

**Jeremiah 33**  
**Call To Me and I Will Answer You**  
**J.D. Farag**

Two chapters tonight, Lord Willing, Chapters 33 and 34. And I'm going to say it again. I know you're probably tired of me saying it, but really looking forward to what the Lord has for us tonight. So once you're all ready, we'll pray, and we'll ask God to bless our time together in His Word. It's always such a blessing, yeah? Highlight of our weeks. Let's pray. If you would join with me, please.

Father in heaven, thank You so much. Oh, God, we're so grateful to You, and Lord, this is that time of the week on Thursday nights – this is our time, our time together with each other, but more importantly, our time together with You in Your Word, Lord, It's our time together to worship and fellowship. And now with our Bibles open and so too, our hearts open and our eyes open and our ears open, Lord, we just are coming to You with hungry and thirsty souls, knowing that only You are able to satiate that hunger and that thirst that we have.

Lord, settle us down and just quiet our minds, and as Kaponono prayed, all the stress and busyness and pressure and weight that's on our shoulders, Lord, we just want to cast that on You because we know that You care for us and You'll take that from us because Your yoke is easy and Your burden is light and we're coming to You weary, heavy laden because You said that we could.

So Lord, bless our time, bless our time together in Your Word. And speak, Lord, and don't let our minds wander. Speak clearly. We want to give You our undivided attention. We pray in Jesus' name. Amen and amen.

All right, so the chapters before us tonight have a grand and glorious promise and prophecy concerning God answering us when we call to Him. I know that sounds like a firm grasp of the obvious, right?

Well, the truth of the matter is, and I don't mean to be negative or derogatory, but we're all guilty of this. We're all guilty of not availing ourselves of all that God desires to give us and show us. It's there for the asking, and He's just waiting at the ready.

Oh, if we would but call on Him, cry out to Him. He longs to answer. He longs to show us, as we'll see, great and mighty things.

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You know what great and mighty things are? They're great and mighty. Well, as we're about to see right out of the chute, actually, it's only when we call to Him and He answers, that we'll see these great and mighty things, which, by the way, prior, we could have never known in any other way. So you ready?

Let's jump in, *verse 1*. **“Moreover, the word of the Lord came to Jeremiah a second time, while he was still shut up in the court of the prison, saying, [Verse 2] “Thus says the Lord who made it, the Lord who formed it to establish it (the Lord is His name).”**

Ah, off to a great start, right? So the chapter starts by providing us really an important timeline. And this is going to be germane to our understanding here in a moment. But the timeline places this in the last days of Zedekiah's rule in Jerusalem. And we're told that Jeremiah is still in prison.

Now, again, this is going to be germane shortly. Now, *verse 3*, here it is, and I want to build upon this. **“Call to Me, and I will answer you and show you great and mighty things, which you do not know.”**

All right. A couple of thoughts. This is magnificent! What a grand and glorious promise! First thought is notice the specificity that God will answer. Notice conspicuously absent from what Jeremiah is told here is any mention of God might answer, God could answer.

No, God will answer if... The question isn't: Will God answer? That's not the question. The question is: Will I call on Him? It's kind of one of those “If you, then I” things. You know what I mean? If you will call on Me, then I will answer you.

And that's not all. And this is the second thought. Not only will He answer us, so too will He show us great and mighty things, hidden things that He will reveal to us, for the asking, and these are things that we could never otherwise know concerning the present situation and in some cases, perhaps more importantly, the future.

Now, this is where the timeline given to us in the first couple of verses comes into play. This is the 11th hour, man, as we're going to read here in a moment. The Babylonians have besieged Jerusalem.

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All you had to do is look out your window, and they're there. And they're building these siege mounds and they're about ready to, on the cusp of taking the city, and they know it. That's kind of stressful, isn't it? Is it not then when we call on the Lord?

It's when the Babylonians, the enemy, is encamped round about the city walls of our Christian lives. The stress, the pressure, the distress, the uncertainty, the impending catastrophe that looms imminently on the horizon.

Oh, man, our prayers, our whole prayer life changes at times like that, right? You're in the 11th hour, not just the 11th hour – it's the 11th hour – it's 11:59 and 59 seconds, actually. That's how, I mean, we're coming down to the gnat's eyebrow. And yes, gnats have eyebrows. Is that not when we cry out unto Him? Oh, God!

Oh, good to hear from you, JD. Haven't heard from you for a while. Oh, this is what it takes for you to call on Me?

But that's when we call upon Him and cry out to Him. And God is promising us that He will [Keyword will] hearken unto the voice of our cry. And here we are in the present situation, which does not look good, and God wants to show us some things. He wants to reveal to us some things, great and mighty things that will absolutely blow your mind, not just about what's happening presently, but what's going to happen in the future.

