

*One Year Through the Bible*

**Week 31: July 28<sup>th</sup> through August 3<sup>rd</sup>**

Daily Scripture Reading:	
Sunday:	Psa. 102, 130
Monday:	Jer. 14-16
Tuesday:	Jer. 17-20
Wednesday:	Jer. 21-23
Thursday:	Jer. 24-26
Friday:	Jer. 27-29
Saturday:	Jer. 30-32

Bible Chapter Titles	
<i>Psalms</i>	
102	A Prayer in Humiliation
130	Who Shall Stand?
<i>Jeremiah</i>	
14-15	Drought and Jeremiah's Intercession
16	Jeremiah Forbidden to Marry
17	Sabbath Profaned, Judgment Inevitable
18	The Potter's Clay
19	The Earthen Bottle Broken
20	Jeremiah Imprisoned, Discouraged
21	The Siege Begins
22	Warning to King Jehoiakim
23	False Prophets
24	The Two Baskets of Figs
25	70 Years of Captivity Predicted
26	Jeremiah's Trial Before the Princes
27-28	Oxen Yoke on Jeremiah's Neck
29	Jeremiah's Letter to Those in Exile
30	The Great Tribulation
31	The New Covenant
32-33	Nature of the New Covenant

**Psalm 102**

1. The author of Psalm 102 is unknown. It begins with a personal lament (Ps. 102:1-11), and concludes with a glorious declaration of God's eternal nature (Ps. 102:12-28).
2. Psalm 102 is a penitential psalm, expressing a believer's confession & need for forgiveness (Ps. 6,32,38,51,102,130,143).
3. The psalmist endured personal affliction (Ps. 102:3,5) like the afflictions Job (Job 10:20; 30:30) and Jeremiah (Lam. 1:13) faced.
4. The psalmist spent sleepless nights in watchful prayer (Ps. 102:7; cf. 77:4). This prayer ministry was a solitary prayer ministry (cf. Jer. 15:17).
5. The psalmist is comforted in knowing that "it is time to be gracious" to Zion (Ps. 102:13).

6. Jerusalem's destitution & restoration is a lesson for "a people yet to be created" to praise the LORD for His glorious plan (Ps. 102:18-22; 22:30,31).
7. The psalm concludes with a hymn to the glory of God (Ps. 102:25-27), which the author of Hebrews applies to Jesus Christ (Heb. 1:10-12).

**Psalm 130**

1. Psalm 130 is one of the psalms of ascent, sung as Israel went up to Jerusalem for their annual feasts (Ps. 120-134).
2. Psalm 130 is a penitential psalm, expressing a believer's confession & need for forgiveness (Ps. 6,32,38,51,102,130,143).
3. The psalmist acknowledges his sin, and rejoices that the LORD does not (Ps. 130:3,4).
4. Ps. 130:7 is possibly the very verse which enabled Jeremiah to endure his afflictions (Lam. 3:21).

**Jeremiah 14**

1. Chapters 14 & 15 are the LORD's message to Judah regarding the drought that He was afflicting them with.
  - a. Drought is an instrument of Divine discipline (Lev. 26:19).
  - b. The LORD afflicted Judah with this drought because of her adultery against Him (Jer. 3:3).
2. Jeremiah's prayer during this time is a prayer for the LORD's faithfulness—for His own name's sake (Jer. 14:7,9,21; cf. Ps. 25:11; Ezek. 20:9,14,22; Dan. 9:18,19).
3. The LORD instructed Jeremiah for the third time not to pray for Israel, because He was going to remember every iniquity, and call them to account (Jer. 14:10-12).
4. Jeremiah complains to the LORD about the false prophets that he has to contend with (Jer. 14:13-18).
5. Jeremiah also complains that the LORD has completely rejected Judah (Jer. 14:19-22).

