

## **Bible Immersion Study Guide: Changes Promised**

This study guide provides a comprehensive review of the core concepts surrounding the new covenant as prophesied by Jeremiah and fulfilled in Jesus Christ, based on the provided source materials. It includes a short-answer quiz, an answer key, suggested essay questions for deeper reflection, and a glossary of key terms.

### **Short-Answer Quiz**

*Answer each of the following questions in two to three sentences, drawing only from the information provided in the source context.*

1. What popular proverb did the exiles in Jeremiah's time use, and what shift in perspective did Jeremiah's prophecy introduce regarding sin and responsibility?
2. According to Jeremiah 31, with which specific groups did the Lord promise to make the new covenant?
3. Identify three key characteristics that distinguish the new covenant from the old covenant made at Sinai.
4. What does it mean for the law to be written "in their inward parts" and "in their hearts" under the new covenant?
5. What is the ultimate foundation for the new covenant, as stated at the climax of Jeremiah 31:31-34?
6. How does the commentary explain the inclusion of non-Jews (Gentiles) in the new covenant, even though it was originally promised to Israel and Judah?
7. Why are chapters 30–33 of the book of Jeremiah often referred to as the "Book of Consolation"?
8. According to Jeremiah 31:34, how does the knowledge of God differ for individuals under the new covenant?
9. Contrast the primary motivation for obedience under the old covenant with the motivation fostered by the new covenant.
10. Based on John 1:17 and its commentary, what is the essential difference between "law" and "grace" as methods of God's dealing with humanity?

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### **Answer Key**

1. The exiles used the proverb, "The fathers have eaten a sour grape, and the children's teeth are set on edge," to express their fatalistic despair, blaming their predicament on the sins of their ancestors. Jeremiah's prophecy corrected this by establishing the principle of individual responsibility, stating that "every one shall die for his own iniquity."
2. The Lord promised to make the new covenant with the "house of Israel" and with the "house of Judah." This is significant because it includes both parts of the divided nation, promising a unified restoration for God's chosen people.

3. The new covenant is internal (written on the heart), not external (engraved in stone). It is based on God's grace and forgiveness, not on human merit and works. Finally, it provides an inner dynamic and enablement to obey, which was absent in the old covenant.
4. For the law to be written on their hearts means it becomes an internal principle of life and part of the believer's very nature. This implies a revolutionary change in a person's will, heart, and conscience, providing an inner knowledge of God's will and the enablement to perform it.
5. The ultimate foundation of the new covenant is the absolute and complete forgiveness of sin. Jeremiah 31:34 climaxes with the promise, "for I will forgive their iniquity, and I will remember their sin no more."
6. The commentary explains that when Israel refused the covenant at Christ's first advent, God offered its provisions of redemption to all people. The death of Christ, which procured the covenant, was for all humankind, allowing Gentiles to be "grafted into the stock of Abraham."
7. Jeremiah 30-33 is called the "Book of Consolation" because its overarching theme is hope, promising that the Babylonian captivity was not the final word. The section details God's promises to make the exiles His people again, return them to their land, and establish the Davidic dynasty forever.
8. Under the new covenant, the knowledge of God is direct, instinctive, and based on a personal heart experience of divine grace imparted by the Holy Spirit. It removes the need for human mediation, as all believers, "from the least of them unto the greatest," will have their own experience of God.
9. The old covenant was legalistic, and obedience was motivated by adherence to external laws and rules, with an overarching emotion of fear. The new covenant's motivation is spontaneous obedience that issues from gratitude for the complete forgiveness of sin, with an overarching emotion of love.
10. The law, given through Moses, represented God's perfect standard of righteousness. Grace, which came through Jesus Christ, exhibited God's attitude toward human beings who found they could not keep the law.

## Essay Questions

*The following questions are designed for deeper reflection and synthesis of the material. Use the provided source context to construct detailed, well-supported arguments.*

1. Analyze the transition from corporate to individual responsibility as depicted in Jeremiah 31:29-30. How did this shift in perspective prepare the people for the nature of the new covenant?
2. Jeremiah 31:31-34 is described as a "mountain-peak OT passage." Discuss the major features of the new covenant outlined in these verses and explain why this prophecy is considered one of Jeremiah's greatest contributions to biblical truth.
3. Explain the relationship between the old (Mosaic) covenant and the new covenant. Why was a new covenant necessary, and in what ways does it supersede the old one without completely invalidating the principles of God's character revealed in it?
4. The commentary explains that while the new covenant was made with the "house of Israel" and the "house of Judah," its provisions extend to Gentiles and the church. Trace the argument presented in the text for how all believers in Christ become partakers in this covenant.
5. Using Jeremiah 31 and John 1:17, compare and contrast the roles of Moses and Jesus Christ as mediators of their respective covenants. How does the concept of "grace and truth" fundamentally alter the relationship between God and humanity?

## Glossary of Key Terms

Term	Definition
<b>Book of Consolation</b>	A title given to chapters 30–33 of the book of Jeremiah because its theme gives hope that the Babylonian captivity is not the final word, promising restoration and the fulfillment of God's promises.
<b>Eschatological</b>	Relating to the final period of history or the consummation of God's plan. The phrase "the time is coming" is identified as an eschatological formula that places Jeremiah's prophecy in messianic times.
<b>Grace</b>	As contrasted with law, grace is God's attitude toward human beings who find they cannot keep the law. It is the basis of the new covenant, mediated by Jesus Christ.
<b>House of Israel / House of Judah</b>	The two divided kingdoms of God's chosen people. They are identified as the specific parties with whom God promises to make the new covenant.
<b>Individual Responsibility</b>	The principle, introduced in Jeremiah 31:30, that each person is personally responsible for their own iniquity and will face the consequences, replacing the fatalistic idea of being punished for the sins of ancestors.
<b>Law</b>	The standard of righteousness given by God through Moses, embodied in the old covenant. It revealed God's will but did not provide the enablement to fulfill it.
<b>New Covenant</b>	The eternal covenant prophesied by Jeremiah, inaugurated by the death of Christ. Its nature is internal (written on the heart), providing an intimate knowledge of God and based on the complete forgiveness of sins.
<b>Old Covenant (Mosaic Covenant)</b>	The covenant God made with Israel's forefathers at Sinai after the Exodus from Egypt. It was a legal covenant based on merit and works, engraved on stone, which the people of Israel broke.
<b>Sour Grape Proverb</b>	The saying, "The fathers have eaten a sour grape, and the children's teeth are set on edge," used by the exiles to express the feeling that they were being unjustly punished for the sins of their parents and ancestors.
<b>"The days are coming"</b>	A formula used by Jeremiah (e.g., 31:27, 31:31) that indicates a prophecy is set in messianic times, specifically the Day of the Lord or the consummation period of the nation's history.