

# Reflection Questions

## Doctrine (What does this passage teach us):

How does God view Ephraim, even though he has been a rebellious son (20)?

## Reproof (What wrong thinking does this passage expose):

How does Rachel's reaction to the judgment of her sons shape the way we ought to view judgment towards the wicked?

## Correction (How does this passage fix wrong thinking):

How does the future restoration help us during times that rebellion towards God is all we see?

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

When God restores His people, He calls them the virgin of Israel. Why is this title shocking in reference to Israel?

# Calvary Baptist Church

Sunday, June 19, 2022

Making Disciples for the Glory of God

## Order of Service

Call to Worship ~ Lamentations 5:19-22

Song #15 ~ Behold, Our God

Prayer

Scripture Reading: Job 29:1-25

Song #111 ~ God Moves in a Mysterious Way

Scripture Reading: Job 30:1-31

Prayer

Sermon ~ Jeremiah 31:15-30

Prayer

Lord's Supper

Song #199 ~ How Deep the Father's Love for Us

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 31:15-30

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

- I) Although sin brings severe judgment, there is hope (15-30).
  - A. Israel played the harlot by worshipping other gods and now faced God's judgment (15).
    1. This sorrow is described as Rachel weeping for her children (15). Later, Matthew records this same passage as being fulfilled when Herod slaughtered the babies in Bethlehem (Matt. 2:17-18). But Rachel died in childbirth (Gen. 35:18). So why does Jeremiah use Rachel and not Jacob (cf. Gen. 37:29-35; 42:36; 44:30-31)? Because, Rachel's sorrow is symbolic of Jeremiah's sorrow (Lam. 2:11-13; also notice Jer. 31:16).
  - B. Don't lose heart. God will restore His people (16-22).
    1. Rachel is weeping bitterly, but there is no need. God will reward her work (16). Again, Rachel died in childbirth, so what work is being referred to? This work refers to the work done by Jeremiah and the other prophets to plead with the people to turn from their sins.
    2. Both Jeremiah and Hosea use a similar analogy—a stubborn heifer (18; Hosea 4:15-18; 10:11). In Hosea 10:11, the heifer loves the easy work of threshing the grain, but refused the work of plowing. Essentially, Israel wanted to reap the blessings of obedience without the work (Hosea 10:12).
3. Why does God restore His people (20)? Because of His lovingkindness towards them (cf. Hos. 11:1-4). He chastises His people, and then He restores them (18-19). God continues to work in the same way with His children today (Heb. 12:4-11).
4. There is a shift from the masculine (20, i.e. son) to the feminine (21-22). The virgin of Israel would do something unheard of—she will encompass a man (22). Jeremiah is alluding to the idea that adulterous Israel would now return back to her husband (21-22). The virgin of Israel would now pursue her God.
- C. This restoration will bring about true heart change (23-30).
  1. Jeremiah is looking forward to the New Covenant (31). Not only will God restore His people back to their land, but He will cause them to be refreshed (25) and to multiply (27; cf. Gen. 17:6). In fact, the whole book points to this theme of restoration. God will pluck up and overthrow, but then He will build and plant (28; 1:10).
  2. When we realize God's plan for His people, we can be comforted by it (26; cf. 29:11).
  3. Ezekiel uses the same idea—the children suffering on behalf of the father's sin (29-30; cf. Ezek. 18:19-32). Ezekiel is clear—turn from your sins and live (32). Again, Ezekiel mentions the "new heart". The New Covenant writes the Law on our heart. It changes our desire.