

Through the Bible in 24 Months



WEEK 90 OF 104

What Will Not Burn

Week 90 of 104 • 87% of the way through the Bible

THIS WEEK'S READINGS

General Old Testament	Ezekiel 25–30
Wisdom Literature	Psalms 126–131
Gospels	John 7:37–8:30
General New Testament	2 Peter 2–3

THIS WEEK AT A GLANCE

Everything you can see is on a schedule. Ezekiel spends six chapters walking around the ancient world telling the great powers what is coming: Ammon, Moab, Edom, Philistia, the merchant fleet of Tyre, a prince who announced that he was a god, and a Pharaoh who claimed he had made the Nile himself. Peter, in the last chapter he ever wrote, says a day is coming when the elements will melt and the works of the earth will be burned up, and then he asks the only sensible question: what sort of people ought you to be? The pilgrims sing that unless the Lord builds the house, the builders are wasting their mornings. And Jesus stands up on the last day of the feast and invites anyone who is thirsty to come and drink.

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 Ezekiel 25–30

The Nations and the Proud King

WHAT YOU WILL FIND HERE

Ezekiel turns from Judah to her neighbors. Ammon, Moab, Edom, and Philistia are judged for what they said when Jerusalem fell. Then four chapters on Tyre, the great merchant city: the siege that is coming, a funeral song for a magnificent ship going down with all her cargo, and a word for a prince who said in his heart that he was a god. Sidon follows, and then Egypt, whose Pharaoh claimed to have made the Nile and whose promises of help had proved to be a splintered reed.

FOR CLASS DISCUSSION

1. Ezekiel 25 gives God’s reasons for judging Ammon, Moab, Edom, and Philistia, and most of them concern how those nations reacted to Judah’s fall. Identify the attitudes God names, and talk about why gloating over someone else’s ruin is treated this seriously.

2. Chapter 27 reads like an inventory of the world's markets, and then the great ship goes down with everything in her. Why do you think God listed every commodity Tyre traded before describing the wreck, and what would be on that list if the ship were your life?
3. In 28:1–10 the prince of Tyre says, "I am a god, I sit in the seat of gods." Trace what the text says his wealth and his wisdom had done to him. Where does the same drift begin in ordinary people who would never say those words out loud?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. List every nation addressed in chapters 25 through 30 and write beside each one the specific offense God names.
2. Read the lamentation over the king of Tyre in 28:11–19, then read Isaiah 14:12–17 about the king of Babylon, noting Isaiah 14:4. In your own words, who are these two passages describing, and how do you know?
3. Ezekiel 29:3 puts a sentence in Pharaoh's mouth: "My River is my own; I have made it for myself." Compare Daniel 4:28–33 and Acts 12:21–23, and describe the pattern God keeps repeating.
4. In 28:24–26 God suddenly turns from the nations back to His own people. What does He promise them there, and on what basis does He promise it?
5. Tyre's ruin began with what its success had told it about itself. Name the area where you are most competent, and name one specific step this week that would keep that competence under God's hand.

WISDOM LITERATURE Psalm 126–131

Sowing in Tears

WHAT YOU WILL FIND HERE

Six more pilgrim songs, covering the whole range of an ordinary life. A homecoming so good it felt like a dream, and a prayer that God would do it again. A warning that building, guarding, and rising early are all wasted without the Lord, followed by the gift of children. A blessing on the man who fears God and eats the fruit of his own labor. A memory of long affliction. A cry from the depths for forgiveness. And a short psalm about a soul quieted like a weaned child.

FOR CLASS DISCUSSION

1. Psalm 126 remembers a homecoming that felt like a dream and then, in the same psalm, asks God to do it again. Talk about the difference between remembering what God once did and expecting Him to act now, and why the second one is harder.
2. Psalm 127 says that unless the Lord builds the house the builders labor in vain, and then it describes early mornings, late nights, and the bread of sorrows. Where does honest work end and anxious striving begin, and how can you tell the two apart in your own week?
3. Psalm 131 describes a soul calmed and quieted like a weaned child with its mother. Read the psalm aloud. What has to happen in a person before that picture is honest, and what is our restlessness usually after?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. Psalm 126:5–6 promises that those who sow in tears will reap in joy. Read Galatians 6:9 and John 12:24, and write down what all three passages hold in common.
2. Psalm 127:3–5 calls children a heritage from the Lord. List everything the psalm says about them, and note carefully who is said to be the giver.
3. Psalm 129 remembers long affliction with the image of plowers plowing on a back. Where does the psalmist turn at verse 4, and what does he ask concerning the wicked in verses 5 through 8?
4. Psalm 130:3–4 asks who could stand if God kept a record of iniquities, and answers that there is forgiveness with Him, “that You may be feared.” Explain why forgiveness produces reverence rather than carelessness, and compare Romans 6:1–2.
5. Psalm 131 says the writer calmed and quieted his own soul, which is something he did on purpose. Name what agitates you most, and name one practice this week that would actually quiet you before God.

