



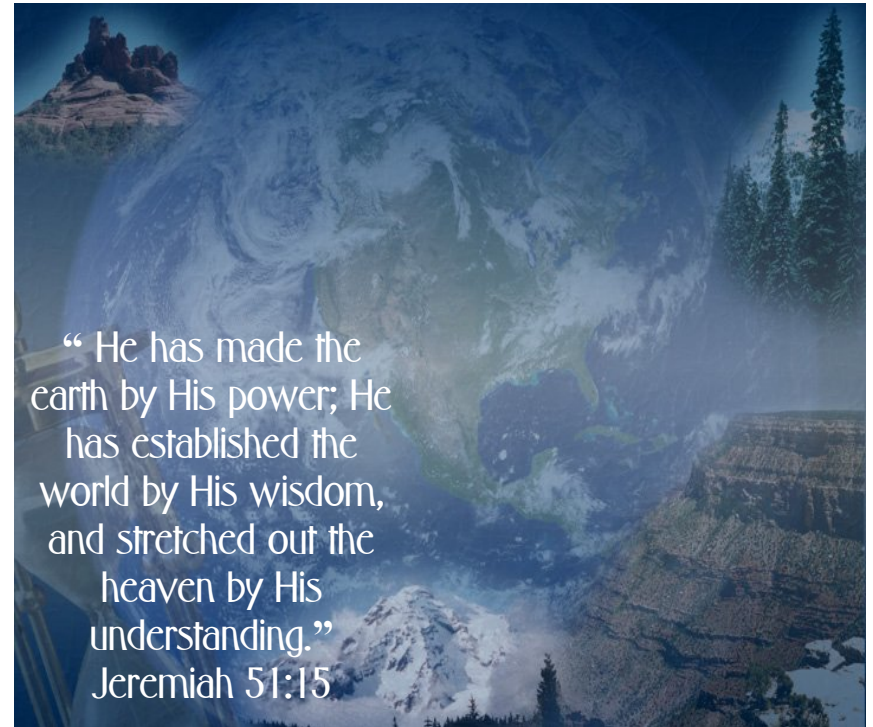
Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com

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Thru the Scriptures 2006-08



Jeremiah 46-52

April 10th-16th, 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-

If Jeremiah was faithful and obedient, if he spoke God's words with boldness and clarity, then it didn't matter if those words produced results. It didn't matter if the people repented, if the nation came back to God or not. Results are God's department. Obedience was Jeremiah's department. As long as he kept in view the goal of obedience to God, he would be depression-proof. The same is true for you and me. God is greater than our circumstances, our setbacks, our disappointments, and our opposition. He is bigger than anything and everything in our lives. No matter how depressing life may seem, the God who has called us is the same God who is able to sustain us. If we take our eyes off our circumstances and fasten them firmly on God, then we will be strengthened to rise to our task and to achieve true success: steadfast obedience to God.

Adventuring Through the Bible, Ray C. Stedman

Helpful Study Links:

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

Sermon Links:

“Now Hear This!” by Ray C. Stedman
<http://www.pbc.org/files/messages/3901/3213.html>

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, April 10th 2008

Passage for today: Jeremiah 46

Questions to Ponder

1. As Jeremiah begins to rebuke the nations—what does he have to say about Egypt? What were the claims of the Pharaoh? The realities?
2. How would this compare to how God would take care of His people?

With the word Bible Commentary

Jeremiah 46

Jeremiah was a prophet to the nations as well as to Judah (1:5), and his book closes with prophecies concerning the nations, beginning with Egypt.

Josiah, Judah's last good king, was slain at Carchemish when he fought Egypt (2 Chron. 35:20–27); but now Egypt would be defeated at Carchemish by the Babylonians. The Egyptians thought they were like the Nile, rising up to flood the enemy, but they would fail (vv. 7–10).

When God looked at the Egyptians, He did not see a mighty river. He saw a heifer that would be bitten by the Babylonian fly (v. 20), and her allies were fat bulls heading for the slaughter (v. 21; see also v. 10). The army of Babylon was like grasshoppers in number (vv. 23–24), and Egypt would flee like a frightened serpent (v. 22). God had spoken!

God gave a message of peace to His people in captivity: they would return to their land and be established again (vv. 27–28). They had to be corrected in love, but they would not be destroyed: "I will save you . . . I am with you." What words of encouragement! Claim them today!

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 46:1). Nashville: Thomas Nelson.

