

## THE REMNANT AND THE NEW COVENANT IN THE BOOK OF JEREMIAH

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### *Introduction*

Although the book of Jeremiah “makes the most elaborate use of the theory” of the remnant<sup>1</sup> and is the only book to explicitly note the New Covenant, it is surprising that the connections between these two unique features have not been fully explored.<sup>2</sup> This paper attempts to bridge the gap.

For Jeremiah, the New Covenant was operative, not for the remnant who remained in Judah<sup>3</sup> but only for the exiles, those for whom the hope of restoration was reserved because in them the messianic hope was sustained.<sup>4</sup> This is the originality of Jeremiah,

<sup>1</sup>Emil G. Hirsch, “Remnant of Israel,” *The Jewish Encyclopedia* (1905), 10:375. My dissertation, “The Remnant Motif in the Context of Judgment and Salvation in the Book of Jeremiah” (Andrews University, 1995), demonstrates the 68 occurrences of vocabulary associated with the remnant in terms of “definite historical entities”—that is, individuals, groups, or families that survive a disaster. See V. Hertrich, “Leimma,” *TDNT* (1976), 4:197; G. F. Hasel, *The Origin and Early History of the Remnant Motif in Ancient Israel* (Berrien Springs: Andrews University Press, 1974), 145, 189.

<sup>2</sup>Some have suggested the nexus: G. Hasel, “Remnant,” *ISBE* (1988), 4:133; H. H. Rowley, *The Biblical Doctrine of Election* (London: Lutterworth Press, 1950), 76-77; Amado Cruz Lozano, “The Present Outworking of the Abrahamic Covenant as Evidenced through the Concept of the Remnant” (M.A. Thesis, Dallas Theological Seminary, 1982), 15. Obed Dube’s dissertation, “The Remnant and the New Covenant in the Book of Jeremiah” (University of South Africa, 1992), is hampered by methodological problems. See an evaluation in Mulzac, 73-76. Further, he does not deal with the factors valued in this paper.

<sup>3</sup>These constituted a mere historical remnant—those who survived the Babylonian invasion. They later broke faith, breached the covenant, and went to Egypt against God’s command (Jer 42-44). They are described as figs too rotten for consumption (Jer 24). Othmar Schilling (“Rest’ in der Prophetie des Alten Testament,” inaugural dissertation, University of Münster, 1942, 96, 102) describes them as the residue of disaster or the splinters of a nation.

<sup>4</sup>F. Dreyfus, “Remnant,” *Dictionary of Biblical Theology*, trans. Joseph Cahill, ed.

distinctive from his predecessors. For them the remnant constituted those who remained in the homeland. Jeremiah contends that restoration lies with the deportees, the true remnant.

Three connections exist between the Remnant and the New Covenant: a new exodus, divine initiative, and forgiveness.

### *New Exodus*

Jer 23:1-8 speaks strongly about new exodus and the restoration of the remnant. The final oracle, vv. 7-8,<sup>5</sup> deals with the replacement of an old oath with a new one. The old recounts the exodus from Egypt, "As Yahweh lives who brought up the children of Israel out of Egypt"; the new, "As Yahweh lives who brought up and brought back the house of Israel from the north country and from all the lands where I have driven them,"<sup>6</sup> invokes a new exodus, greater than the original one.

This formulation of the restored remnant by means of a new exodus is also evident in Jer. 31:2-6, which has been described as a "prophecy of salvation." This consists of (1) the situation, in which the people find themselves (vv. 2-3); (2) the promise/message of salvation (vv. 4-5); and (3) the conclusion (v. 6), which affirms the Lord's ability to accomplish his promise.<sup>7</sup> The situation reflects God's deliverance at the Red Sea and his provision for the people during the wilderness sojourn.<sup>8</sup> The verb *masa'* is used as a perfectum propheticum.<sup>9</sup>

Xavier Léon-Defour (New York: Desclée, 1967), 429; Jutta Hausmann, *Israels Rest: Studien zum Selbstverständnis der nachexilischen Gemeinde*, BWANT 7 (Stuttgart: Kohlhammer, 1987), 99-101; Schilling, 102; Mulzac, 293-306, 376.

