

## One Year Through the Bible

### Week 30: July 21<sup>st</sup> through 27<sup>th</sup>

#### Daily Scripture Reading:

Sunday:	Jer. 6-8
Monday:	Jer. 9-12
Tuesday:	Jer. 13; Psa. 13,14
Wednesday:	Psa. 36, 37, 49
Thursday:	Psa. 53, 77, 89
Friday:	Psa. 123
Saturday:	Psa. 25, 50, 67

#### Bible Chapter Titles

##### **Jeremiah**

6	Destruction From the North (Prophetic)
7	Repentance Their Only Hope
8	The Harvest is Past
9	Jeremiah, the Weeping Prophet
10	Jehovah, the True God
11	The Broken Covenant—Jeremiah's Death Plotted
12	Jeremiah's Complaint
13	The Ruined Waistband

##### **Psalms**

13	The "How Long" Psalm
14	The Psalm of the Fool
36	Wicked Way and God's Way Contrasted
37	"Fret Not" Psalm
49	The Folly of Unbelief
53	The Psalm of the Fool (Same as Psalm 14)
77	The Troubled Saint
89	"Davidic Covenant" Psalm
123	Waiting in Faith
25	Trust in the Midst of Trouble
50	The Nature of True Worship
67	Future Kingdom Blessing



#### Jeremiah 6

- Jeremiah issues the command to flee, ordering the evacuation of Jerusalem ahead of the coming siege and destruction (Jer. 6:1-8).
  - Tekoa was 10 miles south of Jerusalem. Tekoa's elevation of 2,790 ft. and location made it ideal for a trumpet alarm site.
  - Beth-haccereem was 3 miles south of Jerusalem, on an elevated crop of land ideal for a fire signal tower.
- The military orders for the destruction of Jerusalem are coming from the LORD (Jer. 6:4,6).
- Judah no longer has the ears to hear the wake-up calls of the LORD (Jer. 6:9-21).
- Jeremiah describes the coming army, and Judah is too afraid even to flee (Jer. 6:22-26).
- Jeremiah is appointed as the assayer and tester of Jerusalem (Jer. 6:27-30).
  - To accomplish this work, Jeremiah will also have to be a fortified wall & tower (Jer. 1:18; 15:20).
  - Jeremiah is simply the tool; it is the LORD Himself assaying them (Jer. 9:7; Zech. 13:9; Mal. 3:2,3).
  - This refining process is the process every believer endures (Prov. 17:3; 1<sup>st</sup> Pet. 1:7).

#### Jeremiah 7

- Jeremiah's second primary message is to be delivered at the entrance to the temple (Jer. 7:1-15).
  - Judah must immediately amend her ways and her deeds (v.3).
  - יָטַב <sup>#3190</sup>: *to do good, do well, be pleasing.*
  - Judah's arrogance thought that God would not destroy His own house (v.4).
  - Judah's has turned the temple into a den of robbers (v.11; Matt. 21:13).
  - Judah better think again concerning what the LORD will allow to happen to the Ark of the Covenant (1<sup>st</sup> Sam. 4:10,11; Ps. 78:56-61).

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2. The LORD prohibits Jeremiah from becoming an intercessor on Jerusalem's behalf (Jer. 7:16-20).
3. The LORD continued His discourse to Judah, telling them that they've missed the entire point of the animal sacrifices (Jer. 7:21-26; 1<sup>st</sup> Sam. 15:22; Ps. 40:6; 51:16,17; Hos. 6:6).
4. The LORD warns Jeremiah that his message is going to be ignored (Jer. 7:27-34).
5. The judgment of this passage looks ahead both to Nebuchadnezzar's destruction, and to the Day of the LORD (cf. Rev. 19:17,18).

#### Jeremiah 8

1. Jeremiah continues to describe the coming invasion by describing the plundering of even their tombs (Jer. 8:1-3).
2. The LORD rebukes Judah with a series of proverbial rhetorical questions (Jer. 8:4-12).
  - a. No person who trips and falls just lays there for the rest of their life.
  - b. Those who fall need to simply repent, and turn back to the LORD.
  - c. Rejection of God's Word perverts wisdom into some other kind of wisdom (Jer. 8:8,9; Jms. 3:13-17).
3. The LORD describes His judgment upon Judah (Jer. 8:13-17), and Jeremiah can only weep for the terminal condition of his people (Jer. 8:18-23(9:1)).