And by the way, the future is a future of hope. That's My plan for you. *Chapter 29:11*, a life verse for many. **“Not to harm you, but to give you a future and a hope.”** I don't want to hurt you. I want to bless you. I want to give you a future. But how are you going to know that unless you ask Me?

So here's Jeremiah. He's now 'in the know,' if I can say it like that. So someone might ask Jeremiah there as they visit him in prison, Hey, Jeremiah, how do you know these things? Oh, I asked.

You did?

Yeah. And He told me, and He showed me.

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Oh, how many things, great and mighty things does God long to show us? But here's the problem. He will not compete with the voices that are clamoring for our attention, of which there are many, are there not?

I mean, when God speaks, He speaks in that still, small voice. And if you want to hear the still, small voice of the Holy Spirit speak into your life, you got to turn down the volume of your life so you can hear.

Because really your life is too loud, and all those competing voices clamoring for your attention are drowning out the still, small voice of the Holy Spirit. And here He is, longing to reveal to us grand and glorious things. What are these grand and glorious things? Well, we're going to see that shortly.

*Verse 4, “For thus says the Lord, the God of Israel, concerning the houses of this city and the houses of the kings of Judah, [Get this] which have been pulled down to fortify against the siege mounds and the sword.”*

Did you catch that? I mean, they're dismantling their houses, even the king's houses and using the materials for fortification against the Babylonians siege mounds.

*Verse 5, “They come to fight with the Chaldeans [The Babylonians] but only to fill their places with the dead bodies of men whom I will slay in My anger and My fury, all for whose wickedness I have hidden My face from this city.”*

Whoa! This really got ugly quickly. Can we go back to *verse 3*, just real quick?

No, we can't.

Okay, what's going on here and why do we have to go here?

Well, God is telling Jeremiah, showing to Jeremiah that His people were still fighting against His will. And here's what's sad. They were doing so to their own peril. How many times has Jeremiah prophesied the word of the Lord to the people saying, **“You shall go into captivity? I'm delivering you into the hands of the Babylonians, and you will be taken captive, and don't fight it.”** You want to live? Go into captivity. I'm going to use the Babylonians as the instrument of discipline and chastisement in My hands.

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And you're fighting it? You're despising it? The writer of Hebrews would say it like this:

**“Don't despise it when the Lord chastises you. [Why?] “Because He chastises those whom He loves as children”** like we discipline our children and chastise our children. I have to teach My people a lesson and they're still fighting against me, going to great extents, even to the point of dismantling their own homes and using the building materials to fortify against these Babylonian siege mounds and to no avail.

Here's the takeaway, real quick, and we'll move on. Don't fight, as God's people, God's will. Let me say the same thing in a different way. Don't fight the Lord. If the Lord has ordained it, if the Lord has allowed it, don't fight it. You know, it will not end well. You know, if you're going to go to battle with the Lord, guess who's going to win?

All right. Well, *verse 6*. Thank God for what we're going to read here beginning in *verse 6*. Oh, God is so good and merciful. **“Behold, I will bring it health and healing; I will heal them and reveal to them the abundance of peace and truth. And I will cause the captives [Verse 7] of Judah and the captives of Israel to return and will rebuild those places as at the first. I will cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned and by which they have transgressed against Me.**

**Then [Verse 9] it shall be to Me a name of joy, a praise, and an honor before all nations of the earth, who shall hear all the good that I do to them; they shall fear and tremble for all the goodness and all the prosperity that I provide for it.”**

Oh, that's what You wanted to show me, Lord. That's what You wanted to tell me, Lord. You wanted to tell me great and mighty things if I would but call. Oh, I'm so glad I did. All I had to do is call?

Yeah.

Why don't we call on the Lord? We call them. We call someone else first. Oh, I better call so-and-so. And the Lord's up here going, call Me. You won't get voicemail. I'm always available. Have you ever thought about that? I know we chuckle but think about this. Think about this. Let this sink in.

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The God who created the heavens and the earth and the sea and all that in them is, is available to me. I have unfettered access to Him. You know how we say, I know people in high places? Whatever. I happen to know someone in the most high place. I've got connections, man. I'm very powerful because He's all-powerful.

I got to be careful. One time I said that, and my daughter looked at me like, oh, pride comes before the fall. I said that did not come out right.

[ Laughter ]

You know, out of the mouths of babes, right? So I grounded her for the rest of her life for that.

But when I say I'm a very powerful person, I'm not talking about me. The most powerful person is the person who prays. Think about this. This may be for someone here tonight or watching online.