<sup>5</sup>The pericope consists of three oracles, vv. 1-4; 5-6; 7-8. The first two are structured chiasmically and deal directly with God's regathering and establishment of the remnant community and setting up a righteous king to govern that community. For details see Peter C. Craigie, H. Kelly, and Joel F. Drinkard, Jr., *Jeremiah 1-25*, Word Biblical Commentary, 26 (Waco, TX: Word Books, 1991), 325-332.

<sup>6</sup>Peter R. Ackroyd claims that this is a new *confessio fidei* which summarizes "the account of what Yahweh had done in the great decisive moment of the Exodus" (*Exile and Restoration: A Study of Hebrew Thought of the Sixth Century B.C.* [Philadelphia: Westminster, 1968], 238).

<sup>7</sup>Klaus Koch, *The Growth of the Biblical Tradition: The Form Critical Method*, trans. S. M. Cupitt (NY: Charles Scribner's Sons, 1969), 213-214; cf. W. Eugene March, "Prophecy," in *Old Testament Form Criticism*, ed. John H. Hayes (San Antonio: Trinity University, 1974), 162.

<sup>8</sup>Robert Davidson, *Jeremiah*, Daily Study Bible (Philadelphia: Westminster, 1983), 1:78-79; E. W. Nicholson, *Jeremiah 26-52* (Cambridge: Cambridge University Press, 1975), 60; J. A. Thompson, *The Book of Jeremiah*, NICOT (Grand Rapids: Eerdmans, 1980), 566.

suggesting a "new exodus."<sup>10</sup> As in the exodus event the people "found favor" (*masa' hen*), God's gracious design will be extended to the new exodus.<sup>11</sup>

This new exodus of the regathered or remnant community is tacitly connected to the New Covenant of Jer 31:31-34. Inasmuch as the exodus from Egypt was ratified by the establishment of the covenant at Sinai, so too the new exodus was to be ratified by the New Covenant. In both cases God took the initiative, but just as the new exodus replaced the old one as the decisive saving event,<sup>12</sup> so too must the New Covenant replace the former. Hasel focused on this in his description of the eschatological, remnant community as "a remnant comprising those with a 'new heart' who live on the basis of the 'new covenant' (Jer. 31:31-34)."<sup>13</sup>

The "new heart" also provides a connection between the remnant and the New Covenant in that it embodies the ideal of interiority.<sup>14</sup> It is this "internalization that assures the success of the new community."<sup>15</sup> William L. Holladay has noted the nexus between this restored remnant community and the New Covenant: "If Israel is to swear by a God of the new exodus, then that new exodus will have to overshadow the old, just as the new covenant (31:31-34) will overshadow the old."<sup>16</sup>

The fundamental characteristic of the first exodus and its covenant was the establishment of a people. So, too, the new exodus and the

<sup>9</sup>Hausmann, 104; H. Freedom, *Jeremiah*, Soncino Books (London: Soncino, 1949), 203.

<sup>10</sup>John Bright, *Jeremiah*, AB, 1 (Garden City, NY: Doubleday, 1965), 280.

<sup>11</sup>Jer 31:2-6 contains imagery drawn from the Exodus: "Found favor in the wilderness" occurs five times in Exod 33:12-17, where it is reminiscent of Moses' intercession; the parallelism of "timbrels" and "dance" calls to mind Miriam's song in Exod 15:20. See W. F. Lofthouse, "Hen and Heseḏ in the OT," *ZAW* 51 (1933): 29-35.

<sup>12</sup>William McKane, *A Critical and Exegetical Commentary on Jeremiah, I*, ICC (1986), 566.

