

August 15 Answers

- 1) The New Covenant (Jer 31:31–34). After the **second** deportation to Babylon, God told Jeremiah to write a letter to the exiles (Jehoiachin, Ezekiel, many prophets, priests and officials). In the letter, God told them to settle down and seek the **good** of the city in which they lived (Jer 29:4–7). This teaches us the importance of seeking the good of our country. How? By **praying** for our country and by **serving** God and calling others to do the same. Then, in the aftermath of Judah’s devastation by Babylon, God’s word again came to Jeremiah, but this time, it was a message of comfort. Indeed, Jeremiah 30–33 is known as the Book of **Consolation** (cf. Jer 30:3, 10–11, 17–18). In these verses, God spoke of a far distant future (the millennial reign of Christ) in which He would **restore** and **rebuild** Israel (Jer 31:10, 17, 38). And in the middle of these words of hope, God promised to make a **new** covenant with Israel (Jer 31:31–34). I love that God gave Jeremiah—the weeping prophet, the prophet who cursed the day of his birth, the prophet who proclaimed the fiery wrath of God on a rebellious people—God gave him the wonderful privilege of prophesying a new covenant, a covenant which would be inaugurated by Jesus Christ! Listen to what the new covenant would be like. It would not be like the covenant at Sinai, the covenant whose laws and commandments were written on scrolls of parchment and tablets of **stone** (Exod 24:4, 12). It would not be like the old covenant, the covenant which separated Israel from the Gentiles but couldn’t separate Israel from **sin**. It would not be like the first covenant, the covenant whose sacrifices purified from **external** defilement but couldn’t purify the conscience. No, the new covenant would be **within** the people, written on their hearts and minds. The new covenant would **transform** them from the inside out. There would no longer be any need for one Jew to look at another and say, “Know the LORD,” for all who were a part of the new covenant would know God. There would no longer be any need for daily and yearly sacrifices, for those offerings served as a constant reminder of sin (Heb 10:3). Why not? Because, declares the LORD, “I will forgive their iniquity, and I will **remember** their sin no more” (Jer 31:34). And that’s what happened when Jesus died for our sins—He fulfilled the word of God through Jeremiah! Hallelujah for Jesus, the mediator of the new covenant (Heb 8:6–13). Hallelujah for Jesus, whose blood secures our eternal redemption (Heb 9:11–15). Hallelujah for Jesus, the Lamb of God, who offered His body once for all—a single sacrifice for sins. Hallelujah for Jesus, who reconciled us to God (Col 1:20). Truly, this is “a great salvation”! (Heb 2:3).