



Week 5

Jeremiah 31:31-34

31:31 Lk 22:20;
Heb 8:8;
Heb 10:16

31:32 Jer 3:14

31:33 Ps 37:31;
Jer 32:40;
2Co 3:3;
Heb 8:10;
Heb 10:16

31:34 Is 11:9;
Is 43:25;
Jer 33:8;
Jer 50:20;
Mi 7:18

31The time is coming, declares the LORD, when I will make a new covenant with the people of Israel and Judah. **32**It won't be like the covenant I made with their ancestors when I took them by the hand to lead them out of the land of Egypt. They broke that covenant with me even though I was their husband, declares the LORD. **33**No, this is the covenant that I will make with the people of Israel after that time, declares the LORD. I will put my Instructions within them and engrave them on their hearts. I will be their God, and they will be my people. **34**They will no longer need to teach each other to say, "Know the LORD!" because they will all know me, from the least of them to the greatest, declares the LORD; for I will forgive their wrongdoing and never again remember their sins.

The New Covenant Jeremiah 31:31-34 has probably generated more interest than any other in Jeremiah (and perhaps in the entire Bible). For Christians the promise of a new covenant is of central importance, especially since it is quoted at crucial junctures in the NT (Luke 22:20; 1 Cor 11:25; 2 Cor 3:5-14; Heb 8:8-12; 9:15; 10:16-17; cf. 2 Cor 3:14). The designation of the Second Testament itself, as the "New Testament," can be traced back to this passage. Some have interpreted the new covenant text as a prophecy that predicts the replacement or overthrow of God's covenant with Judaism. This view is called "supersessionism," and those who hold it interpret Christians as the sole heirs of the new covenant relationship with God. But Jeremiah is absolutely clear that the new covenant has to do in the first place with "the people of Israel and Judah" (Jer 31:31). When this influential text is read in its literary and historical contexts, it serves as an essential part of God's program of hope and new life—"building and planting"—for Judeans who suffered the destruction of war and captivity. Christians enjoy a wondrous relationship with God through Jesus Christ, but their participation in the new covenant in no way excludes the initial recipients and their heirs.

31:31-34 *covenant*: a committed relationship between two or more parties (31:31). *covenant I made with their ancestors*: a reference to the Sinai covenant (see Exod 19-24; the book of Deuteronomy). *They broke that covenant*: to break the covenant is to break the relationship. The core relationship is expressed in the Ten Commandments (Exod 20:1-17; Deut 5:6-21), and the principal expectation of the commandments is loyal love toward God (monotheism). *their husband*: or "lord," is a translation of the Hebrew word *baal*, and an allusion to the broken marriage between God and Israel (see Jer 3:1-4:4), which is now repaired. Jeremiah's covenant is new in several key

respects (31:32). First, it reunites the northern and southern kingdoms as one people in covenant relationship with God. God brings old hostilities to an end. Second, God engraves the divine instruction on the hearts of God's people (31:33). Third, there is full knowledge of God for everyone. This inclusive vision of life imagines every member of the community enjoying a new relation with God and living justly (see Jer 22:16). Finally, sin no longer hinders God's relationship with God's people. God's unconditional forgiveness forms the basis for full restoration and healing (31:34).

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Psalm 51:1-12

51:1 2Sa 12:1,
2Sa 24:10;
Ac 3:19

Psalm 51

For the music leader. A psalm of David, when the prophet Nathan came to him just after he had been with Bathsheba.

51:2 Ps 51:7;
Ac 22:16;
Heb 9:14;
1Jn 1:7, 1Jn 1:9

¹ Have mercy on me, God, according to your faithful love!

Wipe away my wrongdoings according to your great compassion!

51:3 Ps 32:5;
Prv 28:13;
Is 59:12

² Wash me completely clean of my guilt;

purify me from my sin!

51:4 Gn 20:6,
Gn 39:9;
2Sa 12:13;
Lk 15:21; Ro 3:4

³ Because I know my wrongdoings,

my sin is always right in front of me.

51:5 Job 14:4,
Job 15:14;
Ps 58:3; Eph 2:3

⁴ I've sinned against you—you alone.

I've committed evil in your sight.

51:6 Job 38:36;
Prv 2:6; Ecc 2:26

That's why you are justified when you render your verdict,

completely correct when you issue your judgment.

