

Reflection Questions

Doctrine (What does this passage teach us):

How does scripture define the terms “ransom” and “redeem”?

Reproof (What wrong thinking does this passage expose):

God fills the priests with abundance. How does this expose our covetous hearts?

Correction (How does this passage fix wrong thinking):

In the midst of our daily trials, what are some ways that God been good towards us?

Instruction in Righteousness (How does this passage help us to continue):

What does a thankful heart look like according to this passage?

Calvary Baptist Church

Sunday, June 12, 2022

Making Disciples for the Glory of God

Order of Service

Call to Worship ~ Psalm 19:1-4

Song #23 ~ Creation Sings

Prayer

Scripture Reading: Job 27:1-23

Song #136 ~ My Soul Finds Rest

Scripture Reading: Job 28:1-28

Prayer

Sermon ~ Jeremiah 31:1-14

Prayer

Lord's Supper

Song #221 ~ His Mercy is More

Jeremiah 29:11

“For I know the plans that I have for you, declares the Lord, plans for welfare and not for calamity to give you a future and a hope.”

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Text: Jeremiah 31:1-14

Theme: The Lord of Hosts has spoken, listen carefully.

- I) Sing for joy because all the families of Israel will find rest (1-14).
 - A. He drew us to Himself because of His lovingkindness (1-4a).
 1. Jeremiah is using the standard covenant language, you shall be My people, and I will be Your God (7:23, 11:4, 24:7, 30:22, 31:33, 32:38). Except, this time, he defines the people as “all the families of Israel”. Since Jesus is the true Israel (cf. Matt. 2:13-15), those who are united with Christ are included (cf. Eph. 1:3-6; Gal. 3:14).
 2. Although v. 2 is difficult to interpret, the context is clear—God loves His people with an everlasting love (3). Jeremiah seems to be viewing Israel as one group which includes the exodus from Egypt (i.e. wilderness) with the exile that was happening (i.e. sword). Just like Israel enjoyed rest in Canaan, so God will provide eternal rest to all the families of Israel (2; cf. Heb. 4:8-11).
 3. God’s covenant relationship does not only include Him (“I will be Your God”), but also includes us (“they shall be My people”). It is in this context that Israel is called “virgin” (4, 13, 21). Israel was committing adultery by following after other gods (3:2-3, 8; 5:7; 9:2), yet she is called “virgin” for she has been redeemed.
 - B. Sing for joy because of God’s lovingkindness (4b-9).
 1. Look at this scene—tambourines and dancing (4), shouting and singing aloud (7)! But why? Because of the everlasting love of God towards His people (3).
 2. Look what He has done for His people (5). He has brought them back to their homes (8) and allowed them to plant vineyards. He is making all of them—the blind and lame, the pregnant woman (8)—walk by streams of water (9). He is restoring their fortunes back to them (30:18).
 3. Jeremiah is not referring to the Babylonian exile because God gathers His people from the *remotest parts* of the earth (8).
 - C. All His covenant people will be satisfied with His goodness (10-14).
 1. This message is not only for ethnic Israel, but also for the nations (10). In fact, there is a shift in pronouns from v. 10-11 (he/him) and v. 12-13 (they/them). With this shift in pronouns, Jeremiah seems to be including the nations.
 2. There are two theological terms used to describe God’s goodness—“ransom” and “redeem” (11). To ransom something was to pay a price to rescue it. For example, the firstborn of a donkey belonged to God. You could either break its neck or pay the ransom of a lamb to “ransom” it (cf. Ex. 13:12-13). To redeem something is to pay the price to set it free. A slave who sells himself may be redeemed if the price is paid, otherwise he must wait until the year of jubilee to be released (cf. Lev. 25:48-51).
 3. It may seem like priests get the short end of the stick. They could not own land—God was their inheritance (cf. Num. 18:20). Yet, God will fill them with abundance (14). As New Covenant Priests, we participate in this abundance (cf. 1 Pet. 2:9).