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**Jeremiah 15**

1. The LORD answers Jeremiah with an astounding statement (Jer. 15:1-4).
  - a. The two greatest prophets in the history of Israel could not intercede for Israel's preservation (v.1).
  - b. Jerusalem has only two options (v.2).
    - 1) Death
      - a) By sword.
      - b) By famine.
    - 2) Captivity
  - c. Jerusalem has four stages of destruction because of Manasseh's idolatry (v.3).
2. The LORD designates a Destroyer to inflict His wrath upon Jerusalem (Jer. 15:5-9).  
שָׁדָד <sup>#7703</sup>: *devastator, destroyer*. Cf. Isa. 33:1, Study Guide #26.
3. Jeremiah laments for his mother, that she would have such a miserable son (Jer. 15:10,11).
4. Jeremiah responds to yet another message of destruction (Jer. 15:12-14) by voicing a complaint of self-pity (Jer. 15:15-18) for which the LORD rebukes him (Jer. 15:19-21).

**Jeremiah 16**

1. The LORD provides Jeremiah with his next instructions.
  - a. No marriage life or family life for him (Jer. 16:1-4).
  - b. No attending of funerals (Jer. 16:5-7).
  - c. No attending of parties (Jer. 16:8,9).
2. The LORD provides Jeremiah with a response to deliver to Jerusalem's question of "why" (Jer. 16:10-13).
3. The promise of restoration is given in comparison with—and superior to the Exodus (Jer. 16:14-21).
  - a. The regathering is the work of fishermen and hunters (v.16).
  - b. The regathering transpires after the double-discipline is applied (vv.17,18).
  - c. Jeremiah's song will be restored Israel's song—we have been serving empty idols (vv.19,20).
  - d. The LORD's song will be the song He tried to teach them in the Exodus (v.21).

**Jeremiah 17**

1. The LORD tries the heart (Jer. 17:10; cf. 1<sup>st</sup> Sam. 16:7; Prov. 16:2; 21:2; 24:12; Lk. 16:15) and has found Judah guilty (Jer. 17:1-4).
2. The LORD describes two men—one cursed and one blessed (Jer. 17:5-8).
3. The heart is a fallen wreck as the result of sin, and incapable of serving God (Jer. 17:9-18).
  - a. More deceitful than all else (Jer. 17:9a).  
עֲקֹב <sup>#6121</sup>: *deceitful, sly*; fr.  
עֲקָב <sup>#6117</sup>: *to supplant, overreach, attack at the heel*. Cf. יַעֲקֹב <sup>#3290</sup>: *Jacob, heel holder* (Gen. 25:26).
  - b. Desperately sick (Jer. 17:9b).  
שָׁנֵשׁ <sup>#605</sup>: *to be weak, sick, incurable*;  
Rel. to שָׁנֵשׁ <sup>#606</sup> & אֲנוּשׁ <sup>#582</sup>:  
*man, human being, mankind*.
  - c. Only the LORD can know our heart, and redeem our heart (Jer. 17:9c,10).
    - 1) The throne and sanctuary of the LORD has been established from the beginning (Jer. 17:12).
    - 2) Forsaking the LORD and His provision of living water is the lost estate of sick, deceitful man (Jer. 17:13).
    - 3) Healing and salvation is entirely the work of God (Jer. 17:14).
    - 4) Once saved, the believer clings to the LORD for his daily provision and protection (Jer. 17:15-18).
4. Jeremiah is given a Sabbath message to deliver at the city gate (Jer. 17:19-27).
  - a. Isaiah had previously addressed this issue (Isa. 56:2; 58:13).
  - b. Nehemiah will later address this issue (Neh. 13:15-22).
  - c. The Pharisees will totally pervert this issue (Jn. 5:10-18).

**Jeremiah 18**

1. Jeremiah was assigned a field trip to the potter's house for the purpose of receiving the full impact of the LORD's next message (Jer. 18:1-6).
  - a. The LORD delayed giving His message to Jeremiah, until he had seen the potter remake a spoiled vessel into another vessel for his own pleasure (vv.3,4).
  - b. The LORD instructs Jeremiah that He is the potter, and Israel is the clay (vv.5,6; cf. Isa. 45:9; 64:8; Rom. 9:21).
2. The LORD described His procedures in delivering messages to nations (Jer. 18:7-17).
  - a. Hostile messages (v.7) may produce repentance (v.8).
  - b. Encouraging messages (v.9) may be followed by apostasy (v.10).
  - c. The LORD's hostile message to Jerusalem (v.11) failed to produce any repentance (v.12).
  - d. The LORD described His astonishment at the appalling condition of Israel (vv.13-17; cf. Jer. 2:9-13).
3. Even while the LORD was teaching Jeremiah, the people of Jerusalem were determining to ignore anything that Jeremiah had to say (Jer. 18:18).
4. Jeremiah surrendered his enemies into the hands of the LORD for the execution of His vengeance (Jer. 18:19-23).