#### Jeremiah 9

1. Jeremiah would prefer to live in the desert to living in Jerusalem among the liars there (Jer. 9:2-6).
  - a. Pursuing lies means pursuing the will of the Father of Lies (Jn. 8:44).
  - b. This willful pursuit is a refusal to know the LORD (Jer. 9:6; 11:10; 13:10).
2. God must execute judgment upon Jerusalem in order to be faithful to Himself (Jer. 9:7-11). Students of God's Word will understand this necessity (Jer. 9:12-16).
3. Jeremiah calls for the professional mourners to come for duty—Jerusalem will be the deceased (Jer. 9:17-22).

4. The only answer for such times is humility (Jer. 9:23-26; cf. 4:4; Rom. 2:28,29).
  - a. Judah was circumcised in body.
  - b. Judah was uncircumcised in heart.

#### Jeremiah 10

1. Jeremiah delivers a message from the LORD concerning the uselessness of the idolatry of the nations (Jer. 10:1-16).
  - a. It is a message directed towards the united House of Israel.
  - b. As soon as Judah falls to Babylon, the northern kingdom of Israel and southern kingdom of Judah will be "united" in dispersion among the nations.
  - c. Idols are man-made non-gods (vv.3-5).
  - d. The fallen angel non-god gods will be destroyed when the LORD puts an end to all their evil (v.11,12-15).
2. Jeremiah speaks for Jerusalem herself, as she laments her terminal condition (Jer. 10:19-22).
3. Jeremiah continues to speak for Jerusalem, as he prays to the LORD and asks for the LORD's mercy in the process of righteous judgment (Jer. 10:23-25). (He sneaks this prayer in! Jer. 7:16).

#### Jeremiah 11

1. Jeremiah's next message is an address to Judah concerning her faithlessness to the LORD, and the broken covenant their faithlessness produced (Jer. 11:1-13).
  - a. The LORD reminds Jeremiah concerning the covenant He established with Israel at the Exodus (Jer. 11:2-5a; Deut. 27:26).
  - b. Jeremiah supplies the "Amen" to the covenant message (Jer. 11:5b; Deut. 27:26).
2. The LORD warns Judah yet again—pay heed to the warning given to the Exodus generation (Jer. 11:6-8).
3. Two conspiracies are then exposed.
  - a. Judah has conspired against the LORD (Jer. 11:9-13).
  - b. Men of Anathoth have conspired against Jeremiah (Jer. 11:18-23).

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4. The LORD forbids Jeremiah once again to pray on behalf of Jerusalem (Jer. 11:14-17; cf. 7:16; 14:11).

#### Jeremiah 12

1. Jeremiah responds to the second command not to pray for Judah by praying for Judah (Jer. 12:1-4).
  - a. Why do the wicked prosper? (Job 21:7-15; Ps. 73:3-28)
  - b. How long is His Divine discipline going to last?
2. The LORD's answer to Jeremiah was a rebuke to stay the course—harder tests are on the way (Jer. 12:5,6).
3. The LORD describes His judgment upon Judah as His decision to abandon His own inheritance (Jer. 12:7-13).
4. The LORD also described the opportunity that the gentile nations would have because of His people being dispersed among them (Jer. 12:14-17; cf. Ezek. 36:16-36).

#### Chapter Thirteen

1. The LORD instructs Jeremiah to bury his waistband & dig it up again (Jer. 13:1-7), and use that waistband to illustrate his next message (Jer. 13:8-11).
  - a. פְּרָתָהּ p<sup>e</sup>rathah.
  - b. The Euphrates river? פְּרָת p<sup>e</sup>rath #6578: *Euphrates, fruitfulness*. NASB, KJV, NKJV
  - c. Parath? פָּרָה parah #6511: *Parah, heifer-town* (Josh. 18:23). About 3 miles north of Jeremiah's home town of Anathoth. NIV
  - d. Ephrathah? אֶפְרָתָה 'ephrathah #672: *Ephrathah, place of fruitfulness*.
2. The LORD instructs Jeremiah to have every jug in Jerusalem filled with wine (Jer. 13:12), and use that opportunity to illustrate another message (Jer. 13:13,14).
3. The chapter concludes with a song the LORD sings in lamentation for the evil of Judah (Jer. 13:15-27).
  - a. The king, and the queen mother are specifically addressed for captivity (Jer. 13:18). This was literally fulfilled by

King Jehoiachin, & his mother Nehushta (2<sup>nd</sup> Kgs. 24:8,12).

- b. The proverbial Ethiopian and leopard is taught here (Jer. 13:23). Human impossibility must be contrasted with Divine infinite possibility (Matt. 19:26).
- c. Forgetting the LORD equals trusting in falsehood (Jer. 13:25). We will be of service to either one father or another (Jn. 8:44).