<sup>13</sup>Hasel, "Remnant," 133; cf. Johannes Lindblom, *Prophecy in Ancient Israel* (Philadelphia: Muhlenberg, 1962), 188, 189, 367; Dreyfus, "Remnant," 429.

<sup>14</sup>H. D. Potter, "The New Covenant in Jeremiah XXXI: 31-34," *VT* 33 (1983): 350; Jenni, "Eschatology in the OT," *IDB* (1962), 2:130; J. Swetnam, "Why Was Jeremiah's New Covenant New?" in *Studies on Prophecy: A Collection of Twelve Papers*, VT Supplement 26 (Leiden: Brill, 1974), 111-113.

<sup>15</sup>Walter C. Kaiser, "The Old Promise and the New Covenant: Jeremiah 31:31-34," *JETS* 15 (1972): 12.

<sup>16</sup>William L. Holladay, *Jeremiah 1*, Hermeneia (Philadelphia: Fortress, 1986), 623.

New Covenant are to reestablish the people, that is, the remnant community. Both share the reality embodied in Yahweh's Covenant Formula:<sup>17</sup> "I will be your God and you will be my people" (Jer 31:33; Deut. 29:12,13).<sup>18</sup>

Jeremiah had criticized people and leadership for breaking and abandoning the covenant.<sup>19</sup> In its place they had adhered to institutions such as the temple, which had degenerated to a merely human structure maintained and protected by human effort and ingenuity.<sup>20</sup> But Jeremiah now vigorously declares that Yahweh will inaugurate a new era with the renewed remnant community ruled under the auspices of the New Covenant with a new king.<sup>21</sup>

### *Divine Initiative*

The remnant and the New Covenant both share the divine initiative as the driving force. Yahweh declares: "I will gather the remnant of my flock" (23:4); "I will set my eyes on them for good, and I will bring them again to this land. I will build them. . . . I will plant them" (24:6, 7); "I will turn away your captivity and I will gather you from all the nations" (29:14); "O Lord, save your people, the remnant of Israel. Indeed, I shall bring them from the north country" (31:7b, 8a).

The same declaration is made regarding the establishment of the New Covenant: "I will make a new covenant. This is the covenant that I will make; I will remember their sin no more" (31:31, 33, 34).

<sup>17</sup>R. Smend, *Die Bundesformel*, Theologische Studien 68 (Zurich: EVZ, 1963), 6.

<sup>18</sup>G. F. Hasel, *Covenant in Blood* (Mountain View, CA: Pacific Press, 1982), 101, 102; Steven M. Fettke, *Messages to a Nation in Crisis: An Introduction to the Prophecy of Jeremiah* (Washington, DC: University Press of America, 1982), 49; B. W. Anderson, *Understanding the Old Testament*, 4th ed. (Englewood Cliffs, NJ: Prentice Hall, 1986), 394. Kaiser insists that "promise is actually God's single all-encompassing declaration" and that this formula epitomizes the content of promise (12). In his assessment of this promise, Willem VanGemeren says, "The hope of the new community remains the same covenantal promise" (*Interpreting the Prophetic Word* [Grand Rapids: Zondervan, 1990], 314). He adds that this reflects the eschatological era (502, n. 90).

<sup>19</sup>For a thoroughgoing study of how Jeremiah was a critic of society and how he used social criticism to illustrate the people's failure of realizing the covenantal ideal, see Laurent Wisser, *Jeremie, critique de la vie sociale: justice sociale et connaissance de Dieu dans le livre de Jérémie* (Geneva: Labor et Fides, 1982).

<sup>20</sup>VanGemeren, 312; William J. Dumbrell, *The End of the Beginning: Revelation 21-22 and the Old Testament* (Grand Rapids: Baker, 1985), 83-86.

<sup>21</sup>See G. Pattison, "The Moment of the Void: A Meditation on the Book of Jeremiah," *ExpT* 97 (1985-86): 132-136. He claims for Jeremiah an ultimate horizon, a place for meeting and listening to God, who in turn is attentive to human needs and well-being.