**Jeremiah 19**

1. Jeremiah is instructed to purchase a potter's jar (Jer. 19:1), and use the visual aid to demonstrate Jerusalem's shattering (Jer. 19:2-13).
  - a. The valley of Ben-hinnom (Hinnom) was the garbage dump for Jerusalem; people would bring their broken pottery through the potsherd gate.
  - b. The LORD chose an appropriate setting for Jeremiah's message.
2. The LORD declares His intention to rename Topheth (Ben-hinnom) The Valley of Slaughter (Jer. 19:6). Topheth was the scene of great evil, as the center for child-sacrifice in Judah (2<sup>nd</sup> Kgs. 23:10).
3. Jeremiah concludes his Topheth message, and marches to the temple for his next work assignment (Jer. 19:14,15).

**Jeremiah 20**

1. Jeremiah's message resulted in his persecution at the hands of Pashhur the priest (Jer. 20:1,2).
2. Pashhur "destruction all around" will be renamed to "terror on every side" (Jer. 20:3).
3. Jeremiah continues to proclaim his messages of judgment (Jer. 20:4-6).
  - a. He feels deceived doing so (Jer. 20:7,8).
  - b. He cannot stay silent (Jer. 20:9).
  - c. He knows his message is producing enemies (Jer. 20:10), but he takes refuge in the LORD (Jer. 20:11-13).
  - d. When Jeremiah fails to see immediate answers to his prayer, he grows discouraged and curses his very birth (Jer. 20:14-18).

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**Jeremiah 21**

1. Chapter 21 begins a series of rebukes against Judah's kings.
  - a. Zedekiah (Jer. 21:1-22:9).
  - b. Shallum (Jehoahaz) (Jer. 22:10-12).
  - c. Jehoiakim (Jer. 22:13-19).
  - d. Jehoiachin (Jer. 22:24-30).
2. Zedekiah dispatched two officials to inquire of the LORD concerning Nebuchadnezzar (Jer. 21:2).
  - a. This appears to be a good thing on Zedekiah's part, but the Divine commentary against him is clear (2<sup>nd</sup> Kgs. 24:19).
  - b. His inquiry of the LORD was apparently one of a number of gods he consulted looking for hope against Babylon.
3. Jeremiah's message is not a happy one for King Zedekiah—stay in the city and die, or go out of the city and volunteer for exile (Jer. 21:3-14).
4. The response of Zedekiah and his officers is detailed in Chapter 38.

**Jeremiah 22**

1. Even now, Zedekiah has the volitional opportunity to do justice and righteousness, and deliver his city from destruction (Jer. 22:1-9).
2. Jeremiah's message against Shallum/Jehoahaz was that he would never return from his Egyptian captivity (Jer. 22:10-12; 2<sup>nd</sup> Kgs. 23:34).
3. Jeremiah's message against Jehoiakim was that he would die unlamented and buried like a donkey (Jer. 22:13-19; cf. Jehoram 2<sup>nd</sup> Chr. 21:20).
4. Jeremiah's message against Coniah (Jehoiachin) was that his line would be forsaken for ever sitting on the Davidic throne (Jer. 22:24-30; 2<sup>nd</sup> Kgs. 24:12-16).

- a. Under the Curse of Coniah, Jesus Christ would not be entitled to the Throne of David.
- b. Jesus Christ is not a physical son of Coniah, a son of David through Solomon (Matt. 1:2-16), but rather (through Mary) a son David through Nathan (Lk. 3:23-38).
- c. Both genealogical lines intersect at Shealtiel & Zerubabbel, and at Jesus Christ (Matt. 1:12; Lk. 3:27). To Zerubabbel was given the revocation of the Coniah Curse, to be applied at the Second Advent of Jesus Christ (Hag. 2:21-23).