Daily Bible Study

Friday, April 11th, 2008

Passage for today: Jeremiah 47

Questions to Ponder

1. This Chapter prophesies the Chaldeans conquest of the Philistia. What does God have to say to Philistia? Why?

With the word Bible Commentary

Jeremiah 47

The Egyptians had defeated Philistia, but the Babylonians would destroy both Philistia (chap. 47) and Moab (chap. 48). The Babylonian army would be like a rising river (47:2) and a sword in the hands of the Lord (47:6).

Moab was known for its pride (48:29, 42), so the Lord brought those people low. They relied on a false god and trusted material wealth (48:7), so their god was captured and their wealth was plundered. They lost all their defenses!

Moab was also known for its wine. But the vessels would be emptied and broken, and the people would become drunk with God's wrath (48:12, 26, 38). The Babylonians were God's "wine-workers" to give Moab a "new taste" they had never had before (48:11). Sometimes God has to pour us "from vessel to vessel" to make us what He wants us to be.

The bottles were broken (48:12), the staff was broken (48:17), and their arm was broken (48:25): "How she is broken down!" (48:39). Had Moab been broken before the Lord, she would not have been broken by the Lord.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 47:1). Nashville: Thomas Nelson.

Daily Bible Study

Saturday, April 12th, 2008

Passage for today: Jeremiah 48

Questions to Ponder

1. What does God have to say to Moab about the judgment to come? Why?
2. What is the reason for judgment given in verse 11? How can this warning pertain to our lives?

With the word Bible Commentary

Jeremiah 48

The Egyptians had defeated Philistia, but the Babylonians would destroy both Philistia (chap. 47) and Moab (chap. 48). The Babylonian army would be like a rising river (47:2) and a sword in the hands of the Lord (47:6).

Moab was known for its pride (48:29, 42), so the Lord brought those people low. They relied on a false god and trusted material wealth (48:7), so their god was captured and their wealth was plundered. They lost all their defenses!

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—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 48:1). Nashville: Thomas Nelson.

Daily Bible Study

Sunday, April 6th, 2008

Passage for today: Jeremiah 49

Questions to Ponder

1. What does God have to say to Ammon about the judgment to come? Why?
2. What does God have to say to Edom about the judgment to come? Why?
3. What does God have to say to Syria (Damascus) about the judgment to come? Why?
4. What does God have to say to Kedar about the judgment to come? Why?
5. What does God have to say to Elam about the judgment to come? Why?

With the word Bible Commentary

Jeremiah 49

The Ammonites and Moabites were descended from Lot (Gen. 19:30–38) and were enemies of the Jews. Milcom (Molech) was the god of the Ammonites, worshiped in terrible orgies that involved the sacrificing of children. His name means “the reigning one,” but he would reign no more. He would go into captivity and not be able to rescue himself, which is what happens to all false gods.

The Edomites were the descendants of Esau, brother of Jacob (Gen. 36), and they, too, hated the Jews. They were recognized for their great wisdom (Obad. 8), but they would not be wise enough to stop the Babylonian invasion.

Their judgment would be like the stripping of a vineyard (v. 9), getting drunk (v. 12), the destroying of Sodom and Gomorrah (v. 18), the attacking of a lion from the Jordan thicket (v. 19), and the sudden swooping down of an eagle (v. 22). There was no escape!

Damascus would be feeble and fearful, like a woman in labor (v. 24); and Kedar, Hazor, and Elam would be scattered to the wind like chaff (vv. 32, 36). All these proud kingdoms felt secure in resisting the Lord, and He bore with them in His long-suffering. But their day of opportunity ran out, and all God could do was judge them.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 49:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, April 14th, 2008

Passage for today: Jeremiah 50

Questions to Ponder

1. How and why are the Lord's people going to be restored?
2. The Nation of Babylon was a tool in the hand of God. But they still had to face responsibility before God. What are some things Jeremiah says the Lord is going to do to Babylon?

With the word Bible Commentary

Jeremiah 50

This prophecy was given in the fourth year of Zedekiah's reign, and Jeremiah sent it with Baruch's brother, Seraiah, to be read publicly in Babylon (51:59–64). In Scripture, Babylon symbolizes man's worldly system organized in opposition to God (Gen. 11:1–9; Rev. 17–18).

The Persians would come out of the north, defeat Babylon, and leave it desolate (50:3). Babylon had been God's hammer (50:23), cup (51:7), and "battle-ax" (51:20–23) to bring His judgment to the sinful nations; but now her sins would be judged, particularly her brutal treatment of Israel (51:34–35).