GOSPELS John 7:37–8:30

Come and Drink

WHAT YOU WILL FIND HERE

On the last day of the feast Jesus stands up and shouts an invitation: if anyone thirsts, let him come to Me and drink. The crowd splits, the officers sent to arrest Him come back empty-handed, and Nicodemus asks a quiet

question about due process. Then a woman is dragged in, and her accusers leave one by one. Jesus announces that He is the light of the world, faces a sharp dispute about His witness and origin, and warns that they will die in their sins unless they believe.

FOR CLASS DISCUSSION

1. On the last day of the feast Jesus stands and cries out an invitation (7:37–39), and John adds an explanatory note in verse 39. Read both together. What was He promising, when did it arrive, and who was it for?
2. In 8:2–11 a woman is dragged in and her accusers drift away one at a time, beginning with the oldest. Work through what Jesus says and does not say to her, and talk about how verse 11 manages to hold mercy and truth in a single sentence.
3. Three times in this passage Jesus says “I am” (8:12, 8:24, 8:28). Read each in its setting and talk about what He is claiming. Why does 8:24 make believing a matter of life and death rather than preference?

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. John 7:39 says the Spirit was not yet given because Jesus was not yet glorified. Read Acts 2:32–33 and Acts 2:38–39, and describe exactly when and how that promise was kept and who may receive it.
2. The officers returned without Jesus and said, “No man ever spoke like this Man” (7:46). Trace the reactions in 7:40–52, including Nicodemus, and note who in the scene is afraid of whom.
3. Read 8:12–20 and list the objections the Pharisees raise against Jesus, along with His answer to each one.
4. 8:29 says Jesus always did the things that pleased the Father. Compare Hebrews 4:15 and 1 Peter 2:22, and write out what those passages claim about the whole course of His life.
5. The invitation of 7:37 is open to anyone who thirsts. Name the thirst you have been trying to satisfy some other way, and name one thing you will stop doing this week in order to come to Him and drink.

WHAT YOU WILL FIND HERE

Peter turns to the men who are damaging the churches: teachers who bring in destructive doctrines quietly, exploit people with false words, and promise liberty while they are themselves enslaved. He reminds them that God knows how to rescue the godly and reserve the unjust. Then he answers the scoffers who ask why the Lord has not come, explains that the delay is patience, and describes the day itself, arriving like a thief, when the heavens pass away and the elements dissolve. The letter ends with a call to grow.

FOR CLASS DISCUSSION

1. Read 2:20–22 slowly as a class. Peter describes people who escaped the pollutions of the world through knowing Christ, became entangled again, and ended worse than they began. What does this passage settle, and how should it shape the way we treat a brother who is drifting right now?
2. Peter says the false teachers promise liberty while they themselves are slaves of corruption (2:19). Describe the kinds of freedom being offered to your family this year, and talk about how a person can tell a real freedom from a counterfeit.
3. 3:10–13 describes the heavens passing away with a great noise, the elements melting, and the earth and its works burned up. Peter's own response is the question in verse 11. Answer his question as a class, and make the answers concrete.

EXTENDED CLASS DISCUSSION OR SELF-STUDY

1. In 2:4–9 Peter gives three historical examples and draws two conclusions from them. List the examples, then write out both conclusions in verse 9.
 2. Trace the marks of the false teachers through chapter 2: how they teach, how they live, what they promise, and what actually motivates them.
 3. 3:3–7 says scoffers willfully forget two things. Identify both, and explain why forgetting them is what makes the scoffing possible.
 4. 3:9 says the Lord is longsuffering toward us, not willing that any should perish but that all should come to repentance. Compare 1 Timothy 2:3–4 and Ezekiel 18:23, and write out what these passages say about God's desire and about our responsibility.
 5. 3:18 says to grow in the grace and knowledge of our Lord and Savior Jesus Christ. Name the place where your growth has flattened out, and name one practice you will begin this week to start moving again.
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NEXT WEEK'S READING: Ezekiel 31-35 • Psalm 132-135 • John 8:31-59 • 1 John 1:1-2:27

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