

Message #37**Jeremiah 33:1-26**

Not long ago there was a story on the ID channel about a Christian family. The family was comprised of a father, mother and two sons. They had all been out to dinner one night and they went home and when they walked in the door, one of the sons came into the house last and shot his father, mother and brother. The mother and brother died, but the father lived. The son was convicted of first degree murder and at the trial, he showed no remorse. At the sentencing hearing the father stood before the judge and told him and the court that he was a good Christian and God expected him to forgive the boy who killed his wife, other son and shot him in the head.

As I listened to this, I thought you are just telling the world that God forgives everyone even when they don't face their sin and even when they are not sorry for their sin. That concept of God is not found in the Bible.

God is willing to forgive, but not until the sin is faced. That point is very clear from Jeremiah. In fact, if the sin is not faced, God will chastise and discipline His own people very severely. But if the people face the sin, confess the sin and turn from the sin, they can experience the mercy of God.

One of my favorite verses in Proverbs is Proverbs 28:13 - "He who covers his sins will not prosper, but he who confesses and forsakes them shall have mercy."

Verse 1 says, "Then the word of the LORD came to Jeremiah a second time." Jeremiah was still locked up in the court of the guard prison. Sometime after the land deal, God decided to come to Jeremiah again.

God was not speaking to Jeremiah every day in some revelatory way. We tend to think that when something bad happened to these prophets, God was always talking to them. He wasn't. They spent many lonely days and lonely nights.

In **verse 2**, when God spoke to Jeremiah, He identified Himself to Jeremiah by revealing He is the Sovereign Creator. In fact, He uses words that are in Genesis:

- 1) The LORD who made (asah) the earth. The earth is His completed work or labor (William Gesenius, *Hebrew Lexicon*, pp. 657-658).
- 2) The LORD who formed (yatsar) the earth. God planned it; designed it and formed it (*Ibid.*, p. 361).
- 3) The LORD who established (kun) the earth. God set it up and got it ready (*Ibid.*, p. 387).
- 4) The LORD is His name - YHWH which means He is the sovereign covenant God of Israel who can do whatever He wants to do.

Now the point of God reminding Jeremiah and Israel and us of these realities is to get all to realize that God is the sovereign creator and ruler over all things and He can do what He wants to do at any time with any one. He can create judgment; He can create blessings. He can destroy and He can restore.

The sovereign God who created everything can also destroy things and then restore things.

In **verse 3**, God tells Jeremiah to “call to Me and I will answer you.” From a logistical perspective, God is telling Jeremiah to do this when he is locked up in jail. He is not in some place of worship such as the Temple. But if he calls on God from his jail cell, God will hear and answer.

From a contextual perspective, God is telling Jeremiah to do this when he sees judgment types of things and negative things happening.

A good example was the land purchase deal in the preceding chapter. Now God says if Jeremiah would call to Him, God would reveal to him “great and mighty things, which you do not know.”

God is the sovereign God over all creation but He is also a very personal God who is interested in the prayers of His people. When we find ourselves boxed in and low and confused, we can always call to God and expect Him to answer. There are things we will never know or see if we do not pray. Understanding His word and having wisdom in this world demands that we talk to God (Prov. 2:3). Frankly, the scarier things get, the more prayer meetings we need to attend.

Now in **verse 4**, the specific information God was going to reveal to Jeremiah pertained to the houses of the city of Jerusalem and the houses of the kings of Judah that had been destroyed because of a judgment of God.

Verse 5 says that because of His anger, God would hide His face from Israel and pour out His chastising wrath. Judgment was coming and it would be so bad that the city would be filled with corpses. It would appear that God was nowhere near. **But God wanted Jeremiah to know that after He pours out His severe judgment, He will also bring about a miraculous restoration.** The same God, who appears to show no grace and no mercy, will ultimately bring about the ultimate display of grace and mercy.

GOD PROMISES THAT HE WILL TURN THE PEOPLE AND PLACES HE DESTROYED IN HIS ANGER INTO PLACES OF PRAISE AND REJOICING FOR HIS BLESSINGS OF GRACE.

The very same God who created the heavens and the earth will create a grace restoration, the likes of which Israel and the world has never seen.

There are nine amazing grace promises that God gives here:

PROMISE #1 – God will bring health and healing to His people He punished. **33:6a**

The concept of needing health and healing assumes that His people were in a sick condition.

We know that the Person who will actually bring about this healing to Israel and to the world for that matter is Jesus Christ. In fact, the prophet Isaiah said, “by His scourging or stripes we are healed.”

PROMISE #2 – God will reveal an abundance of peace and truth to His people. **33:6b**

This is something for which Israel has longed. She has longed for peace and she needs to see and acknowledge truth. Specifically she needs to acknowledge the truth about Jesus Christ.

Zechariah predicts that there will come a day when God will pour out His Spirit on Israel and she will see and mourn over the one she pierced (Zech. 12:10). She will finally come to terms with truth concerning her sin and with Jesus Christ.

PROMISE #3 – God will restore all the fortunes of Judah and Israel. **33:7**

Think of this statement of what God will do. All of the land will belong to Judah and Israel. All of the cities and houses that were theirs will once again be theirs. There will be no foreigner in the land. It will all belong to Israel. That land that Jeremiah purchased will one day be his.

