

Jeremiah 31:17

Authorized King James Version (KJV)

And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

Analysis

And there is hope in thine end, saith the LORD, that thy children shall come again to their own border. This verse continues comforting Rachel (and through her, all Israel) with concrete promises of restoration. **There is hope** (yesh tikvah, יֵשׁ־תִּקְוָה) uses tikvah, which means expectation, hope, or even a cord/thread (same word for Rahab's scarlet cord in Joshua 2:18). The phrase suggests strong, tangible hope, not wishful thinking.

In thine end (acharit, אַחֲרִית) means latter end, future, or outcome—the final chapter of your story, not the present crisis. This echoes Jeremiah 29:11's 'expected end' (tikvah and acharit appear together). God sees the entire narrative arc; present judgment is not the final word. **Thy children shall come again** reiterates the promise of v. 16, emphasizing return (shuv) as certainty, not possibility.

To their own border (gevul, גְּבוּל, boundary/territory) promises restoration to the promised land—the geographical inheritance God swore to Abraham's descendants (Genesis 15:18-21). This has layered fulfillment: literal return from Babylon, ongoing hope for scattered Jews, and ultimate restoration in the new creation where God's people inherit the earth (Matthew 5:5, Romans 4:13, Revelation 21:1-4). The 'border' expands from Canaan to encompass renewed creation.

Historical Context

For Rachel's descendants in exile, this promise meant the Northern Kingdom's apparent extinction was not final. Though Assyria deported the ten tribes (722 BC) and Babylon later took Judah (586 BC), God would restore them. Historically, some northerners joined Judah's return, and post-exilic texts mention northern tribal presence (1 Chronicles 9:3, Luke 2:36). Yet full tribal restoration awaits eschatological fulfillment. Jesus' promise that the twelve apostles will judge the twelve tribes (Matthew 19:28) and Revelation's sealing of 144,000 from all tribes (Revelation 7:4-8) point to this ultimate restoration.

Related Passages

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Study Questions

1. How does the promise of 'hope in your end' change how we interpret present suffering or apparent defeat?
2. What does it mean that God's promises include not just spiritual but physical/territorial restoration?
3. In what ways does the 'return to their own border' find ultimate fulfillment in the new creation rather than merely ethnic Israel's restoration?

Interlinear Text

וַיֵּשׁ	הַ	לְאַחֲרֵיתָּךְ	נֹאמַר	יְהוָה ה'	וַיָּשׁ בּוֹ
And there is	hope	in thine end	saith	the LORD	shall come again
H3426	H8615	H319	H5002	H3068	H7725
כִּי יִם	לְגִבּוֹלָם:				
that thy children	to their own border				
H1121	H1366				

Additional Cross-References

Lamentations 3:21 (Hope): This I recall to my mind, therefore have I hope.

Hosea 3:5 (References Lord): Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Hosea 2:15 (Hope): And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

Lamentations 3:26 (Hope): It is good that a man should both hope and quietly wait for the salvation of the LORD.

Lamentations 3:18 (Hope): And I said, My strength and my hope is perished from the LORD:

Matthew 24:22 (Parallel theme): And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Ezekiel 37:25 (Parallel theme): And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

Isaiah 6:13 (Parallel theme): But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.