

# Jeremiah 31:24

Authorized King James Version (KJV)

And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

## Analysis

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**And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.** This verse concludes the vision of restoration that began in verse 23, painting a picture of agricultural prosperity and peaceful coexistence. The Hebrew *yashav* (יָשַׁב, dwell) signifies settled permanence, not temporary occupation—a secure dwelling in covenant land. The phrase 'Judah itself, and in all the cities thereof together' emphasizes comprehensive restoration: both urban and rural areas will be repopulated.

The mention of *ikkarim* (אִכָּרִים, husbandmen/farmers) alongside 'they that go forth with flocks' (shepherds) represents the full spectrum of agricultural life. After Babylon's devastation, fields lay fallow and cities were ruined. This prophecy reverses that destruction—farmers will till soil, shepherds will pasture flocks, cities will be inhabited. The word 'together' (*yachdav*, יַחַד) suggests harmonious coexistence and shared prosperity. No longer will farmers and shepherds, urban dwellers and rural workers, be at odds—all will dwell together in God's restored land.

This vision anticipates the return from exile but points beyond it to messianic restoration. The New Testament reveals Christ as the true shepherd who gathers His flock (John 10:11, 16), and the New Jerusalem as the ultimate 'city' where God's people dwell together in perfect harmony (Revelation 21-22). Paul's

language of Jews and Gentiles becoming 'one new man' (Ephesians 2:15) fulfills this 'together' dwelling in Christ.

## Historical Context

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Jeremiah 31 is set during the Babylonian threat (late 7th/early 6th century BC), when Judah faced imminent exile. The prophecy looked forward to the post-exilic return under Cyrus (538 BC), when Jews would rebuild cities and reestablish agriculture. Nehemiah 11 describes the repopulation of Jerusalem and surrounding towns, while Ezra records the restoration of agricultural rhythms and festival observance. However, the post-exilic community experienced only partial fulfillment—they rebuilt but faced ongoing hardship, opposition, and Persian domination. The ultimate fulfillment awaits Christ's return, when the curse is fully removed and creation is renewed (Romans 8:19-23).

## Related Passages

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**Revelation 20:12** — Judgment according to deeds

**Matthew 25:31** — Final judgment

## Study Questions

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1. How does this vision of farmers and shepherds dwelling together in harmony illustrate God's design for His people's unity and peace?
2. In what ways does the New Testament church—composed of diverse people 'dwelling together'—fulfill this prophetic vision?
3. What does it mean for Christians to anticipate the ultimate restoration when all God's people will dwell together in the New Jerusalem?

## Interlinear Text

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וְיָשְׁבוּ	בְּהָהָה	וְכָל	עַבְי
And there shall dwell	H0	in Judah	H3605
H3427		H3063	H5892
וְיָחַד	אֲכָרִים	וְיֵצְאוּ	בַּעֲדָרִים
thereof together	husbandmen	and they that go forth	with flocks
H3162	H406	H5265	H5739

## Additional Cross-References

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**Ezekiel 36:10** (Parallel theme): And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: