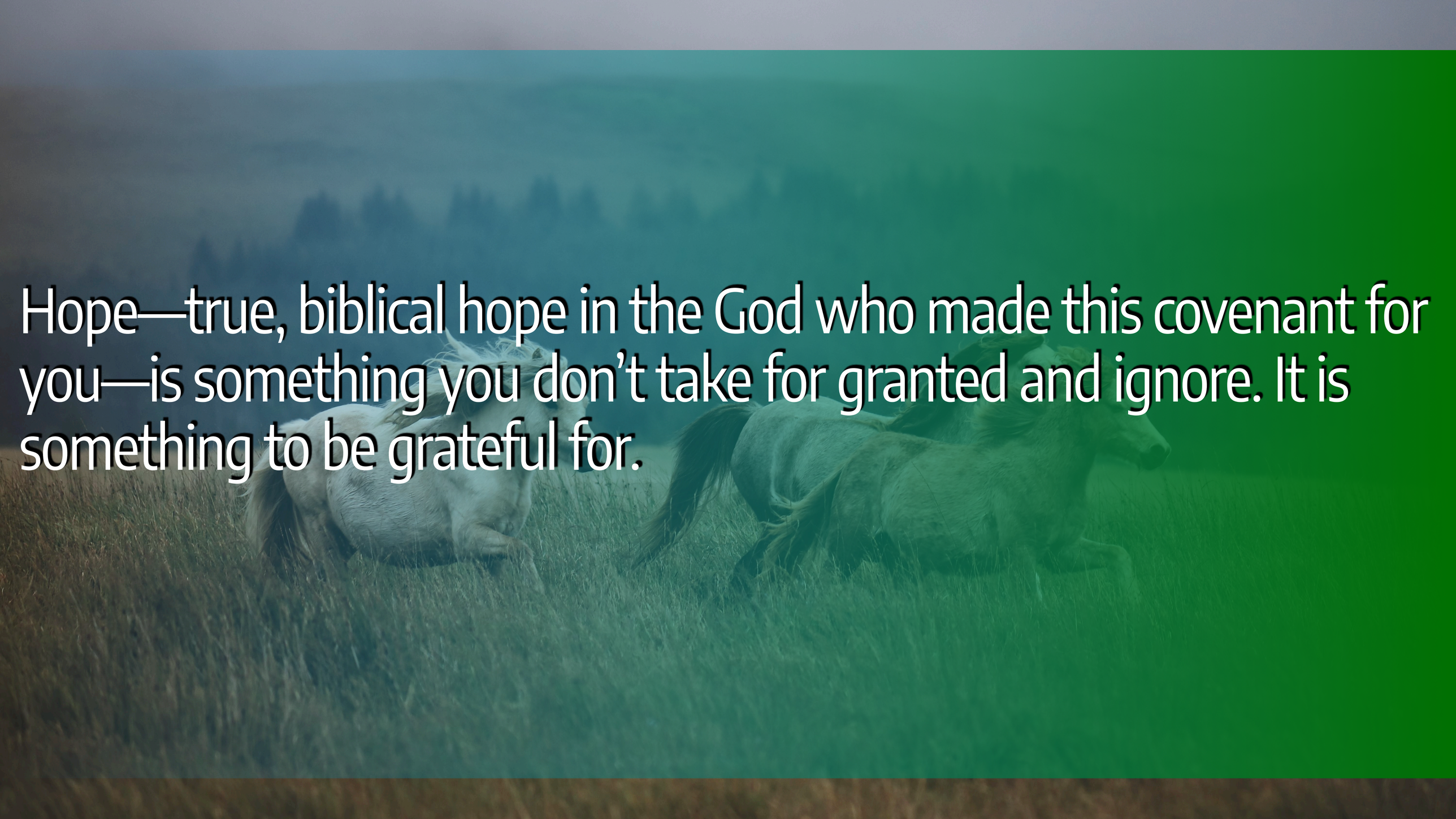
See Hebrews 8-10.

“And where these have been forgiven, sacrifice for sin is no longer necessary.”

—Hebrews 10:18



God has promised to bring his people back to the land (Jer. 30:3), saying their city will be rebuilt on its ruins (30:18). There will come a day when people will call to one another, “Let’s go up to Zion, to the Lord our God” (31:6). The Lord says the city will once again bring him renown and honor before all nations (33:9).



Hope—true, biblical hope in the God who made this covenant for you—is something you don't take for granted and ignore. It is something to be grateful for.