#### Jeremiah 13

1. Psalm 13 is a Davidic psalm, written over 400 years before the time of Jeremiah.
2. The subject matter of Psalm 13 directly addresses Jeremiah's circumstances. Undoubtedly, the psalms of David were vital Scriptures for Jeremiah's enduring of conflicts.
  - a. Psalm 13 is David's expression of trust that the LORD will not allow enemies to overcome him (Ps. 13:4 cf. Jer. 1:19).
  - b. Psalm 13 is David's expression of sorrow over feeling forgotten (Ps. 13:1-3; cf. Jer. 15:18).
3. When the LORD answers the believer's prayer, the believer is to rejoice at the LORD's bounty (Ps. 13:5,6).

#### Jeremiah 14

1. Believers must remain faithful to the LORD in the midst of a foolish, crooked, & perverse generation (Phil. 2:15).
  - a. David experienced this (Ps. 14:1-4).
  - b. Jeremiah experienced this (Jer. 4:22).
2. David taught the total depravity of man (Ps. 14:3), which surely must have been in Jeremiah's mind as he searched through Jerusalem for one righteous man (Jer. 5:1).
3. God is with the righteous generation (Ps. 14:5).
  - a. The ignorant workers of wickedness consume God's people (Ps. 14:4; Jer. 10:25).
  - b. God's judgment upon them is certain (Ps. 14:5,6; Jer. 10:25).

#### Psalm 36

1. Psalm 36 contrasts the wicked way (Ps. 36:1-4) with God's way (Ps. 36:5-9).

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2. The wicked way is the expression of fallen man's deceitful heart (Ps. 36:1-4; Jer. 17:9; Matt. 15:19).
3. The wicked man is proud of his wickedness when he is discovered (Ps. 36:2; Rom. 1:32). Jeremiah spoke concerning this (Jer. 2:19).
4. The wicked man plots and plans his wickedness, working very hard at it (Ps. 36:4; 38:12; Prov. 4:16; Hos. 7:6; Mic. 2:1).
5. The believer following God's way will meditate upon God's lovingkindness, faithfulness, righteousness, and judgments (Ps. 36:5,6; Jer. 9:24), and be overwhelmed at how infinite these attributes are (Isa. 55:7-9).
6. The believer following God's way will exult in His life, light, and love (Ps. 36:7-9). Jeremiah delivered messages referencing this fountain of life (Jer. 2:13; 17:13).
7. The way of wickedness and the way of God come into conflict, but the believer will trust in the LORD during these conflicts (Ps. 36:10-12).

#### Psalm 37

1. Psalm 37 continues the contrast of the way of the wicked with the way of God. The primary message is "fret not" (Ps. 37:1,7,8).
2. Psalm 37 is an acrostic psalm with the Hebrew alphabet beginning every other, or every third verse. See Prov. 31 in the Week 20 study guide for a verse-by-verse acrostic.
3. Believers are not to be worried about unbelievers, neither should they be envious of the unbeliever's apparent prosperity (Ps. 37:1-11; Jer. 12:1).
4. The schemes of the wicked are laughing matters to the LORD (Ps. 37:12-15; Ps. 2:4).
5. The "better" life of the way of God is described (Ps. 37:16-34).
6. The legacy of the wicked is a cut off posterity (Ps. 37:35-40).

#### Psalm 49

1. The psalmist invites rich and poor to ponder his riddle about riches and poverty (Ps. 49:1-4).
2. The believer in adversity testing need not fear those in prosperity (Ps. 49:5,6,16-20).

- a. Temporal-life redemption is purchased with temporal-life wealth (Lev. 25:25).
- b. The soul is redeemed by God Himself (Ps. 49:7-9; Matt. 16:26; 1<sup>st</sup> Pet. 1:18,19).
3. Trust in wealth is a foolish trust (Ps. 49:10-13; Jer. 9:23).
4. The hopelessness of the lost estate (Ps. 49:14) is contrasted with the blessings of the redeemed (Ps. 49:15).

#### Psalm 53

*This psalm being almost identical with the fourteenth, it has not been considered necessary to subjoin any distinct commentary.<sup>1</sup>*

*This is the second time he [the leader of the choir] has had the same Psalm entrusted to him (see Psalm xiv.), and he must, therefore, be the more careful in singing it.<sup>2</sup>*

#### Psalm 77

1. Psalm 77 is a psalm of Asaph (Ps. 73-83).
2. Asaph engaged in a fervent prayer ministry (Ps. 77:1-3).
3. Asaph's prayer ministry is prompted by a sleepless time of great anguish (Ps. 77:4-9).
4. Asaph found comfort in remembrance and meditation upon the past faithfulness of the LORD (Ps. 77:10-15).
5. Asaph looked back to the redemption of Israel as the event which guarantees future blessing (Ps. 77:16-20).