**Jeremiah 23**

1. The LORD rebukes the faithless shepherds (kings) of Judah (Jer. 23:1-4; cf. Ezek. 34).
2. He promises a faithful Branch, Who will be a blessing to His people (Jer. 23:5-8; 33:15).
  - a. The Branch is the Lord Jesus Christ, first introduced by Isaiah (Isa. 4:2; 11:1-5; 53:2).
  - b. The Branch will also be spoken of by Ezekiel (Ezek. 17:2-10,22-24), & Zechariah (Zech. 3:8; 6:12,13).
  - c. His Royal Name will be יהוה צדקנו יהוה Tsidqenu: The LORD our Righteousness (Jer. 23:6).
  - d. The regathering of Israel into the land will overshadow even the Exodus of Israel out of Egypt (Jer. 23:7,8; 16:14,15).
3. The LORD describes and denounces the false prophets of Jeremiah's day (Jer. 23:9-40).
  - a. The false prophets broke Jeremiah's heart (v.9).
  - b. The false prophets of Samaria & Jerusalem are addressed (vv.13-15).
  - c. Believers are accountable to the LORD to reject false teaching (vv.16,18; 1<sup>st</sup> Cor. 14:29; 1<sup>st</sup> Thess. 5:20,21; 1<sup>st</sup> Jn. 4:1).
  - d. The whole object for false teaching is to get believers' eyes off the LORD (v.27).

**Jeremiah 24**

1. Chapter 24 occurred after Jeconiah/Coniah/Jehoiachin was carried off to Babylon.

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2. Jeremiah saw two baskets of figs (Jer. 24:1-3), which were illustrative of his next message against Jerusalem (Jer. 24:4-10).
  - a. The Jews that have gone into captivity are the good figs (vv.5-7).
  - b. The Jews that are left in Jerusalem are the bad figs (vv.8-10).
  - c. This is similar to Ezekiel's pot and meat message (Ezek. 11:1-21).

#### Jeremiah 25

1. This message was given to Jeremiah in the fourth year of King Jehoiakim's eleven year reign (Jer. 25:1; 2<sup>nd</sup> Kgs. 23:36). This message is contemporaneous with other messages in Jeremiah (36:1; 45:1; 46:2).
2. Jeremiah's message recounts a 23 year long ministry of total rejection (Jer. 25:1-7).
3. Jeremiah's message details the coming invasion, and a seventy year captivity in the land of Babylon (Jer. 25:8-11).
4. At the conclusion of the 70 years, Babylon will be destroyed in accordance with prophecy (Jer. 25:12-14 cp. Jer. 50&51).
5. Jeremiah, the prophet to the nations (Jer. 1:10), is given a cup of the wrath of the LORD and sent to all the nations of the earth (Jer. 25:15-29).
  - a. Scripture reveals that Jeremiah accomplished this work (Jer. 25:17).
  - b. Scripture reveals that some of these gentile kings will object to being made to drink (Jer. 25:28).
  - c. How was this accomplished?
    - 1) Spiritually, in a vision-type experience similar to Ezekiel?
    - 2) Literally, physically traveling the world, and appearing before each mentioned king?
    - 3) Metaphorically, by revealing the coming Christ, and leaving every nation without excuse.
6. The chapter closes with a vivid description of the Second Advent of Jesus Christ (Jer. 25:30-38).

#### Jeremiah 26

1. Chapter 26 occurs in the in the first year of King Jehoiakim (Jer. 26:1).

2. Jeremiah's message: "Repent now, or else" (Jer. 26:2-6).
3. The response of the priests and the prophets: "You must die" (Jer. 26:8,9).
4. The religious leaders hand off Jeremiah to the civil leaders for his trial and execution (Jer. 26:10-15).
5. Some elders of Judah were able to quote Micah, and acquit Jeremiah of all charges (Jer. 26:16-19). One prominent leader was Ahikam the son of Shaphan (Jer. 26:24; 2<sup>nd</sup> Kgs. 22:12,13).
6. Another prophet (Uriah, the son of Shemaiah) did not fare as well as Jeremiah (Jer. 26:20-23).

