

Through the Bible in 24 Months



WEEK 82 OF 104

Seeing the Unseen King

Week 82 of 104 • 79% of the way through the Bible

THIS WEEK'S READINGS

General Old Testament	Jeremiah 45–49
Wisdom Literature	Psalms 110–113
Gospels	John 1:35–2:25
General New Testament	Hebrews 11

THIS WEEK AT A GLANCE

Nations that look permanent are not. That is Jeremiah's message to Egypt, Moab, Edom, and half a dozen others who had never heard of him and would not have cared if they had. Meanwhile a psalm nobody could yet explain says that David's Lord will sit at God's right hand as a priest forever, and it will be a thousand years before anyone can point at the Man it describes. Then Andrew tells his brother he has found Him, Nathanael is invited to come and see, and water turns to wine in a kitchen while the guests suspect nothing. Hebrews 11 names the people who lived that way, betting everything on a country they never got to visit. Faith is seeing the King before the world does.

How to use this guide: Read all four passages during the week. Your teacher will take up two of them in class, one in each session. For the other two, work through the "Extended Class Discussion or Self-Study" questions on your own and write your answers in the space provided.

GENERAL OLD TESTAMENT Jeremiah 45–49

No Nation Beyond His Reach

WHAT YOU WILL FIND HERE

A short, private word to Baruch opens the section: stop seeking great things for yourself, and I will give you your life as a prize. Then the prophet turns outward. Egypt is summoned to battle and defeated at Carchemish. Philistia is flooded from the north. Moab, comfortable and proud, is poured out like wine from a settled jar. Ammon, Edom, Damascus, the desert tribes of Kedar and Habor, and distant Elam each receive a word from the God of Israel.

FOR CLASS DISCUSSION

- Jeremiah 45 is a personal word to one exhausted scribe who was told to stop seeking great things for himself. What had Baruch been feeling, what does God promise him, and what does God plainly refuse him?
- Read Jeremiah 48:11 about Moab settled on his dregs, never poured from vessel to vessel. Describe the life that picture is drawing, and say why God treats comfort that has never been disturbed as a danger rather than a blessing.

3. These oracles are addressed to nations that never read them: Egypt, Moab, Edom, Damascus, Elam. If God governs peoples who do not acknowledge Him, how should that change the way we read the news and the way we pray about it?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. List every nation addressed in Jeremiah 46 through 49, along with the specific charge God brings against it where a charge is given.
2. Jeremiah 48:29–30 names Moab’s besetting sin. Read Proverbs 16:18 and Isaiah 16:6 alongside it, then describe how that sin showed itself in Moab’s national life.
3. Read Jeremiah 46:27–28, dropped into the middle of an oracle about Egypt. Why does God pause to speak to Jacob there, and what does He promise and refuse to promise?
4. Trace the promises of a restored future in 46:26, 48:47, and 49:6 and 39. What is surprising about God’s last word to these old enemies of Israel?
5. Baruch wanted great things for himself while his world was coming apart (45:5). Name the “great thing” you have been quietly seeking, and say what one week would look like if you stopped seeking it.

WISDOM LITERATURE Psalm 110–113

A Priest Upon His Throne

WHAT YOU WILL FIND HERE

Psalm 110 is short and the most quoted Old Testament passage in the New Testament: the Lord says to David’s Lord, sit at My right hand, and swears that He will be a priest forever after the order of Melchizedek. Psalm 111 praises the works of the Lord in an alphabet of short lines. Psalm 112 uses the same alphabet to describe the man who fears Him. Psalm 113 asks who is like the Lord, enthroned on high and stooping down to lift a beggar out of the ash heap.

FOR CLASS DISCUSSION

1. Psalm 110:1 is quoted in the New Testament more than any other Old Testament verse. Read it, then read Matthew 22:41–46 and Acts 2:34–36. What is Jesus proving with it, and what is Peter proving with it?

