



Notes

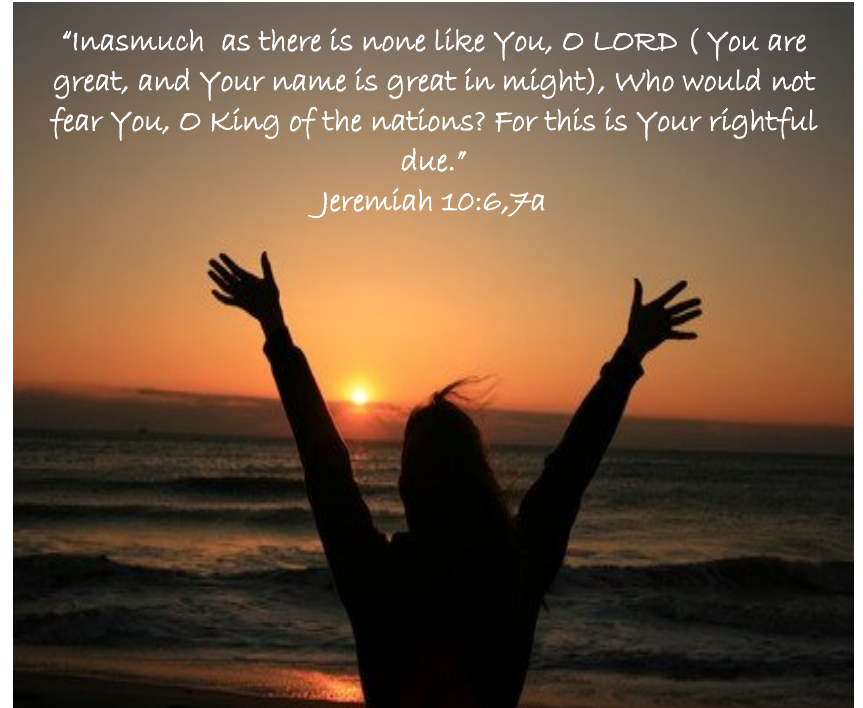
If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com
 For a digital form of this booklet, an mp3 version of the teaching and/or powerpoint slides from the teaching, visit our website at <http://www.calvaryroswell.com/biblestudies/index.htm>



Thru the Scriptures 2006-08

"Inasmuch as there is none like You, O LORD (You are great, and Your name is great in might), Who would not fear You, O King of the nations? For this is Your rightful due."

Jeremiah 10:6,7a



Jeremiah 7-15

February 28th- March 5th, 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

Jeremiah-

Here is a people who were trusting in performance, in outward ritual, and they did not realize that God knows the heart, and that he knew what was going on. Therefore the only thing left to this people was that they be judged. When people get so blind that they cannot see what they are doing, and they really think that God is like them, that he cannot see any further than the outward appearance of a life, then the only thing left which will open their eyes is judgment.

-Ray Stedman, "My Struggle with Sin."

Helpful Study Links:

Additional Commentary: (Great Resource!)
http://preceptaustin.org/jeremiah_commentaries.htm

Sermon Links:

"The Lord and His Workman" by Ray C. Stedman
<http://www.pbc.org/files/messages/3865/3204.html>

"An Instructive Truth" by C H Spurgeon
<http://www.biblebb.com/files/spurgeon/2893.HTM>

Commentary:

The commentary used throughout this booklet is
With the Word Bible Commentary
by Warren W. Wiersbe.
ISBN 0-8407-9108-9

Daily Bible Study

Thursday, February 28th, 2008

Passage for today: Jeremiah 7

Questions to Ponder

1. What things were the people of Judah trusting in? How do you think the people viewed the temple? What did God say He would do to the temple?
2. What detestable practices were taking place in Judah? As a condition to remain in the land, what things does God tell them to do? How does this chapter speak to us today?