51:7 Ex 12:22;
Nm 19:18;
Ps 51:2; Is 1:18;
Heb 9:19

⁵ Yes, I was born in guilt, in sin,

from the moment my mother conceived me.

51:8 Is 35:10

⁶ And yes, you want truth in the most hidden places;

you teach me wisdom in the most secret space.[✠]

51:9 Ps 51:1;
Jer 16:17

⁷ Purify me with hyssop and I will be clean;

wash me and I will be whiter than snow.

51:10 Eze 11:19,
Eze 18:31,
Eze 36:26;
Mt 5:8; Ac 15:9

⁸ Let me hear joy and celebration again;

let the bones you crushed rejoice once more.

51:11 2Ki 13:23;
Is 63:10;
Eph 4:30

⁹ Hide your face from my sins;

wipe away all my guilty deeds!

51:12 Ps 85:6

¹⁰ Create a clean heart for me, God;

put a new, faithful spirit deep inside me!

¹¹ Please don't throw me out of your presence;

please don't take your holy spirit away from me.

¹² Return the joy of your salvation to me

and sustain me with a willing spirit.

[✠]Heb uncertain

51:1 The opening petitions invite more attention to God's character than to the psalmist's sin. *Have mercy*: See Psalm 4:1. *faithful love*: See Psalm 5:7. *compassion*: See Psalm 25:6. All three of these basic qualities of God occur in God's self-revelation to Moses in Exodus 34:6, which comes at the conclusion of the gold calf incident that involved grievous sin on Israel's part. The firm belief about God's merciful character is apparently what enables the psalmist to confess sin so honestly and openly.

51:2-4 Similar to Psalm 32:1-5, Israel's basic words for sin occur here: *guilt* (51:2; see Ps 51:5), *sin[ned]* (51:2-4; see Ps 51:5), *wrongdoings* (51:3), and *evil* (51:4). The word translated *wrongdoings* suggests purposeful rebellion.

51:5 This verse has often been interpreted to mean that sexuality transmits "original

sin," but it is better understood as a poetic expression of the widespread and unavoidable sin in the human situation.

51:7 *Purify... hyssop*: See Leviticus 14:49, 52; Numbers 19:18, where hyssop is used in cleansing rituals.

51:10-12 *Create... God*: God has the ability to create and re-create, activities associated elsewhere with God's spirit (see Gen 1:2). The threefold repetition of *spirit* suggests that new life is possible for the forgiven sinner. *holy spirit*: Isaiah 63:10-11 is the only other occurrence of this formulation in the OT. It seems here to designate the living and life-giving presence of God.

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Hebrews 5:5-10

5:5 Ps 2:7;
Jn 8:54; Heb 1:5

⁵In the same way Christ also didn't promote himself to become high priest. Instead, it was the one who said to him,

You are my Son.

Today I have become your Father,

5:6 Gn 14:18;
Ps 110:4;
Heb 5:10,
Heb 6:20,
Heb 7:17

⁶as he also says in another place,

You are a priest forever,

according to the order of Melchizedek.^{}*

5:7 Mt 26:39,
Mt 27:46,
Mt 27:50;
Mk 14:36,
Mk 15:34

⁷During his days on earth, Christ offered prayers and requests with loud cries and tears as his sacrifices to the one who was able to save him from death. He was heard because of his godly devotion. ⁸Although he was a Son, he learned obedience from what he suffered.

5:8 Phi 2:7,
Phi 2:8; Heb 1:2

⁹After he had been made perfect, he became the source of eternal salvation for everyone who obeys him. ¹⁰He was appointed by God to be a high priest according to the order of Melchizedek.

5:9 Heb 2:10

5:10 Heb 2:17,
Heb 5:5,
Heb 5:6,
Heb 6:20, Heb
7:1

^{*}Ps 110:4

5:5-6 *Christ also didn't promote himself:* In Hebrews 1:5 the author quotes the OT to show that God has appointed Christ king. Now he quotes Psalm 110:4 to show that God has also appointed Christ high priest.

5:7a *During his days on earth:* Many readers of Hebrews hear an echo of Jesus praying on the night before his death (cf. Luke 22:39-46).

5:7b *He was heard:* God didn't answer Jesus' request to be saved from death by preventing the crucifixion; instead, God raised him from the dead.

5:8 *he learned obedience:* Since Jesus was "without sin" (Heb 4:15), he wasn't

disobedient at any point. He obeyed even though he would have preferred to avoid the cross. The author returns to the theme of enduring a father's discipline in Hebrews 12.