#### Psalm 89

1. Psalm 89 was written by Ethan the Ezrahite, brother to Heman (the author of Psalm 88). He was a famous wise man that Solomon was compared to (1<sup>st</sup> Kgs. 4:31).
2. Psalm 89 is the expression of rejoicing for the glory of the LORD manifest through the Davidic Covenant (Ps. 89:3,4,27-29,35-37,49).
3. The realm of elect angels is called upon to praise the LORD for His matchless grace towards David (Ps. 89:5-10).

<sup>1</sup>Calvin, J. (2000). *Calvin's Commentaries* (electronic ed.). electronic ed. (Ps 53:1). Garland, TX: Galaxie Software.

<sup>2</sup>Spurgeon, Charles H. *The Treasury of David*, Vol. 1.

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- a. No angelic being can be compared to the LORD (Ps. 89:6).
- b. The one who made such comparisons was crushed, and his allies were scattered (Ps. 89:10).
4. The realm of creation is called upon to praise the LORD for His matchless grace towards David (Ps. 89:11-18).
5. The realm of believing humanity is called upon to praise the LORD for His matchless grace towards David (Ps. 89:19-29).
6. Ethan reminds the LORD that human faithlessness cannot invalidate the Davidic Covenant (Ps. 89:30-37; 2<sup>nd</sup> Sam. 7:14-16).
7. Ethan then complains to the LORD that He appears to have done just that (Ps. 89:38-48).
8. Ethan calls upon the LORD to be faithful to His own promises (Ps. 89:49-52).

#### Psalm 123

1. Psalm 123 is one of the psalms of ascent, sung as Israel went up to Jerusalem for their annual feasts (Ps. 120-134).
2. A single leader keeps his eyes on the LORD (Ps. 123:1). A group of believers under that leadership can then keep their eyes on the LORD (Ps. 123:2).
3. That leader, and the group which follows his leadership are then equipped to walk in grace and endure any spiritual conflict (Ps. 123:3,4).

#### Psalm 25

1. Psalm 25 is an acrostic psalm, with each verse beginning with the letters of the Hebrew alphabet in order. It is very similar in structure to Psalm 34 (week 14 study guide).
  - a. There is no verse beginning with א. The surprise comes in Ps. 25:6 with a verse that begins with ר: Remember, O LORD, Your compassion and Your lovingkindnesses, For they have been from of old.
  - b. Another surprise comes in v.18. There is no verse beginning with ק. Verses 18 &

Note:

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- 19 each begin with ר. Look upon my affliction and my trouble, And forgive all my sins. Look upon my enemies, for they are many, And they hate me with violent hatred.
2. David presented his soul to the LORD as a living sacrifice (Ps. 25:1-3).
3. David lived to learn, and therefore learned how to live (Ps. 25:4-7).
4. David knew how to confess his sins to the LORD and keep himself in the walk of grace and truth (Ps. 25:8-11).
5. David understood that the fear of the LORD was the key to intimacy with God (Ps. 25:12-15).
6. David's intimacy with God empowered him to endure any testing of external and internal conflict (Ps. 25:16-22).

#### Psalm 50

1. Asaph describes a Sovereign Subpoena issued to all the earth (Ps. 50:1-6).
2. The eternal judgment is not based upon external ritual, but the internal reality of the worshipper's heart (Ps. 50:7-15).
3. The eternal judgment of unbelievers is based upon a rejection of God's Word—specifically His gospel message of salvation in Christ (Ps. 50:16-21). The urgency of this eternal condemnation motivates the giving and receiving of the gospel (Ps. 50:22,23).

#### Psalm 67

1. The anonymous psalmist calls upon God אֱלֹהִים <sup>elo</sup>lohiym to be gracious and bless Israel (Ps. 67:1).
2. God's blessing upon Israel results in world-wide blessing of all the nations upon the Millennial earth (Ps. 67:2-5).
  - a. Gentile evangelism (v.2).
  - b. Gentile edification (vv.3,5).
  - c. Gentile evaluation (v.4).
3. Temporal-life blessings motivate spiritual-life benefits (Ps. 67:6,7).

Austin Bible Church, nor Pastor Bob are profiting from these study guides. They are intended strictly as an assistance to the verse-by-verse isagogical, categorical, and exegetical Bible teaching ministry of Austin Bible Church.