With the word Bible Commentary

Jeremiah 7

God told Jeremiah to preach a sermon at the gate of the temple and tell the people that their confidence was unfounded because they were trusting the wrong things. The false prophets were saying, “Nothing can happen to Jerusalem because the temple is here” (v. 4); “We are safe because we offer sacrifices to the Lord” (v. 21); “We have the ark of God’s covenant, the throne of the Lord” (3:16); and “We have the law of God” (8:8). The temple, the sacrifices, the ark, and the Law were indeed precious things, but they could not be used to please God apart from the sincere devotion of the people to the Lord. The people were hiding their sins behind religion (vv. 8–15, 21–27). The so-called revival under King Josiah (2 Kings 22–23) was merely a surface reformation; it did not change the hearts of the people.

Never be satisfied with surface religion; be sure that God ministers to your heart and that you obey Him from the heart (Eph. 6:6). The only way to have confidence is to build on the Rock (Matt. 7:21–29), and the only way to build on the Rock is to obey what He says.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary

Daily Bible Study

Friday, February 29th, 2008

Passage for today: Jeremiah 8-9

Questions to Ponder

1. How would you describe the overall condition of the people? What specific things does the Lord charge them with? How does Jeremiah respond to the things he sees taking place?
2. In chapter 9 what pictures does the Lord use to describe the deception in the nation? How was deception influencing the moral fabric of society? How did it affect their knowledge of the Lord? How will the Lord respond to their sin? What does God tell them to glory in?

With the word Bible Commentary

Jeremiah 8

Four times in this chapter, Jeremiah asks and answers the question, “Why?”

Why are they backsliding (1–12)? The answer is plain: they believe lies and will not heed the truth of God’s Word. They will not admit their sins or repent of their sins. They are happy with the superficial ministry of the false prophets (v. 11) and the right it gives them to be religious and still live in sin.

Why are they sitting still (13–17)? Because they do not really believe the enemy is coming! They have false confidence based on lying words, so they are at peace.

Why did they provoke God (18–19)? Because they believed they could serve both the Lord and their idols. They did not abandon the Lord; they just made Him one of their many gods. But the Lord will not accept equality with any other god, for He is God alone. Just as an unfaithful husband or wife provokes a spouse, so the unfaithful child of God grieves the heart of the Lord.

Why is there no recovery (20–22)? Because the people did not heed God’s warning and His long-suffering reached its limit. Had they plowed their hearts (4:3), there could have been a harvest of repentance; but it was too late. The sickness was too far gone, and no medicine was available. When God calls you to return, do not wait too long. Seek the Lord while He may be found (Isa. 55:6–7).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 8:1). Nashville: Thomas Nelson.

Daily Bible Study

Saturday, March 1st, 2008

Passage for today: Jeremiah 10

Questions to Ponder

1. What warning does God give to the house of Israel? Note the contrast between idols and the true God. Despite the futility, why do people worship idols? Are there things in your life that have become idols?
2. What happens to a nation when its spiritual leaders become dull-hearted? Notice verse 23. How does this verse apply to your life? Who should be in control of our lives?

With the word Bible Commentary

Jeremiah 10

Jeremiah spoke to both Israel (already in exile) and Judah and reminded them that they belonged to the true God, the living God, the everlasting King (v. 10) about whom they could say, “There is none like You” (vv. 6–7). He is the Creator of everything (vv. 11–13).

Then why should they fear the idols of the nations or seek their help? The idols have no breath, so they are dead. They cannot speak. They must be propped up or carried because they have no strength. (See Ps. 115; Isa. 40:18–20.) They are indeed futile!

Today’s idols are much more subtle, but they are just as worthless when it comes to a life that is real: money and the things money can buy, position, authority, fame, and so forth. When we trust and serve anything other than God, practice idolatry.

We have been told, “Little children, keep yourselves from idols” (1 John 5:21).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 10:1). Nashville: Thomas Nelson.

Daily Bible Study

Sunday, March 2nd, 2008

Passage for today: Jeremiah 11

Questions to Ponder

1. What were the primary elements of God's covenant with Israel? What did God promise? What did God require of the people? As a result of the people's refusal to obey God, what would God do?
2. How did the people respond to Jeremiah's ministry? How did Jeremiah respond to their actions? What should we learn from this?