Throughout this prophecy, God gives words of hope to His people still in captivity. Both Israel and Judah will be reunited and restored to their land (50:4–5). The scattered flock will be gathered (50:6–7, 17) and the sinful nation forgiven (50:19–20). They are guilty of sin, but God the Judge will plead their case (50:33–34). The forsaken wife will be reunited to her Husband (51:5), and the nation will be vindicated (51:10).

How will all of this happen? By the power of the God of Israel who is not like the dead idols of the heathen (51:15–19). His people must flee this evil system (51:6, 45–48) and separate themselves wholly to the Lord (2 Cor. 6:14–7:1; Rev. 18:4).

Babylon is still a desolation, and that ruin is a reminder that God is Governor of the nations and Judge of all the earth. Israel is still among the nations because her God is the Maker of all things (51:19).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 50:1). Nashville: Thomas Nelson.

Daily Bible Study

Tuesday, April 15th, 2008

Passage for today: Jeremiah 51

Questions to Ponder

1. What are some of the sins of Babylon that bring her such vengeance? Are they prevalent today?
2. In verses 15-19, where are Babylon's idols?

With the word Bible Commentary

Jeremiah 51

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Babylon is still a desolation, and that ruin is a reminder that God is Governor of the nations and Judge of all the earth. Israel is still among the nations because her God is the Maker of all things (51:19).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 51:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, April 16th , 2008

Passage for today: Jeremiah 52

Questions to Ponder

1. How does God close the book and message of Jeremiah? Why would He end the book this way?
2. What might be the point in light of many of Jeremiah's messages?

With the word Bible Commentary

Jeremiah 52

Jeremiah's prophecy opens with God saying, "I am ready to perform My word" (1:12); and it closes with evidence that God did what He said He would do. This chapter parallels 2 Kings 24–25 and also Jeremiah 39; and it sets the stage for your reading of Lamentations.

Zedekiah was a rebel, not only against the king of Babylon but also against the Lord; and he lost both battles. He led his sons and his leaders into death and himself into darkness and bondage (Judg. 16:20–21). The religious leaders who had persecuted Jeremiah were slain by the enemy (vv. 24–27).

The temple was plundered despite the promises given by the false prophets (27:19–28:4). The walls were broken down, and the city and the temple were burned. God would rather destroy His city and His house than permit His people to sin successfully. If they will not glorify Him in obedience, they must honor Him in judgment.

The people were deported to remain in captivity for seventy years (25:1–14). The words of Jeremiah were precious to them during those difficult years, just as God's Word should be precious to His people "in exile" in this world today. Follow Jeremiah's good example and joyfully feed on His Word (15:16).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Je 52:1). Nashville: Thomas Nelson.

Outline

- I. Jeremiah's call and commission—1
- II. Jeremiah's messages to his people Judah—2–25
 - 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
 - A. Conflict with the Nation 26:1–24
 - B. Conflict with the False Prophets 27:1–22
 - C. Conflict with Hananiah 28:1–17
 - D. Conflict with Shemaiah 29:1–32
- IV. The Future Restoration of Jerusalem 30:1–33:26
 - A. The forecast of restoration 30:1–31:40
 - B. The faith in restoration 32:1–44
 - C. The forecast of restoration-Part 2 33:1–26
- IV. The Present Fall of Jerusalem 34:1–45:5
 - A. Before Judah's fall 34:1–38:28
 - B. During Judah's fall 39:1–18
 - C. After Judah's fall 40:1–45:5
- V. Proclamations of Judgment on the Nations 46:1–51:64
 - A. Against Egypt 46:2–28
 - B. Against Philistia 47:1–7
 - C. Against Moab 48:1–47
 - D. Against Ammon 49:1–6
 - E. Against Edom 49:7–22
 - F. Against Damascus 49:23–27
 - H. Against 6 Kedar and Hazor (Arabia) 49:28–33
 - I. Against Elam 49:34–39
 - J. Against Babylon 50:1–34
- VI. The Fall of Jerusalem (52:1–34)
 - A. The Destruction of Jerusalem 53:1–23
 - B. The Deportation of Jews 52:24–30
 - C. The Deliverance of Jehoiachin 52:31–34

"In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve"

Jeremiah 50:20

Devotional From *Faith's Checkbook*

By C H Spurgeon

A glorious word indeed! What a perfect pardon is here promised to the sinful nations of Israel and Judah! Sin is to be so removed that it shall not be found, so blotted out that there shall be none. Glory be unto the God of pardons! Satan seeks out sins wherewith to accuse us, our enemies seek them that they may lay them to our charge, and our own conscience seeks them even with a morbid eagerness. But when the LORD applies the precious blood of Jesus, we fear no form of search, for "there shall be none"; "they shall not be found." The LORD hath caused the sins of His people to cease to be: He hath finished transgression and made an end of sin. The sacrifice of Jesus has cast our sins into the depths of the sea. This makes us dance for joy. The reason for the obliteration of sin lies in the fact that Jehovah Himself pardons His chosen ones. His word of grace is not only royal but divine. He speaks absolution, and we are absolved. He applies the atonement, and from that hour His people are beyond all fear of condemnation. Blessed be the name of the sin-annihilating God!

