

August 15 Questions

- 1) After the _____ 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 _____ 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 _____ for our country and by _____ 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 _____ (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 _____ and _____ Israel (Jer 31:10, 17, 38). And in the middle of these words of hope, God promised to make a _____ covenant with Israel (Jer 31:31–34). The new covenant would not be like the covenant at Sinai, the covenant whose laws and commandments were written on scrolls of parchment and tablets of _____ (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 _____. It would not be like the first covenant, the covenant whose sacrifices purified from _____ defilement but couldn’t purify the conscience. No, the new covenant would be _____ the people, written on their hearts and minds. The new covenant would _____ 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 _____ their sin no more” (Jer 31:34).