With the word Bible Commentary

Jeremiah 11

Deliverance (1–5). Jehovah repeatedly reminded His people of their deliverance from Egypt and the covenant He made with them at Sinai. He reminded them of His grace in giving them the Promised Land. Why turn to idols when all their blessings came from the Lord?

Disobedience (6–8). Israel accepted the covenant (Exod. 19:8) but then disobeyed the law of God. The new generation accepted the covenant as found in Deuteronomy, entered the land, and eventually turned to idols.

Disaster (9–17). The Babylonians would come, capture the nation, and destroy Jerusalem and the temple. God would not defend His people and their false gods could not, and He would not even answer the prayers of His servant.

Defense (18–23). The prophet's own friends and relatives tried to silence him and then slay him, but God defended His servant. Jeremiah took his life in his hands when he preached, but nothing stopped him. He was bold before men because he was broken before God.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 11:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, March 3rd, 2008

Passage for today: Jeremiah 12

Questions to Ponder

1. What was Jeremiah's question to the Lord? What answer did he receive? Note verse 5. What does this imply?
2. How will the Lord respond to the gentile nations who seize Israel's inheritance? What does He want them to learn? How will the Lord have compassions upon them if they do so? What will the Lord do if they do not obey?

With the word Bible Commentary

Jeremiah 12

Perplexity (1–4). “Why do the wicked prosper?” is asked not only by Jeremiah, Job (21:7), and Asaph (Ps. 73), but also by many believers who suffer because of their faithfulness to God. The wicked treated Jeremiah like a sacrificial lamb (11:19), but he wanted God to slaughter them (v. 3)! Would that have solved the problem?

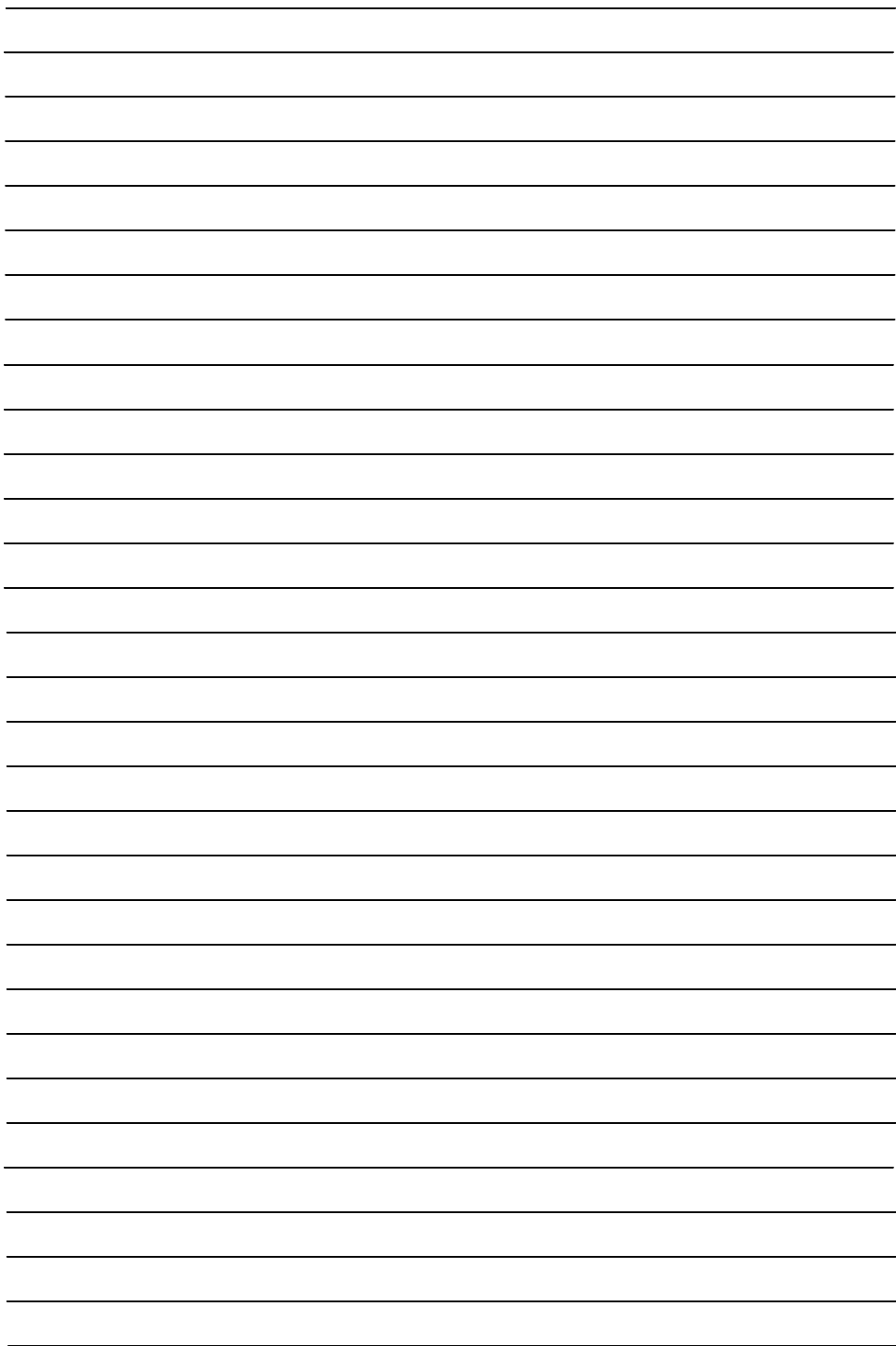
Perspective (5–6). God's answer helped to prepare His servant for the trials ahead. Serving God is a blessed privilege, but it is also a difficult task; and it gets more and more difficult. Jeremiah would go from racing with men to racing with horses, from a land of peace to the thickets of the Jordan. This is the only way we can mature in life and service.