#### Jeremiah 27

1. Chapter 27 occurs at the beginning of the reign of Zedekiah (Jer. 27:1). There is a manuscript discrepancy at this point, with some Hebrew texts indicating Jehoiakim as the king here.
2. Jeremiah was instructed to place himself in bonds and yokes, and deliver a message to the five gentile nations that have sent messengers to Zedekiah (Jer. 27:1-11). This message focused on the role of Nebuchadnezzar as the servant of the LORD (Jer. 27:6).
3. Jeremiah also spoke to the King and priests of Judah, warning them to disregard the false message of the false prophets (Jer. 27:12-22).

#### Jeremiah 28

1. Chapter 28 focuses on a conflict between Jeremiah, and a false prophet named Hananiah.
  - a. חַנַּנְיָהּ chananyah <sup>#2608</sup>: *God has favored*.
  - b. At least 11 OT characters with this name, including Daniel's friend who becomes known as Shadrack (Dan. 1:7).
  - c. As a son of Azzur, Hananiah is likely a brother of Jaazaniah (Ezek. 11:1).
2. Hananiah declared a "Thus says the LORD" message, and predicts an end to King Jehoiachin's exile within two years (Jer. 28:1-4,10,11).

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3. Jeremiah gives a hearty “amen” to Hananiah’s message, and yet reminds all the people listening that a prophet of peace must have his words fulfilled in order to be identified as a true prophet of the LORD (Jer. 28:5-9).
4. The LORD gave Jeremiah a personal rebuke for Hananiah, followed by Hananiah’s Sin Unto Death shortly thereafter (Jer. 28:12-17).

#### Jeremiah 29

1. Chapter 29 centers on three letters that passed between Jerusalem and Babylon.
  - a. Jeremiah’s first letter to the exiles (Jer. 29:1-23).
  - b. Shemaiah’s letter to Jerusalem (Jer. 29:24-28).
  - c. Jeremiah’s second letter to the exiles (Jer. 29:29-32).
2. Jeremiah’s first letter provided instructions for the seventy year captivity.
  - a. Elasah & Gemariah were Zedekiah’s messengers to Nebuchadnezzar. Jeremiah used the sons of Shaphan and Hilkiah to carry his spiritual message.
  - b. The exiles were instructed to go on with their lives, and plan for a seventy year stay in Babylonia (Jer. 29:5-7).
  - c. The exiles were instructed to not trust in false prophets (Jer. 29:8-20).
3. Jeremiah specifically rebukes the false prophets Ahab & Zedekiah for their false prophecies (Jer. 29:21-23). They will be roasted in Nebuchadnezzar’s fiery furnace (Dan. 3:6).
4. Another false prophet (Shemaiah) wrote back to Jerusalem, and asked Zephaniah the priest (cp. Jer. 21:1; 37:3; 2<sup>nd</sup> Kgs. 25:18-21) to arrest Jeremiah (Jer. 29:24-28).
5. Jeremiah’s second letter to the exiles provided prophetic word concerning Shemaiah (Jer. 29:29-32).

#### Jeremiah 30

1. Chapters 30-33 focus on the restoration of Israel & Judah to the land, and the coming Christ Who will accomplish this (Jer. 30:1-3).

2. The restoration of Israel & Judah will be achieved through a unique time of Divine discipline (Jer. 30:4-11).
  - a. The time of Jacob’s Trouble (Jer. 30:7).
  - b. A unique time unlike any before or ever again (Dan. 12:1; Matt. 24:21).
  - c. The restoration will be a physical restoration to the land, and spiritual restoration to the LORD (Jer. 30:8-11).
3. The exile and the Tribulation are necessary because their wound is incurable (Jer. 30:12-17).
4. The glory of the coming Kingdom is described (Jer. 30:18-22), along with the wrath which must precede it (Jer. 30:23,24).