“The Hammer of the Whole Earth is Broken...”

Jeremiah 50:23

Babylon here is described as a hammer. The word *hammer* comes from a root word that means to pound. Therefore, we see that the Lord used Babylon not to chip away the pride of the nations as with fine-pointed mason’s hammer, but to pound as with a large sledge. Like a wrecking hammer the one would use to pound a shoddy section of concrete into smaller, movable pieces, the Lord used Babylon to pound the prideful and idol-worshiping nations into fragments so as to carry them away to other nations.

Babylon was a demolition tool used by the Lord. However, the tool that the Lord once used with such force and precision became proud and did not acknowledge the Lord as being the maker of its success. The nation took the credit for itself. The hammer had in a sense looked to the One who used it and said, “Look at all I have done.” The thought is absurd.

How easy it is for us, as sons of Adam, to look upon the work that God has used us to do and to take credit for it just the same! Like a hammer looking at a section of broken up concrete and saying, “Wow, look how strong and precise and good I am!” we as tools of the Lord can forget that we are eternally useless and ineffective without Him. Babylon did just that. They did not honor God or acknowledge Him for all He’d done (Romans 1:21).

We might look upon them and say, “What an absurdity and what a shame!” But don’t we often do the same? Isn’t it easy for us to forget that the Source of all our effectiveness is Jesus Christ? Don’t we, at times, look upon the powerful and dynamic works of God and forget the truth that says without Him we can do nothing (John 15:5d)? Isn’t it easy amidst all the flattery and hubbub of the world to look at ourselves as strong, while forgetting that God uses us even though we’re the foolish and weak and poor (1 Cor. 1: 26-31)? It is indeed too easy for us to forget (in our folly) that our only hope of glory is Christ working in and through us (Col. 1:27)?

May we not be so arrogant! May it be ever in our minds that for God to put us on the shelf, no longer to be used by Him again, would mean an end to any eternal activity and any joy that comes from being involved in such action. And may it ever be our rejoicing that the

Maker of heaven and earth uses earthen vessels to show His manifold wisdom to the rulers and the powers in the heavenly places (Eph 3:10)! Christian, today we get the privilege of being used by God! We are His tools! May we be found ready and willing for use in His kingdom work today! May we not be a tool unusable, but one humble and fit for the Master's use!

***"Strangers are come into the sanctuaries of the
Lord's house."***

Jeremiah 51:51

Devotional From *Morning and Evening*

By C H Spurgeon

In this account the faces of the Lord's people were covered with shame, for it was a terrible thing that men should intrude into the Holy Place reserved for the priests alone. Everywhere about us we see like cause for sorrow. How many ungodly men are now educating with the view of entering into the ministry! What a crying sin is that solemn lie by which our whole population is nominally comprehended in a National Church! How fearful it is that ordinances should be pressed upon the unconverted, and that among the more enlightened churches of our land there should be such laxity of discipline. If the thousands who will read this portion shall all take this matter before the Lord Jesus this day, he will interfere and avert the evil which else will come upon his Church. To adulterate the Church is to pollute a well, to pour water upon fire, to sow a fertile field with stones. May we all have grace to maintain in our own proper way the purity of the Church, as being an assembly of believers, and not a nation, an unsaved community of unconverted men. Our zeal must, however, begin at home. Let us examine ourselves as to our right to eat at the Lord's table. Let us see to it that we have on our wedding garment, lest we ourselves be intruders in the Lord's sanctuaries. Many are called, but few are chosen; the way is narrow, and the gate is strait. O for grace to come to Jesus aright, with the faith of God's elect. He who smote Uzzah for touching the ark is very jealous of his two ordinances; as a true believer I may approach them freely, as an alien I must not touch them lest I die. Heart searching is the duty of all who are baptized or come to the Lord's table. "Search me, O God, and know my way, try me and know my heart. "