The divine initiative is not to be lightly regarded. Despite the actions of the leaders in causing the people to stray (23:1-2), God determined to perform an act of salvation: the regathering of the remnant. They did not possess some special quality which recommended them to God and which resulted in their renewal.

Jer 31:2-3 clearly combines the ideas of remnant and covenant.<sup>22</sup> The remnant (*š'riḏê*)—those who survived the sword<sup>23</sup>—are the recipients of God's "love" (*hb*) and "faithfulness" (*hesed*), two very important covenant blessings.<sup>24</sup>

This voluntary, unsolicited favor toward the remnant finds expression in Yahweh's reversal of his judgment, together with the promise of return (new exodus)<sup>25</sup> and the repossession of the land. Yahweh *šûb š' bût*, "restored the fortunes,"<sup>26</sup> a "technical term indicating restoration to an earlier time of well-being—*restitutio in integrum*."<sup>27</sup> Yahweh's judgment against the people is expressed precisely in exile and the loss of the land. As it were, the "exile ended history because the

<sup>22</sup>William Holladay indicates that Jer 31:2-6 makes "a good poetic analogue to the new covenant passage" ("The Background of Jeremiah's Self-Understanding: Moses, Samuel and Psalms 22," in *A Prophet to the Nations: Essays in Jeremiah Studies*, ed. Leo G. Perdue and Brian W. Kovacs [Winona Lake, IN: Eisenbrauns, 1984], 323.

<sup>23</sup>Hasel's impressive study, "Origin and Early History," indicates that of the 29 occurrences of the noun *šarîd* only five are positive (196). Besides Jer 31:2, the others are Judg 5:13; Josh. 10:20; Isa 1:9, and Joel 3:5.

<sup>24</sup>Thompson, 566-567. Cf. Nelson Glueck, *Hesed in the Bible*, trans. Alfred Gottschalk (Cincinnati: Hebrew Union College Press, 1967), 102; Soeck-Tae Sohn, "The Divine Election of Israel" (Ph.D. dissertation, New York University, 1986), 10-52.

<sup>25</sup>According to John Bright, the historical event which provided the root and ground of Jeremiah's preaching was the recollection of Yahweh's gracious favor in the Exodus from Egypt to the Promised Land ("An Exercise in Hermeneutics: Jeremiah 31:31-34," *Int* 20 [1996]: 196).

<sup>26</sup>See Jer 29:14; 30:3, 18; 31:23; 32:44; 33:7,11. Although not used here, the term provides a good expression of Yahweh's intention for the remnant community. Connected as it is with the repossession of the land, it is linked with the remnant whose repossession of the land is similarly discussed in Jer 31:2-6, 8, 10-14, 16, and 21.

<sup>27</sup>John M. Brack, "*Šûb š' bût*: A Reappraisal," *ZAW* 97 (1985): 244. For earlier studies on this question, see E. Preuschen, "Die Bedeutung von *šûb š' bût* im Alten Testament," *ZAW* 15 (1895): 1-74; E. L. Dietrich, *šwb šbw*: *Die Endzeitliche Wiederherstellung bei den Propheten*, BZAW 40 (Giessen: Topelmann, 1925); E. Bauman, "*šwb šbw*: Eine exegetische Unterschung," *ZAW* 47 (1929): 17-44. See also Holladay, *The Root šbh in the Old Testament with Particular Reference to Its Usage in Covenantal Contexts* (Leiden: Brill, 1958), 110-115.

two are antithetical.<sup>28</sup> But Yahweh brings in the beginning of a new history with the proclamation of his "reliable *hesed* . . . when all seemed voided,"<sup>29</sup> which he extended to the remnant (31:2-6) who will return to the land. Just as the exile was a "tragic reversal,"<sup>30</sup> Jeremiah now announces that this reversal will be reversed.<sup>31</sup> This is the essence of Yahweh's planned restoration of his remnant people, the carriers of the election promises.<sup>32</sup> Therefore, the depiction here is the restoration of God's people as realized by the reversal of his judgments.