Plunder (7–13). The people depended on the temple (7:4), but God had forsaken it. The enemy was about to come like vultures eating a corpse (v. 9) or strangers tramping down a vineyard or a garden (vv. 10–13).

Promise (14–17). God chastens, but His compassions do not fail (Lam. 3:22–24). He promised to judge the invading nations and one day free Judah from her exile and bring her back to her land, and He kept His promise.

The prophet asked for explanations, but God met his need by giving him promises. When you cannot explain God's ways, you can still trust His promises.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 12:1). Nashville: Thomas Nelson.



Daily Bible Study

Tuesday, March 4th, 2008

Passage for today: Jeremiah 13

Questions to Ponder

1. The symbol of the linen sash offers us some important insights. What lessons should we learn from this chapter? Notice verses 10 and 11. Which verse more accurately describes your life?

With the word Bible Commentary

Jeremiah 13

Jeremiah sometimes preached object lesson sermons, parables in action using familiar things. Like our Lord's parables, they got the attention of the people and awakened the interest of the indifferent.

The sash (1–11) was probably part of the priestly garments, which would make it especially holy. As long as the people clung to God in humble obedience, He was glorified. When they defiled themselves in pride, they became ruined and useless like the sash under the rock. Too proud to repent, Judah ended up in the darkness (vv. 15–17).

The bottles (12–14) represented the leaders and the people who were all empty of spiritual life. God would fill them with drunkenness, which symbolizes judgment (25:15–25). Then He would smash the bottles and show no pity.

The flock (15–22) is a familiar picture of God's people (Ps. 100:3). Their leaders were to be like loving shepherds; instead, they were selfish hirelings. The sheep would be taken to slaughter by the invaders.

The Ethiopian and the leopard (23) were reminders that Judah's sin was deeper than the skin and could not easily be removed by some superficial means. Disobedience was such a habit with the people that it was part of their very nature.

Useless, broken, and slaughtered because of sin too deep to be removed: those are the sad consequences of pride and disobedience.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 13:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, March 5th , 2008

Passage for today: Jeremiah 14-15

Questions to Ponder

1. How did Jeremiah respond to the drought that came upon Judah? How is this a good example for us in times of spiritual drought? Why did the Lord tell Jeremiah not to pray for the people?
2. Notice the pleas for mercy at the end of chapter 14. How does the Lord respond to them in the beginning of chapter 15? How does the Lord reassure Jeremiah? What promise is he given?