5:9-10 *After he had been made perfect:* As in Hebrews 2:10, perfection for Christ means being ready to bring about salvation; in this context, it's being complete as a priest. After his suffering, Christ is fully appointed as priest *according to the order of Melchizedek*.

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John 12:20-33

12:20 Jn 7:35;
Ac 17:4

Jesus teaches about his death

12:21 Jn 1:44

12:22 Mk 13:3;
Jn 1:40, Jn 6:8

12:23 Jn 2:4,
Jn 13:1,
Jn 13:31-32,
Jn 17:1

12:24 Ps 72:16;
Ro 14:9;
1Co 15:36;
Heb 2:9

12:25 Mt 10:39,
Mt 16:25;
Mk 8:35;
Lk 14:26,
Lk 17:33

12:26 Jn 14:3,
Jn 17:24;
2Co 5:8;
Phi 1:23;
1Th 4:17

12:27 Mt 11:25,
Mt 26:38-39;
Lk 22:44;
Jn 11:33

12:28 Mt 3:17

12:29 Ac 23:9

12:30 Jn 11:42

12:31 Jn 14:30,
Jn 16:11;
2Co 4:4; Eph 2:2,
Eph 6:12

12:32 Jn 3:14,
Jn 6:44, Jn 8:28

12:33 Jn 18:32,
Jn 21:19

²⁰Some Greeks were among those who had come up to worship at the festival. ²¹They came to Philip, who was from Bethsaida in Galilee, and made a request: "Sir, we want to see Jesus." ²²Philip told Andrew, and Andrew and Philip told Jesus.

²³Jesus replied, "The time has come for the Human One¹ to be glorified. ²⁴I assure you that unless a grain of wheat falls into the earth and dies, it can only be a single seed. But if it dies, it bears much fruit. ²⁵Those who love their lives will lose them, and those who hate their lives in this world will keep them forever. ²⁶Whoever serves me must follow me. Wherever I am, there my servant will also be. My Father will honor whoever serves me.

²⁷"Now I am deeply troubled.^m What should I say? 'Father, save me from this time'? No, for this is the reason I have come to this time. ²⁸Father, glorify your name!"

Then a voice came from heaven, "I have glorified it, and I will glorify it again."

²⁹The crowd standing there heard and said, "It's thunder." Others said, "An angel spoke to him."

³⁰Jesus replied, "This voice wasn't for my benefit but for yours. ³¹Now is the time for judgment of this world. Now this world's ruler will be thrown out. ³²When I am lifted upⁿ from the earth, I will draw everyone to me." (³³He said this to show how he was going to die.)

¹Or *Son of Man* ^mPs 6:2 ⁿOr *exalted*

12:20-36 *Some Greeks* ask to see Jesus, who speaks at length (not to them but to his disciples and the crowd) about his impending death by crucifixion. Finally he takes leave of them and goes into hiding again (12:36).

12:23 *for the Human One to be glorified*: in his death, not by falling "into the earth" like "a grain of wheat" (John 12:24) but by being "lifted up from the earth" (John 12:32-33).

12:25 *those who hate their lives in this world*: Compare with Luke 14:26. To *hate* one's life in this world is to value eternal life more (see Matt 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33).

12:26 *Whoever serves me*: Only Martha has explicitly been said to have "served" Jesus (John 12:2), but Mary is the more obvious example (John 12:3-8). *Wherever I am, there my servant will also be*: Compare with John 14:3; 17:24.

12:27 *What should I say?:* Compare with Romans 8:26. *'Father, save me from this time?':* Compare with Mark 14:36.

12:28 *Father, glorify your name!:* Compare with the beginning of the Lord's Prayer according to Luke (Luke 11:2). *a voice came from heaven*: the only time the Father speaks, aside from John 1:33, which is reported secondhand. *I have glorified it*: God glorifies God's name by glorifying Jesus (John 8:54).

12:31 *this world's ruler*: or "the devil" (John 14:30; 16:11), elsewhere called "the ruler of demons" (Mark 3:22). *will be thrown out*: just as Jesus drives out demons in the other Gospels, only there's just one exorcism in John instead of many.

12:32 *I will draw everyone to me*: Compare with John 6:44. Once Jesus has been *lifted up*, he himself will do the drawing.

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