Once again, the stress is on the divine initiative since "redemption is accomplished by God's free and sovereign grace."<sup>33</sup> The new era expresses God's grace, his *hesed*, "covenant loyalty." Therefore, he affirms his covenantal love in such a way that the time of judgment and wrath will seem inconspicuous in comparison to future blessings.<sup>34</sup> This divine act of salvation on behalf of the remnant, therefore, embodies all the blessings of the new covenant: the law written on the heart, a new relationship with God, and forgiveness.

#### *Forgiveness*

Jer 50:4-20 links the remnant motif to two other interrelated theological themes in the book of Jeremiah: covenant and forgiveness.

<sup>28</sup>Walter Brueggemann, *The Land*, Overtures to Biblical Theology (Philadelphia: Fortress, 1977), 126.

<sup>29</sup>Ibid., 134.

<sup>30</sup>Norman Gottwald, *Studies in the Book of Lamentations*, SBT 14 (Chicago: Alec R. Allenson, 1954), 56.

<sup>31</sup>Brueggemann, *The Land*, 133-134. He calls this reversal "the good news, that God transforms those who are displaced and makes them a home, gives to them secure turf. And the good news is precisely to exile and precisely when no prospect for land is anywhere visible."

<sup>32</sup>The land and the return to the land are prominent themes in the book of Jeremiah. See further Peter Diepold, *Israel's Land*, BWANT 5 (Stuttgart: Kohlhammer, 1972), 187; for him the land is "konstitutiv für Israels Existenz." Elmer A. Martens thinks that land is not only a territorial designation but has theological significance. An important conclusion is that land as an arena for judgment and salvation functions as a medium of revelation for the knowledge of Yahweh ("Motivations for the Promise of Israel's Restoration to the Land in Jeremiah and Ezekiel" (Ph. D. dissertation, Claremont Graduate School, 1972). In another volume, Martens contends that the land is seen as one of the four fundamental categories of "God's design" (*God's Design: A Focus on Old Testament Theology* [Grand Rapids: Baker, 1981]).

<sup>33</sup>Willem Van Gemeren, *The Progress of Redemption: The Story of Salvation from Creation to the New Jerusalem* (Grand Rapids: Zondervan, 1988), 301.

<sup>34</sup>Ibid., 302.

The weeping procession (v. 4) depicts the homecoming "in liturgical terms, as a pilgrimage back to Jerusalem and to Yahweh (cf. 3:21-23)."<sup>35</sup> Significant for this is the joining of the people to the Lord in *brît 'ôlām*, "an everlasting covenant," which is synonymous with the New Covenant motif in Jer 31:31-33.<sup>36</sup> This is the initiation of the divine-human relationship, understood by Jeremiah as dynamic and based on God's acts of salvation in the history of the people. As such, "Yahweh was understood by the prophet not only as the Lord of the Covenant but also as the Creator of the new relationship."<sup>37</sup> This also implies election.<sup>38</sup> This is the "God-people, people-God relationship,"<sup>39</sup> which has been called the "center of the Old Testament."<sup>40</sup>

This covenant motif connects the view of Judah-Israel in chaps. 50-51 with chaps. 30-33. In both instances restoration of the people, notably the remnant community, speaks of renewal of the relationship with Yahweh on a permanent basis. The difference is one of emphasis: In chaps. 30-33 attention is placed solely on Judah-Israel, whereas in chaps. 50-51 the focus is on the defeat of Babylon, the enemy, and the restoration of the remnant people as a result of this defeat.<sup>41</sup>

Fundamental to the renewal of the remnant community is the forgiveness of Yahweh. This too is connected to covenant theology. In fact, both passages (Jer 31:31-34 and 50:4-20) are framed by an *inclusio* of the new/everlasting covenant and complete forgiveness.

