

Through the Bible in 24 Months



WEEK 79 OF 104

A New Covenant

Week 79 of 104 • 76% of the way through the Bible

THIS WEEK'S READINGS

General Old Testament	Jeremiah 28–32
Wisdom Literature	Psalms 106
Gospels	Luke 23:44–24:12
General New Testament	Hebrews 6:13–7:28

THIS WEEK AT A GLANCE

Somewhere in a besieged city, with the Babylonian ramps already going up, God tells Jeremiah to buy a field. Buy it, sign the deed, have it witnessed, and put the papers in a clay jar, because houses and fields and vineyards will be bought in this land again. That is the week in one picture: God making promises where every visible fact argues against Him. He promises a covenant so new that it will be written on hearts and will include the forgiveness of sins remembered no more. A psalm confesses honestly why the old arrangement had to be replaced. Luke shows the temple curtain ripped from top to bottom and a tomb found open. And Hebrews says the priesthood changed, so the law changed with it.

How to use this guide: Read all four passages during the week. Your teacher will take up two of them in class, one in each session. For the other two, work through the “Extended Class Discussion or Self-Study” questions on your own and write your answers in the space provided.

GENERAL OLD TESTAMENT Jeremiah 28–32

A New Covenant Promised

WHAT YOU WILL FIND HERE

A prophet named Hananiah snaps the wooden yoke off Jeremiah’s neck and announces that Babylon will fall in two years. He is dead within the year. Jeremiah writes to the exiles telling them to build houses, plant gardens, and pray for the city that carried them away. Then come the great promises: an everlasting love, Rachel weeping comforted, and a covenant unlike the one made at Sinai, written on hearts, with sins remembered no more. The block ends with Jeremiah buying a field while the enemy is at the wall.

FOR CLASS DISCUSSION

1. Hananiah and Jeremiah both said they spoke for God, and they said opposite things (28:1–17). How was an ordinary person in Jerusalem supposed to tell them apart, and how do we test competing claims today?
2. Jeremiah 29:11 is quoted on coffee mugs everywhere. Read it in its setting, verses 4 through 14, and discuss who it was written to, what it actually promised, and what it does and does not say to us.

3. Jeremiah 31:31–34 promises a covenant not like the one made with their fathers. List what is new about it, and then read Hebrews 8:6–13 and Luke 22:20 to see when it began.

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. Compare Hananiah's message with Jeremiah's in chapter 28, and note Jeremiah's reaction in verse 6. How does the chapter end, and what does Deuteronomy 18:20–22 say about such a case?
2. Read Jeremiah 29:10–14 carefully and list the conditions God attaches to His promise to be found by them.
3. Write out the four promises of the new covenant in Jeremiah 31:33–34. Then find each of them quoted in Hebrews 8:8–12 and 10:16–18, and note what the writer of Hebrews concludes from the last one.
4. Trace the legal steps of the field purchase in Jeremiah 32:6–15. Why record the weighing of the silver, the witnesses, and the sealed deed in such detail?
5. God told exiles to build houses and plant gardens in a place they did not choose. Name the situation you are enduring rather than living in, and name one thing you will do this week to plant something there.

WISDOM LITERATURE Psalm 106

We Have Sinned With Our Fathers

WHAT YOU WILL FIND HERE

If Psalm 105 is the story of what God did, Psalm 106 is the story of what Israel did with it. The psalm opens with praise and then makes a confession: we have sinned with our fathers. From there it walks the same history in reverse light. They forgot His works at the Red Sea, made a calf at Horeb, despised the good land, joined themselves to Baal of Peor, and sacrificed their children to idols. And through all of it, the refrain: many times He delivered them.

FOR CLASS DISCUSSION

1. This psalm is a confession sung by the whole congregation. Why would God put a corporate confession in the hymnbook, and what would an honest one sound like for a congregation today?
2. Psalm 106:13 says they soon forgot His works and did not wait for His counsel. Talk about what impatience does to a person's obedience, and where you see that pattern in your own decisions.

3. Psalm 106:15 says God gave them their request but sent leanness into their soul. Describe a time when getting exactly what you wanted turned out to cost you something you did not see coming.

