Small Group Guide

Jeremiah Sermon Series | Week 8

"A Field in a Fallen Land" | Jeremiah 32-33

Before You Meet

Encourage group members to read Jeremiah 32-33 before gathering. Ask them to come prepared to share one thing from the passage that stood out to them.

Opening Question

(Allow 5-7 minutes. Keep it light and accessible for newcomers.)

Think of a time you made a decision that looked foolish or risky to everyone around you but turned out to be the right call. What made you go through with it?

The Big Idea

When the world seems to be winning and the church is struggling, God calls His people to buy land in the promise, because nothing is too hard for the Lord, and the righteous Branch is coming.

Setting the Scene

The year is 587 BC. Jerusalem is surrounded by the Babylonian army. Food is running out. Disease is spreading. Jeremiah is in prison for telling the truth. And right in the middle of all of this, God tells His prophet to buy a piece of real estate.

These two chapters sit at the heart of what scholars call the "Book of Consolation" (Jeremiah 30-33). Chapter 32 puts a price tag on God's promise. Chapter 33 puts a person in it.

Part One: The Purchase

A Faith That Invests in God's Future | Jeremiah 32:1-15

Key Takeaway

Jeremiah bought land in occupied territory, while imprisoned, with no heir, knowing exile was coming. It was an act of costly, public, deliberate faith. He invested real silver in a future only God could bring about. The legal precision of the transaction, the silver weighed, the deed signed, sealed, and witnessed, mirrors the gospel: redemption purchased with Christ's blood, signed in His death, sealed in His burial, and authenticated by His resurrection.

Discussion Questions

1. The sermon described Jeremiah's land purchase as looking like "buying beachfront property when a Category 5 hurricane is coming ashore in the next 24 hours." What made it an act of faith rather than foolishness? What is the difference between the two?

2. The sermon pointed out that Anathoth was the hometown that had plotted to kill Jeremiah, and yet God called him to redeem land there. He was described as "a gentle lamb led to the slaughter" who paid the price to buy back an inheritance among people who wanted him dead. How does this picture deepen your understanding of what Jesus did for us?

3. The concept of the go'el, the kinsman-redeemer, required three things: the ability to pay, the right to redeem, and the willingness to act. The sermon applied all three to Jesus. Which of those three aspects of Christ's redemption is most meaningful to you personally right now, and why?

4. The sermon offered several modern examples of "buying a field in Anathoth": discipling a teenager, holding to biblical standards when it costs you socially, giving generously to work whose fruit you may never see, and teaching children sound doctrine. Which of these feels most costly in your current season of life?

Part Two: The Prayer

A Faith That Wrestles Honestly | Jeremiah 32:16-25

Key Takeaway

Jeremiah obeyed first and prayed second. He did not demand understanding before acting. But once he had obeyed, he brought his honest confusion to God, beginning not with his problem but with who God is. This is the model of mature faith: anchor yourself in what God has already revealed, then bring Him your "Ah, Lord GOD" moment.

Discussion Questions

5. The sermon made an important observation: Jeremiah obeys first in verses 9-15, then prays in verses 16-25. He does not say, "Lord, explain this and then I will buy the field." Why do you think so many of us reverse that order, waiting for understanding before we will obey? What has that pattern cost you?

6. Jeremiah's prayer in verses 16-23 is essentially a creed. He recites creation, the Exodus, the covenant, and Israel's disobedience before he names his confusion. The sermon said, "When Jeremiah did not understand the present, he anchored himself in what God had already revealed and already done." How does rehearsing what God has already done change the way we face what we do not yet understand?

7. Verse 25 is described as a place many of us are living right now: "You have said to me, 'Buy the field'… though the city is given into the hands of the Chaldeans." You have obeyed, but Babylon has still encircled you. Can you relate to that tension? How do you hold onto faith in that space without pretending the confusion is not real?

8. The sermon connected Jeremiah's prayer to Jesus in Gethsemane, where He confessed God's power, brought His anguish honestly, and obeyed all the way to the cross. What does it mean to you that Jesus prayed that way, and what does it give you permission to do in your own prayer life?

Part Three: The Branch

The King Who Makes It All Certain | Jeremiah 33:1-26

Key Takeaway

God speaks a second time to Jeremiah, still in prison, with nothing outwardly changed. He promises a righteous Branch from David's line whose name will be "The LORD is our righteousness." This Branch is both King and Priest, fulfilled in Jesus Christ. God stakes the certainty of His promise on the fixed order of day and night. As long as the sun rises, the covenant holds.

Discussion Questions

9. Jeremiah 33:3 is an invitation to "call out" for great and hidden, or fortified, things that human reasoning cannot reach. The sermon said today's church does not need better ideas or programs but needs to return to its knees. Do you agree? What does it look like practically for a church, and for you personally, to make that shift?

10. The sermon drew a sharp contrast between King Zedekiah, who carried the name "the LORD is my righteousness" but lacked the reality, and Jesus, who is righteousness. The sermon said, "The modern church is full of Zedekiahs: people and institutions that carry the name 'Christian' but do not have the substance." How do you guard against that in your own life? How does a church guard against it corporately?

11. God's guarantee in Jeremiah 33:20-21 ties the certainty of His covenant to the fixed order of day and night. The sermon asked, "Did the sun come up this morning?" How does grounding your faith in God's faithfulness to the natural order, something you experience every single day, change the way you approach His promises?

12. The sermon closed by saying Jesus is simultaneously the Son of David reigning on the throne at the Father's right hand, and our Great High Priest who always lives to make intercession. What difference does it make in your daily life to know that right now, at this moment, Jesus is both reigning over your circumstances and interceding for you within them?

Bringing It Together

Reflection Exercise

(Take 3-4 minutes of quiet before discussing as a group.)

The sermon offered five closing takeaways:

1. Invest in God's future even when the culture is collapsing.

2. Obey first, then wrestle honestly.

3. Remember that nothing is too hard for Him.

4. Call to Him for fortified things you can only find on your knees.

5. Rest in the Branch, whose righteousness is yours.

Which of these five do you most need to lean into right now? Share with the group if you are willing.

Practical Applications

These correspond directly to the sermon's Life Change Challenge.

Buy a Field

Identify one concrete investment in God's future this week. It could be mentoring a younger believer, having a gospel conversation with a friend or coworker, or giving generously to gospel work even when you will not see the return. Write it down, set a specific plan, and follow through.

Practice Jeremiah 33:3

Set aside 15 minutes each day this week to call out to God. Bring one situation where you do not understand what He is doing. Begin each prayer by confessing who God is before you name your problem, following Jeremiah's model in 32:17.

Wear the Name

Each morning this week, say out loud: "The LORD is my righteousness." Then ask yourself before each significant decision or interaction: am I living from His righteousness or from my own performance?

Closing Prayer Suggestion

Use the closing prayer from the sermon as a model, or invite a group member to pray through the five closing takeaways, asking God to make each one real in the group's life this week.

For Further Study

- Genesis 18:14 - The first appearance of "Is anything too hard for the LORD?"

- Ruth 3-4 - The go'el, or kinsman-redeemer, in action

- Isaiah 11:1-5 - The Branch from the stump of Jesse

- Zechariah 6:9-15 - The Branch as both King and Priest

- Hebrews 2:14-17 - Jesus as our kinsman-redeemer

- Hebrews 7:23-25 - Jesus as our permanent High Priest

- 2 Corinthians 5:21 - The great exchange: our sin for His righteousness

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Next Week: Continue in the Jeremiah series.