Garnett Reid is correct that forgiveness by Yahweh is foundational for internal transformation and the establishment of a dynamic relationship between God and his people.<sup>42</sup> Forgiveness is of a radical, complete nature in both cases:

I will forgive their iniquity, and their sin I will remember no more

<sup>35</sup>Robert P. Carroll, *Jeremiah*, OTL (Philadelphia: Westminster, 1986), 823.

<sup>36</sup>Thomas M. Raitt, *A Theology of Exile: Judgment/Deliverance in Jeremiah and Ezekiel* (Philadelphia: Fortress, 1977), 203, 204.

<sup>37</sup>Martin Cheng-Chang Wang, "Jeremiah and the Covenant Traditions," *SEAJT* 14 (1972): 11.

<sup>38</sup>*Ibid.*

<sup>39</sup>Richard Deutsch, "The Biblical Concept of the 'People of God'," *SEAJT* 13 (1972): 10.

<sup>40</sup>R. Smend, *Die Mitte des Alten Testaments*, Theologische Studien 101 (Zurich: EVZ Verlag, 1970).

<sup>41</sup>Carroll, 823.

<sup>42</sup>Garnett Reid, "The Heart of Jeremiah's Covenantal Message," *BV* 25 (1991): 95.

(31:34); Iniquity shall be sought in Israel, and there shall be none: and sin in Judah, and none shall be found; for I will forgive those whom I leave as a remnant (50:20).

Forgiveness here is a divine prerogative. This points in the direction of Hertrich, who denotes that the establishment and preservation of the remnant are based, among other factors, on the forgiveness of God.<sup>43</sup> This is grounded in the divine initiative. Hasel comments, "This divine initiative aims at the culminating action of total forgiveness and God's total forgetfulness when it comes to human sins."<sup>44</sup>

One may also note that this forgiveness is complete and comprehensive; neither is there any uncertainty that God will forgive. This idea is embodied in the technical term, *salah*, which is used exclusively of God's offer of forgiveness. It is never employed to refer to people forgiving each other. It thereby suggests that only by divine innovation could such a sin problem be effectively resolved.<sup>45</sup>

This forgiveness is filled with what J. J. Stamm calls "external attestations,"<sup>46</sup> which include deliverance from exile, election following punitive judgment, renewal of the covenant, closer fellowship with God than ever before, and transformation of the human being.<sup>47</sup> As such, "*Forgiveness becomes an integral part of a whole new era of salvation. . . . It is an act which liberates . . . and makes new things possible.*"<sup>48</sup>

Such forgiveness, connected as it is to the new or everlasting covenant, points to the eschatological reality of God's actions.<sup>49</sup> As the climax of the whole oracle, forgiveness becomes the essential or vital component of the new era. Wilhelm Rudolph comments: "This word stands at the conclusion not as a chance addition, but as the operative

<sup>43</sup> Hertrich, 204.

<sup>44</sup> Hasel, *Covenant in Blood*, 104, 105. Cf. Prescott H. Williams, Jr., "Living towards the Acts of the Savior-Judge: A Study of Eschatology in the Book of Jeremiah," *ASB* 44 (1978): 28; Raitt says, "The forgiveness, therefore, is purely an act of God's intervention, an exercise of his divine prerogative, an assertion of his freedom, a way he takes to get for himself and his people an open-ended future" (190).

<sup>45</sup> Walter C. Kaiser, "*Salah*," *TWOT* (1980), 2:626.

<sup>46</sup> J. J. Stamm, *Erlösen und Vergeben im Alten Testament: Eine Begriffsgeschichtliche Untersuchung* (Bern: A. Francke, 1940), 142, 147.

<sup>47</sup> Raitt, 186.

<sup>48</sup> *Ibid.*; see also J. P. Hyatt, "Jeremiah: Introduction and Exegesis," *IB*, ed. G. A. Buttrick (Nashville: Abingdon, 1956), 5: 786, 1038.

