

Reflection Questions

Doctrine (What does this passage teach us):

Notice the contrast between how Jehoiachin was treated (52:31-34) in comparison to Zedekiah (52:9-11).

Reproof (What wrong thinking does this passage expose):

How does this passage illustrate how we trust in our own wisdom rather than God's wisdom?

Correction (How does this passage fix wrong thinking):

Even though we may not explicitly profane His name, how does our disregard for His word profane His name among the world (16)?

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

How does this passage help us to regard highly God's word?

Calvary Baptist Church

Sunday, July 24, 2022

Making Disciples for the Glory of God

Order of Service

Call to Worship ~ Micah 6:6-8

Song #291 ~ O Church, Arise

Prayer

Scripture Reading: Job 36:1-33

Song #280 ~ Jesus, Keep Me Near the Cross

Scripture Reading: Job 37:1-24

Prayer

Sermon ~ Jeremiah 34:1-22

Prayer

Lord's Supper

Song #133 ~ He Will Hold Me Fast

Lamentations 5:19-20

"You, O Lord, rule forever; Your throne is from generation to generation.
Why do You forget us forever? Why do You forsake us so long?"

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Text: Jeremiah 34:1-22

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

- I) Instead of trusting in God's good words, our tendency is to trust in our own wisdom (1-22).
 - A. We often disregard God's good words if they don't make sense to us (i.e. surrender and live; 1-7; cf. 21:8-10; 32:5).
 1. Jeremiah 34 is clearly connected to the message that was given in 21 and 32. For example, Jeremiah 21:9 says that if you dwell in the city, you will die by sword, famine, and pestilence. In 34:17, God delivers them over to sword, pestilence, and famine. In Jeremiah 32:4, King Zedekiah is told that he would see the King of Babylon face to face and eye to eye (cf. 34:3).
 2. The word translated "hear" in Jeremiah 34:4 is a word that means hear and obey. Although we do not get the full message in chapter 34, we know that King Zedekiah was told to surrender to the Babylonians (21:9). But instead of surrendering, He fortified the city (cf. 33:4).
 3. Since King Zedekiah refused to hear and obey God's command to surrender to the Babylonians, he would not enjoy the benefits (4-5). Instead of dying in peace, his sons were slaughtered before his eyes and then his eyes were plucked out. He was then bound and thrown in prison for the rest of his life (52:10-11).
 - B. We often disregard God's good words once we receive the results we are seeking (i.e. Babylonian army leaving; 8-22).
 1. Clearly the Israelites were hoping that if they renew their covenant with God to release the slaves (8-11), that the Babylonian army would leave (21-22). The implication is that once the Babylonian army left, the Israelites brought back their slaves (17).
 2. First, this covenant that Israel was making had already been made. When God delivered Israel out of slavery from the Egyptians, part of the covenant was to release slaves every 7 years (13-14).
 3. In addition, Israel renewed this covenant in God's house (15) with a formal ceremony (18-19). Yet, even then, they broke this covenant (16). They profaned God's name.
 4. When the 10 lepers in Luke 17:11-19 sought to be cleansed by Jesus, 9 of the lepers disregarded Jesus the moment they were healed. Instead of giving glory to God (18), 9 of the lepers never returned. They got what they were looking for—cleansing.
- Conclusion:** Just like the 9 lepers, we often disregard God and His word the moment we get what we are looking for. Maybe you have spent time calling out to God this week over something that has been troubling you, and God has answered. Did you pause to give Him thanks, or did you quickly disregard what God had done on your behalf?