

# BROKEN PEOPLE FAITHFUL GOD

## A STUDY ON JEREMIAH

### STUDY TOOLS

Sunday, November 23, 2025

**Teaching Title:** The God Who Starts Over

**Key Scripture:** Jeremiah 31:31–34

CEDAR VALLEY

### 5-DAY READING PLAN WITH QUESTIONS:

**Monday:** Jeremiah 34–35

**Tuesday:** Jeremiah 36

**Wednesday:** Jeremiah 37–38

**Thursday:** Jeremiah 39–40

**Friday:** Jeremiah 41–42

1. What does this passage tell you about God?
2. What does this passage tell you about people?
3. If this is God's word, what do I need to do?
4. What's your takeaway?
5. Who would you tell?

### MEMORY TOPIC:

Forgiveness

**MEMORY VERSE:** 1 John 1:9 NLT

But if we confess our sins to Him, He is faithful and just to forgive us our sins and to cleanse us from all wickedness.

### LIFE GROUP DISCUSSION:

#### Introduction:

Have you ever messed up so badly you wondered if God would ever forgive you again? What do we do with these feelings? Jeremiah 31:31–34 reminds us that God is a God who starts over, and He faithfully pursues His people even when they fail Him. In this passage, God has continually warned the people through the prophet Jeremiah to put away all false gods and worship Him alone. If they didn't, disaster would come to them through the Babylonians. But the people refused to repent. They rejected Jeremiah's words, and therefore rejected God. Yet in the midst of their deepest rebellion, God gives them words of hope. He is going to make a new covenant with them and will forgive them of all their wickedness. Our Father God never walks away, He starts over. Failure is never final with the Father.

#### Questions:

Ice Breaker: What's a funny "fail" moment you've experienced? (i.e. a "reply all" email gone wrong or texting the wrong person, etc.)

1. Read Jeremiah 31:31–34 together as a group. According to this passage, what is the main problem with the old covenant that required a new one to be made? (see Notes)
2. What relationship metaphor does God use to help them understand how they failed in 31:32? What does this tell you about God?
3. Where or how do you most relate to Israel breaking the covenant—making sincere promises to God and then failing to keep them?
4. Read Exodus 24:1–17 for the background of Jeremiah 31:32–33. In the new covenant, what does it mean that it will be written on their "hearts" instead of stone tablets?

5. What two promises does God make in 31:34? Read 1 John 1:9. What does God promise here when we confess our sins? Is this easy or hard to accept?
6. Read Luke 22:20. How does Jesus fulfill Jeremiah 31:31–34?
7. How is God asking you to respond to this message? How can our group support you as you take steps toward confession, forgiveness, and starting over with God?

## NOTES

Question 1—

Note the “I will make” in Jeremiah 31:31. As with all God’s covenants, it would come of His initiative, not ours. In Genesis 15, God, represented by a smoking pot and a flaming torch, passed through the carcasses alone. This symbolized that God was making a unilateral commitment, taking the sole responsibility for keeping promises, regardless of Abraham’s actions.

## DIGGING DEEPER

### The New Testament/Covenant

“Jeremiah’s inspired expression ‘new covenant’ has been used for centuries as the heading or title to the twenty-seven documents that form the second half of the Christian Bible, the New Testament. The Latin word *testamentum*, which underlies the English term *testament*, translate the Hebrew word *berit* (‘covenant’). Early Christians, therefore, made an interpretive bridge between the proclamation of the prophet and the content of the gospel of God set forth in Jesus Christ.

One sees this understanding as well within the pages of the New Testament. At the Last Supper Jesus describes the cup as a representation of the ‘new covenant in my blood’ (Luke 22:20, 1 Cor. 11:25). Two other Gospel writers record the phrase ‘blood of the covenant’ (Matt. 26:28; Mark 14:24), which reflects the initial covenant ceremony at Sinai (Ex. 24).

The apostle Paul understands the gospel of new life in Christ to be a fulfillment of the hope expressed in Jeremiah’s prediction of the new covenant (2 Cor. 3:1–18). As an apostle, Paul describes himself as a servant of a new covenant, not of the letter but of the Spirit (3:6). His emphasis on the work of God’s Spirit shows that he understands Jeremiah’s prediction of a transformed heart to be the work of God’s Spirit in the life of a Christian. Nevertheless, the coming of Christ and the gift of the Spirit do not exhaust the promises made in the new covenant; the complete transformation of God’s people is still in the future.

Finally, the anonymous letter to the Hebrews likewise boldly proclaims that Christ’s great salvific work as high priest on behalf of his people is based on the ‘new’ and ‘better’ covenant announced by Jeremiah (Heb. 8–9).

What all the New Testament references have in common is a belief that the future redemption promised by God through Jeremiah (or any of the prophets) has dawned in the ministry of Jesus Christ and will be brought to an ultimate fulfillment in His second coming at the end of the age. Jeremiah’s promise to the house of Israel and the house of Judah (31:31) is applied to Jewish and Gentile Christians alike, who comprise the church. Because of Christ’s advent and through the continuing ministry of the Spirit, the church has tasted an ‘already’ of the future Jeremiah foresaw.”

—Dearman, J Andrew. *The New Application Commentary: Jeremiah/Lamentations*. Zondervan: Grand Rapids, 2002. Pages 288–289.