#### Jeremiah 31

1. The promise of regathering Israel is one of universal blessing (Jer. 31:1-10).
  - a. It is an expression of God’s everlasting love (v.3).
  - b. It is an expression of Israel’s weeping and supplication (v.9).
2. It is very important to understand that the Zerubbabel/Ezra/Nehemiah returnings to the land fulfilled the 70 year captivity prophecy (Jer. 25:11,12; 29:10), but NOT the world-wide regathering prophecies.
  - a. The Z/E/N returnings to Jerusalem were physical returnings to the land, but were marked by continued spiritual rebellions.
  - b. The ultimate regathering of Israel will be both a physical and spiritual return to the LORD because the Great Tribulation of Israel and the Wilderness Judgment will remove all unbelievers from her midst.
3. The LORD announces a message to the gentiles concerning the coming blessings upon Israel (Jer. 31:10-14).
4. Jeremiah describes Rachel weeping for her children (Jer. 31:15-20).
  - a. Joseph had been carried away by Assyria in 722BC.
  - b. Benjamin is now being carried away by Babylon in 586BC.
  - c. Ramah was the mustering point for the Babylonian death march (Jer. 40:1).

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- d. This lamentation and weeping will find yet another fulfillment when the mothers of Bethlehem weep over their slain infants (Matt. 2:16-18).
- 5. Jeremiah urges the captives to mark their route of travel, because they will be returning. This is a promise guaranteed by Divine miracle—a woman will encompass a man (Jer. 31:21,22).
  - a. This verse is perhaps the most difficult verse in the entire Bible. A woman will encompass a גִּבּוֹר geber.
  - b. Pastor Bob believes this verse has its fulfillment in the virgin birth of Jesus Christ.
    - 1) A child is born, a son is given, and it is the אֱלֹהֵי גִבּוֹר 'el gibbowr mighty God (Isa. 9:6) within the woman (Jer. 31:22).
    - 2) Jesus Christ is the גִּבּוֹר geber (Zech. 13:7).
- 6. The time of Israel's physical and spiritual restoration is described (Jer. 31:23-30), and a New Covenant is introduced (Jer. 31:31-37).
  - a. The New Covenant is “made” in these coming days—the Second Advent of Jesus Christ (v.31a).
  - b. The New Covenant is made “with” the unified house of Israel & Judah (v.31b).
    - 1) The New Covenant is not made with the Church.
    - 2) Members of the Church are servants of the New Covenant (2<sup>nd</sup> Cor. 3:6), as we are in Christ (Eph. 2:6,10), the Mediator of the New Covenant (Heb. 8:6; 9:15; 12:24).
  - c. The New Covenant is contrasted with the conditional, Mosaic Covenant (v.32).
    - 1) The New Covenant will be inscribed upon hearts rather than tablets of stone (v.33; Ezek. 11:19; 36:25-27).
    - 2) The New Covenant will provide for spiritual knowledge of the LORD and an eternal forgiveness of sin (v.34).
  - d. The New Covenant will be eternal (Jer. 31:35-37).
- 2. The LORD instructs Jeremiah to redeem his cousin's field, and use that real estate transaction as an encouragement to Jerusalem (Jer. 32:6-15).
  - a. Jeremiah's scribe, Baruch, first appears here in the Book of Jeremiah (Jer. 32:12).
  - b. Chronologically, Baruch first appears during the reign of King Jehoiakim (either Jer. 36:4 or 45:1).
- 3. Jeremiah prays to the LORD with a tremendous walk through the Bible, knowing that his purchase of Hanamel's field will become one more element in the unfolding of God's grace eternal plan of the ages (Jer. 32:16-25).
- 4. The Word of the LORD comes to Jeremiah once again—declaring the guilt of Jerusalem before the LORD (Jer. 32:26-35).
- 5. The LORD is faithful to bring about His Divine discipline upon Jerusalem, and He will be faithful to bring about His New Covenant with them (Jer. 32:36-44, esp. v.42).

**Jeremiah 32**

- 1. Chapters 32&33 occur during the siege of Jerusalem, and Jeremiah's imprisonment in King Zedekiah's dungeon (Jer. 32:1-5).