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. List the sins the psalm names in order, from the Red Sea to Canaan. How many separate episodes are recorded, and what do they have in common?
2. Psalm 106:23 says Moses stood before God in the breach to turn away His wrath. Read Exodus 32:11–14 and Ezekiel 22:30, and then read 1 Timothy 2:1–4. Who stands in the breach now?
3. Psalm 106:30–31 says the act of Phinehas was counted to him for righteousness. Compare Genesis 15:6 and James 2:21–24. What is being counted, and what does that say about faith and action?
4. Count the cycles in verses 40 through 46: provocation, judgment, crying out, deliverance. What finally moves God each time, according to verse 45?
5. Name one sin pattern that has repeated in your life or in your family across more than one generation. Write down the first specific thing you will do to break the cycle, and tell someone who will ask you about it.

GOSPELS Luke 23:44–24:12

The Veil and the Empty Tomb

WHAT YOU WILL FIND HERE

Darkness covers the land from noon until three, the veil of the temple is torn down the middle, and Jesus commits His spirit to the Father and dies. A Roman centurion says this was a righteous man. Joseph of Arimathaea, a council member who had not consented, asks for the body and lays it in an unused tomb while women from Galilee watch. They rest on the Sabbath, come at dawn with spices, and find the stone rolled away and the tomb empty.

FOR CLASS DISCUSSION

1. The veil of the temple was torn in two at the moment Jesus died (23:45). Discuss what that curtain had kept people out of, and then read Hebrews 10:19–22 to see what the tearing accomplished.

2. Joseph of Arimathaea was a council member who had not agreed with the verdict, and the women from Galilee stayed through the burial. Why do you think the courage at the end came from people nobody expected, and what does that suggest about who is ready when the moment comes?
3. When the women reported the empty tomb, the apostles considered their words idle tales and did not believe them (24:11). Rather than embarrassing the gospel, why does that detail actually strengthen the case for the resurrection?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. List every detail Luke records about the burial in 23:50–56. How many of those details would matter later if someone claimed the tomb had been mistaken or the body had never been buried?
2. Compare Jesus' last words in Luke 23:46 with Psalm 31:5. What is He doing with a psalm at the moment of death, and what does that suggest about how Scripture serves us in extremity?
3. The centurion in 23:47 says this was a righteous man, and Mark 15:39 records more. Trace what this Roman soldier had just watched that brought him to say it.
4. In 24:6–8 the angels tell the women to remember what Jesus said in Galilee. Find three places earlier in Luke where He said it, and note how plainly He had spoken.
5. The women went to the tomb to care for a body and walked into the greatest news in history. Tell one person this week, in your own words, why you believe Jesus rose, and be specific about the evidence you find convincing.

GENERAL NEW TESTAMENT Hebrews 6:13–7:28

A Priest Like Melchizedek

WHAT YOU WILL FIND HERE

Because God could swear by no one greater, He swore by Himself when He made His promise to Abraham, and by two unchangeable things we have strong consolation and a hope that reaches like an anchor behind the veil, where Jesus has gone ahead of us. Then the writer finally gets to Melchizedek: a king and priest who met Abraham, blessed him, and took tithes from him. From that one Old Testament episode he argues that the priesthood has changed, and therefore the law has changed too.

FOR CLASS DISCUSSION

1. Hebrews 6:13–20 says God confirmed His promise with an oath so that we might have strong consolation, and calls our hope an anchor that enters behind the veil. How does that help a believer who is struggling to feel sure of anything?
2. Hebrews 7:12 says that when the priesthood is changed, there must be a change of the law as well. Work out carefully what that means for the law of Moses today, and name three specific practices it settles.
3. Hebrews 7:25 says He is able to save completely those who come to God through Him, since He always lives to make intercession for them. Talk about who this promises to save, and what the word come tells you about the condition.

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. Read Genesis 14:17–20, the only narrative about Melchizedek. List every detail it gives, and then note how Hebrews 7:1–3 uses each one.
2. Trace the argument of Hebrews 7:4–10 that Melchizedek was greater than Abraham and therefore greater than Levi. What two pieces of evidence does the writer use?
3. Compare Hebrews 7:12 with Colossians 2:14, Ephesians 2:14–16, and Romans 7:4–6. What happened to the law of Moses, and when?
4. List the contrasts in Hebrews 7:23–28 between the old high priests and Christ. How many of them turn on the fact that He does not die?
5. You have a High Priest who is alive right now and interceding for you. Write down three things you have never actually asked God for because you assumed they were too small or too shameful, and pray about all three this week.

NEXT WEEK'S READING: Jeremiah 33–37 · Psalm 107 · Luke 24:13–53 · Hebrews 8–9

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