PROMISE #4 – God will completely cleanse and pardon all iniquity, sin and transgression. **33:8**

There are several words to understand in this one verse:

The word “cleanse” (tahr) is one that refers to a judicial cleansing that leaves one pure, clean and shining bright (William Gesenius, *Hebrew Lexicon*, p. 318). Clean to the point of being shining bright.

The word “pardon” (salach) is one that speaks of judicial pardon that completely forgives (*Ibid.*, p. 588).

What is described here is an amazing judicial cleansing and forgiveness of sin.

In fact, three different nouns are used to describe how sinful God’s people are.

- 1) They have committed iniquity - twisted, perverted things;
- 2) They have committed sin - missed the mark of the righteousness of God and
- 3) They have walked off the path of righteousness by transgressing multiple times.

God tells Jeremiah even though I do chastise My people, one day I will judicially cleanse them from every sin they have ever committed.

PROMISE #5 – God will joyously bless His people and all nations will hear it and fear God. **33:9**

God says I will do such wonderful and good things for Israel that they will be talking about this all over the world. Israel's name will be a name of joy, praise and glory to God.

PROMISE #6 – God will cause the place of judgment waste to be the place of joyous praise. **33:10-11**

The description of what God says He will do in Israel is staggering. This nation will become a nation of praise and joy. God will be rejoined to His nation and His nation will be rejoined to Him. Joy and happiness will not only be the attitude between God and His people, but also the theme of worship.

PROMISE #7 – God will bless all cities and places in Israel's land. **33:12-13**

God will once again fill Israel's land with people, animals and blessings. Things will be so peaceful that even the flocks may be counted in peace.

PROMISE #8 – God will fulfill all the good promises of His word to Israel. **33:14**

Notice the futuristic flavor of these words, “days are coming.” Days are coming when God will fulfill every good thing He has promised for Israel. All future promises for Israel are ultimately good. However, before that happens, the time of Jacob's trouble will be all bad.

PROMISE #9 – God will raise up a Davidic King who will execute justice and righteousness over all the earth. **33:15-18**

There will be a Messiah here who will implement all of the promises made to Israel. The righteous branch of David is none other than Jesus Christ. He will spring forth for Israel. When God does this and when He is here, there are seven Messianic realities that will be fulfilled:

Messianic Reality #1 - When God does this Judah will be saved. **33:16a**

When Jesus Christ is here, Judah will be saved.

Messianic Reality #2 - When God does this Jerusalem will be safe. **33:16b**

When Jesus Christ is here, Jerusalem will be safe.

Messianic Reality #3 - When God does this Jerusalem will be called “the LORD is our righteousness. **33:16c**

The Messiah will actually be in Jerusalem and will be reigning. Notice the theology that Israel finally embraces, the righteousness we have is not ours, it is the Lords. That is the same theology we have concerning the righteousness of God found in Jesus Christ.

Messianic Reality #4 - When God does this, Israel will be governed by a Davidic king. **33:17**

Jeremiah reaffirms what God revealed to David in II Samuel 7. His dynasty will never cease to be. Just because there has been a temporary interruption to the Davidic monarchy does not mean there has been a permanent cessation of it.

We think that when these promises are fulfilled, not only will Jesus Christ who is from the line of David actually be here, but so will David.

Messianic Reality #5 - When God does this, Levitical priests will perpetually offer burnt offerings and sacrifices. **33:18**

During the Millennium the Levitical priests will be back in action. In fact, Jesus Christ Himself will be the King/Priest (Zech. 6:13) and we suspect that there will be a re-implementation of the priestly offerings and sacrifices.

In the O.T. times those priestly offerings and sacrifices looked forward to the coming of Jesus Christ. In the Millennium, these priestly offerings and sacrifices will look backward to what Jesus Christ accomplished.

Messianic Reality #6 - When God does this, God’s Davidic covenant cannot ever be broken any more than day and night. **33:19-22**

This statement of God is an absolute guarantee that everything will happen and once it happens never again will things be out of line in the relationship.

God says if you can break the covenant God has established with creation—God brings day and night at its appointed time—then the Davidic covenant may also be broken.

But since no one can stop God from bringing into existence day and night, neither can anyone stop God from fulfilling the covenant He will fulfill pertaining to David. There are four reinforced facts brought out:

(Fact #1) - One from the Davidic line will sit on the Throne as King. **33:21a**

There will come a day when Israel will no longer be governed by a Prime Minister or President. She will be governed by a Davidic King.

(Fact #2) - When He is on the throne there will be Levitical priests and ministers. **33:21b**

(Fact #3) - When God does this He will multiply Davidic descendants. **33:22a**

There will be great increase to the Davidic line.

(Fact #4) - When God does this He will multiply Levitical priests. **33:22b**

There will be great increase to the Levitical priesthood.

Messianic Reality #7 - When God does this His people will no longer be ridiculed or despised.
33:23-24

According to **verses 25-26**, the fixed patterns of day and night and the heavens prove that He will restore all fortunes to Israel. By mentioning Abraham, Isaac and Jacob, God says there is a chain in these promises and nature would collapse first before God would ever negate them.

Charles Feinberg wrote: “The Lord guarantees his people that, despite all thoughts to the contrary, he will make good every promises...The Lord will allow no one to impugn his covenant promises to Israel” (*Jeremiah*, p. 594).