<sup>49</sup> Hasel, *Covenant in Blood*, 100; Bright, 194.

basis of the whole promise: under all that is operating hitherto, a line is drawn, a new life with God commences."<sup>50</sup>

Forgiveness is here related to repentance as enveloped in the expression of "seeking the Lord," *wē'et-<sup>24</sup>donay 'lōhēben y'baqqešū*, "and they shall seek the Lord their God." The root *bqš*, "to seek," is used with the understanding of "a conscious act with a specific goal in mind."<sup>51</sup> In Jer 50:4 it is used to describe repentance<sup>52</sup> and express an intensification of the relationship between God and His people.<sup>53</sup>

This act of repentance is linked to forgiveness, in that the repentant action of the people is favored by the deliberate action of God, who forgives, so that when guilt is searched for (*bqš*), none is found. This repentance<sup>54</sup> and subsequent forgiveness point to the reestablishment of a broken relationship—that is, the renewal of the covenant,<sup>55</sup> which is done on behalf of the remnant.

### Conclusion

The citizens of the restored remnant community are characterized as those who receive the new covenant. Value is placed not on nationalistic groupings or tribal entities, but rather on a spiritual entity—those who are faithful to God's covenant and are in a binding relationship fostered by his grace and forgiveness, and their faith and

<sup>50</sup>Wilhelm Rudolph, *Jeremiah*, 3d ed., HAT 12 (Tübingen: Mohr, 1968), 185. Cf. Artur Weiser, *Das Buch Jeremia* (Göttingen: Vandenhoeck and Ruprecht, 1966), 288, who writes: "The history of salvation in the past and future rests on God's willingness to forgive sins as the fundamental part of God's covenant."

<sup>51</sup>S. Wagner, "Biqqeš, baqqašab," *TDOT* (1974), 2:230. Used over 220 times *bqš* means literally "to seek," but may also be extended to mean "request," "desire," "wish," or "entreaty." It may be used in a literal or figurative sense and also as a legal term. Wagner contends that this root involves an activity that is determined to find an object that really exists, not close at hand, but earnestly desired. "Seeking" attempts to satisfy that desire.

<sup>52</sup>*Ibid.*, 237. Cf. Deut 4:29; 2 Chron 7:14; 15:4; Jer 29:13; Hos 3:5; 5:15; 7:10.

<sup>53</sup>*Ibid.*, 238.

<sup>54</sup>Against Raitt, who claims that there are no prerequisites, including repentance, to forgiveness (188). On the other hand, Walther Eichrodt insists that forgiveness requires repentance (*Theology of the Old Testament*, vol. 2, trans. J. A. Baker, OTL [Philadelphia: Westminster, 1967], 465-473). Bright says, "The nation has no hope except in repentance—and repentance from the heart" (197).

<sup>55</sup>David Ellis Donnell, "An Examination of the Concept of Repentance in the Book of Jeremiah" (Th.D. dissertation, New Orleans Baptist Theological Seminary, 1988), 185-187.

repentance. As "heirs of the promises,"<sup>56</sup> the renewed remnant community comprises not merely survivors of disaster, but a "spiritual kernel," a future entity that represents "the kernel of a new Israel."<sup>57</sup> The magnitude of this renewal, especially in view of the Messiah's leadership (Jer 23:1-8), makes the exiles the only ones fulfilling the fullness of the promise of hope extended to the remnant. Hence, what Hasel has said regarding the remnant in the book of Isaiah may also be said of the remnant in the book of Jeremiah: "This remnant serves as the link between the ideal *Urzeit* and the future *Heilszeit*; it is an eschatological entity from which the new community of the future springs forth."<sup>58</sup>

<sup>56</sup>Rowley, *The Biblical Doctrine of Election*, 70.

<sup>57</sup>Hasel, "Origin and Early History," 241.

<sup>58</sup>Ibid., 326.