With the word Bible Commentary

Jeremiah 14

No hope (1–6). God sent a drought to Judah to bring His people to repentance, but the chastening did no good. The people mourned for the land but not for their sins. They were sorry for their plight but not for their evil ways.

Hope (7–9). Their only hope was in the Lord, but He would not do anything for them as long as they refused to return to Him. Instead of being King in residence, God was a tourist passing through the land and a warrior unable to help. If God is not with us, everything will be against us.

False hope (10–22). Their religious activities could not save them because their hearts were far from God. The messages of the false prophets gave the people only a false hope for peace and healing that never came (v. 19). They prayed to the idols, but the idols could not send rain.

Sometimes all you can do when God is a stranger in the land is to imitate Jeremiah and get alone and weep. Wait on the Lord with a broken heart (vv. 17, 22).

“Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.”

Paul (Rom. 15:13)

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 14:1). Nashville: Thomas Nelson.

With the word Bible Commentary

Jeremiah 15

The chapter presents Jeremiah in several different roles in his spiritual ministry.

The mourner (1–9). Jeremiah did not rejoice that the people were facing either captivity or death. He was a man with a broken heart. He knew that the nation deserved their fate, but it pained him just the same. Jesus felt that pain when He wept over Jerusalem in His day (Luke 19:41–44). Does the wickedness of today’s world break your heart?

The troublemaker (10–14). Jeremiah did not preach “smooth words” as the false prophets did (12:6), and his messages made people curse him. Sometimes you must cause problems before you can solve problems.

The sufferer (15–18). The prophet experienced the loneliness of leadership and the anguish of ministry, but God encouraged him as he fed on the Word. God may not take away the pain in your heart, but He can balance it with His joy.

The separator (19–21). The prophet had to be careful to preach only the true Word of God and not mix it with lies as the false prophets did. As a wall, he brought division; but God would defend him from the attacks of the people. God did not keep him out of the battle, but He did bring Jeremiah through.

“To be a true minister to men is always to accept new happiness and new distress, both of them forever deepening and entering into closer and more inseparable union with each other the more profound and spiritual the ministry becomes. The man who gives himself to other men can never be a wholly sad man; but no more can he be a man of unclouded gladness.”

Phillips Brooks

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 15:1). Nashville: Thomas Nelson.

Outline

- I. Jeremiah's call and commission—1
- II. Jeremiah's messages to his people Judah—2–33
 - A. 1st Sermon: Judah Sinned Willfully 2:1–3:5
 - B. 2nd Sermon: Judah to Be Judged 3:6–6:30
 - C. 3rd Sermon: Judah's Hypocrisy in Worship 7:1–10:25
 - D. 4th Sermon: Judah's Breach of the Covenant 11:1–12:17
 - E. 5th Sermon: Judah's Revived Relationship 13:1–27
 - F. 6th Sermon: The Drought in Judah 14:1–15:21
 - G. 7th Sermon: Jeremiah's Unmarried State 16:1–17:27
 - H. 8th Sermon: Sign of the Potter's House 18:1–20:18
 - I. 9th Sermon: Against Judah's Kings 21:1–23:8
 - J. 10th Sermon: Against Judah's False Prophets 23:9–40
 - K. 11th Sermon: The Two Baskets of Figs 24:1–10
 - L. 12th Sermon: The Seventy-Year Captivity 25:1–38
- III. The Conflicts of Jeremiah 26:1–29:32
- IV. The Future Restoration of Jerusalem 30:1–33:26
- IV. The Present Fall of Jerusalem 34:1–45:5
- V. The Prophecies to the Gentiles (46:1–51:64)
- VI. The Fall of Jerusalem (52:1–34)

"And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the LORD"

Jeremiah 15:20

Devotional from *Faith's Checkbook*

By C H Spurgeon

Stability in the fear and faith of God will make a man like a wall of brass, which no one can batter down or break. Only the LORD can make such; but we need such men in the church, and in the world, but specially in the pulpit. Against uncompromising men of truth this age of shams will fight tooth and nail. Nothing seems to offend Satan and his seed like decision. They attack holy firmness even as the Assyrians besieged fenced cities. The joy is that they cannot prevail against those whom God has made strong in His strength. Carried about with every wind of doctrine, others only need to be blown upon and away they go; but those who love the doctrines of grace, because they possess the grace of the doctrines, stand like rocks in the midst of raging seas. Whence this stability? "I am with thee, saith the LORD": that is the true answer. Jehovah will save and deliver faithful souls from all the assaults of the adversary. Hosts are against us, but the LORD of hosts is with us. We dare not budge an inch; for the LORD Himself holds us in our place, and there we will abide forever.