2. Psalm 110:4 swears that this King will also be a priest forever after the order of Melchizedek. Using Hebrews 7:11–17, explain why Jesus could not have served as a priest under the Law of Moses, and what His priesthood does for you on an ordinary day.
3. Psalm 113:5–9 says that God is enthroned on high and yet stoops to lift the poor from the dust and set the barren woman in a home as a joyful mother. Where have you watched Him do that, and who in your life needs that kind of lifting from you?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. Go through Psalm 110 verse by verse and label what each one says about the Messiah: His throne, His people, His priesthood, His judgment.
2. Set Psalm 110:1 beside Hebrews 1:13, Hebrews 10:12–13, and 1 Corinthians 15:24–26. When did Christ sit down, and what is He doing while He waits?
3. Psalms 111 and 112 are deliberate twins, both acrostics of the same length. Read them side by side and list the phrases used of God in 111 that are used of the God-fearing man in 112.
4. Psalm 111:10 repeats the great line of the wisdom books. Find it in Proverbs 9:10 and Job 28:28, and explain in your own words what “the beginning of wisdom” means.
5. Psalm 112:7 says the righteous man will not be afraid of evil tidings because his heart is steadfast, trusting in the Lord. Name the bad news you most dread, and write down what trusting God with it would actually look like.

GOSPELS John 1:35–2:25

Come and See

WHAT YOU WILL FIND HERE

John the Baptist points at Jesus and two of his own disciples walk away to follow Him. One is Andrew, who goes to find Peter. Philip finds Nathanael, who has doubts about anything good coming from Nazareth and is told simply to come and see. Then Jesus turns water into wine at a wedding in Cana, so quietly that the master of the feast never learns where it came from. And in Jerusalem He drives out the money changers and says something about a temple nobody understands for three years.

FOR CLASS DISCUSSION

1. The first thing Andrew did after meeting Jesus was to go find his own brother (1:40–42). Who is the person closest to you that you have never actually invited, and what has kept you from it?
2. Nathanael starts with a sneer about Nazareth and ends by calling Jesus the Son of God and King of Israel (1:46–49). What changed his mind, and what does that suggest about arguing people into faith compared with bringing them to see?
3. At Cana the miracle happens in the servants' hands, out of sight, and the guests never know (2:6–11). Why would Jesus begin His public work that way, and what does John say the sign accomplished?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. Trace how each of the first five disciples came to Jesus in 1:35–51. Note who brought whom and what was said in each case.
2. Jesus gives Simon a new name in 1:42. Read Matthew 16:16–18 and John 21:15–17, and describe what that name came to mean over time.
3. Read John 2:13–17 beside Malachi 3:1–3. What were the money changers and animal sellers doing, and why did it provoke Him as it did?
4. John 2:19–22 records a saying the disciples understood only after the resurrection. Write down what Jesus said, what His hearers thought He meant, and what He actually meant.
5. John 2:23–25 says many believed when they saw the signs, but Jesus did not commit Himself to them. Examine your own faith honestly: is it fastened to what God does for you, or to who He is?

Faith That Obeys

WHAT YOU WILL FIND HERE

The writer defines faith and then spends a chapter showing it in motion. Abel offered, Enoch walked, Noah built, Abraham left, Sarah conceived, Isaac and Jacob blessed, Joseph gave orders about his bones, Moses refused a palace and chose affliction, Israel walked through a sea and around a city, and Rahab welcomed the spies. Then

the pace quickens into a list of the tortured, the mocked, the sawn in two, the wanderers in sheepskins, people of whom the world was not worthy.

FOR CLASS DISCUSSION

1. Hebrews 11:1 defines faith as the substance of things hoped for and the evidence of things not seen. Then verse after verse follows faith with a verb: offered, built, obeyed, went out, refused, endured. How does this chapter define what faith actually is in practice?
2. Read Hebrews 11:13–16 with 11:39–40. These people died without receiving what was promised. What were they really looking for, and how should that reshape what we expect out of this life?
3. Hebrews 11:24–26 says Moses chose affliction with God’s people over the treasures of Egypt because he was looking to the reward. What is the nearest equivalent choice in front of you right now, and what makes it hard?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. List every person named in Hebrews 11 and the one act of faith credited to each. What pattern do you see in what faith actually did?
2. Hebrews 11:4 says Abel offered a more excellent sacrifice by faith. Read Romans 10:17 with Genesis 4:3–7 and explain where Abel’s faith came from and what made his offering better.
3. Compare Hebrews 11:7 with Genesis 6:22, and Hebrews 11:8 with Genesis 12:4. Note in each case how quickly obedience followed the command, and how much information the man was given.
4. Read Hebrews 11:35–38 aloud. Trace what happened to the faithful in the second half of that list, and say how it fits with the deliverances in the first half.
5. Hebrews 11:6 says that without faith it is impossible to please God, and that He rewards those who diligently seek Him. Name one decision this week you would make differently if you genuinely believed that second half.

NEXT WEEK’S READING: Jeremiah 50–52 · Psalm 114–117 · John 3 · Hebrews 12–13

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