“Let Him Who Glories...”

Jeremiah 9:23-24

Have you ever entered a gathering where you knew there were people who didn't like you? Before such an experience, what was it that you told yourself to give yourself confidence enough to enter? Did you tell yourself that you are *smarter* than most in the room, and enter confidently based upon that? Maybe you're the strong type. Maybe you worked out that day and you felt much confidence in the fact that you were in better shape than those in the room who threatened you. Or, it could have been that you make lots of money and in order to give yourself the confidence to walk into a crowded room of people who intimidate you, you reminded yourself that you had more in your bank account than those potential scorners did.

This is a silly thing to think of, but there have been times in the past where I have caught myself trying to justify in my mind why I don't have to be intimidated upon walking into a room full of people. In times past, I use to think that my job was one that everyone else wanted. I also used to pride myself in my physical abilities. So when I would get ready to enter into a crowd of people who I thought might be a reputational threat to me, I would think of these things and I would stick my chest out (or “glory” in these worldly things) fully convinced that I was better than all who would look upon and possibly sneer at my entry. This is sort of the pride that we see in Judah. They were taking pride in everything but God.

The passage that we have before us here has to do with glorying in things. The Lord here is speaking through Jeremiah to the people of Judah. Jeremiah is actually standing at the gate to the Temple crying out these words to a people who had turned from God altogether. They were taking pride in the things that they had forgotten had come from God in the first place. God saw in their hearts that some of them were taking pride or sticking their chest out because of the wisdom they had; others were boasting in the strength they had; and still others were boasting in the wealth that they had amassed. God's words to them were, “Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches...”

The Lord saw the pride of the people in Jerusalem and it grieved Him. In His grief, however, He did not call on them to stop glorying

altogether. But instead He sharply called them to a proper glorying. He said, “But let him who glories glory in this...” The Hebrew word for glory here is *halal*. This is the root of the word halleluiah, which means “praise YHWH.” In other words, He told the people, “Don’t glory in or shout out praise for the wrong things. But instead, glory in (or shine forth or shout praise for) this...” He went on to tell what the *this* was. He said, “glory in *this*, that [you] understand and know Me.” He told the people here to stop taking pride in temporal things and instead glory in understanding and knowing some vital truths about Him.

He first said, “...understand and know...that I am the LORD. Essentially, what He called them to glory in, instead of their own wisdom, strength and wealth, was that they understand and know that He is the “I AM THAT I AM.” He wanted them to understand and know that He is the I am for every one of their problems, needs and longings. He is the I AM THAT I AM as He announced to Moses. Do you know Him as such? Do you glory in your knowing of Him this way? He then called the people to glory in the fact that they understood and knew Him as the one who exercises lovingkindness (or mercy). This was vital in their time (as it still is today). Many people seem to have a grasp the fact that God is big and that He is over all, but they miss the joy of knowing Him in His lovingkindness. David penned in Psalm 36:7, “How precious is Your lovingkindness O God. Therefore the children of me will put their trust in the shadow of Your wings.” Have you experienced the lovingkindness (or great mercy) of God? He wants you to and He wants you to glory in the fact that you understand and know it. 1 John 4:16 says, “And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.” God called His people to not only know that He is the Great I AM, but He wanted them to radiate from their understanding and knowing of His exercising lovingkindness toward them. Do you radiate from this understanding today?

The LORD moved on to say that He not only wanted them to understand and know personally that He exercises lovingkindness, but He wanted them to know that He also exercises judgment in the earth. Some who seem to understand the Lord’s lovingkindness begin to forget that He is the final judge in the earth. Do you know that He will judge all who are in the earth? The LORD might have left it with