Question: Who's the most powerful person you know? You already know where I'm going with this, right? I mean, we tend to equate people in positions of power as being powerful. No. You know who the most powerful person in your life is? It's the person who prays. Because they're tapping in to the all-powerful God who is always available and waiting for us to just ask Him. Just go ahead! It's almost like there's this heavenly hush, if I could call it that.

Quiet! JD is going to pray. Get ready, whatever he asks, if it brings glory to Me and it's good for him, because every good and perfect gift comes from Me, the Father above, if he asks and it's good and it brings Me glory, you get down there and you do it, man. Okay, standby. Here he comes. Here he comes.

And then I walk up, you know, to my prayer closet and here's my prayer: Oh, Lord, please bless the meal that we're going to partake...

Okay, never mind. Go back. False alarm.

And here God had just for the asking, anything, anything. If I would have just asked and called upon Him. He wants to show me things, but He can't. He wants to tell me things, but

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He can't. And here, like with Jeremiah, God is telling him and showing him the future plan that He has.

Do you think that – here's Jeremiah, he's in prison. Never imagine it like the prisons of today. I'm not dismissing the horror of being incarcerated, but these were prisons that were dungeons where people were thrown into and left to die. That's the kind of – that's his apartment if I can say it like that. He's confined to whatever this dungeon of a cell is.

You don't think he needs to hear this? You don't think that now he's encouraged by this? Don't you think that he's very glad he asked the Lord? It was like, okay. Oh, Jeremiah. Oh! Oh, you have no idea what I'm going to do. I'm going to tell you things that are just so over the top, off the charts, you're not going to believe it. Great and mighty things! Grand and glorious things!

You know all those houses they're dismantling to build fortifications? I'm going to put it back together again. I'm going to rebuild them. And that's not all; you know what else I'm going to do? I'm going to forgive them of all of their iniquity and all of their transgressions.

That's an interesting delineation and one for which I don't have the time to get into tonight.

But it's all going to be forgiven. I'm going to restore them. I'm going to bring them back. I'm going to rebuild their houses. I'm going to rebuild their city. And then when, not if I do it, you know what's going to happen?

People are going to hear about it, all the surrounding nations and people, and they are going to fear and tremble with a holy fear, because of the goodness and the prosperity that I have provided as only I can.

This is the future plan I have for you. This is what I wanted to show you. And now that I've got you and I've got your undivided attention and you've quieted everything down, and now you're listening, I'm going to tell you things that are just absolutely unbelievable. This is what I'm going to do, Jeremiah: I'm going to turn all this death and destruction to restoration and life.

**Verse 10, “Thus says the Lord: 'Again, there shall be heard in this place – of which you say, “It is desolate, without man and without beast”– in the cities of Judah, in the streets of**

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**Jerusalem that are desolate, without man and without inhabitant and without beast, the voice of joy [Verse 11] and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who will say: "Praise the Lord of hosts, for the Lord is good, for His mercy endures forever." - and of those who will bring the sacrifice of praise into the House of the Lord."**

Wow, somebody needs to put that to song. Oh, they already did. Would you agree that everything we just read here in these verses are things that we everyday take for granted?

The other day I was in my house, and I heard this dove just cooing, really singing and praising God. And it was very pronounced. And it hit me. They're always singing and praising their creator. But I'm not always hearing it. And it was quiet enough. In fact, I turn the AC off, and I even turn the ceiling fan off. Have you ever noticed how much noise ceiling fans make?

I mean, it was so quiet in there, and it allowed me the luxury, afforded me the luxury of hearing this dove cooing. And oh, it was so calming. It was such a blessing. And I thought to myself, I take this so for granted.

So here's what God's saying here. There's no sounds. It's desolate, By the way, the sounds prior were horrific, unbearable: The screams, the horror, the terror, and now even that's gone. But what I'm going to do is I'm going to restore all of that, and there's going to be the voice of joy.

There's something about laughter. We had some new tenants move into the rental next door to where we live. Now, the house had been vacant. We kind of enjoyed it, actually not having people, you know, five feet away, actually ten feet away, technically. But, you know, because they're right there. You know, you open your windows: Hi, how are you doing?

Anyway, enough of my problems. So it was vacant for a while, and it was very quiet. And then new tenants moved in. We thought, Ugh! Then all of a sudden, we heard laughter and life. It was kind of like, Oh, well, this is nice! There was joy and gladness and laughter.

Oh, how about this? Celebration: The voice of the bride and the bridegroom. They would have parties, not the kind, you know, parties, but they would have, you know, people over and, you know, have dinner. And it was nice. I even liked the music. It wasn't praise and



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worship music, but hey, I'll take it. At least it wasn't, you know, rap and that hard acid rock or anything like that. It was good, it was pleasant, you know?

And how about this? Why? Because the Lord is good.

Now this phrase, we run past it to our own really regret, actually, because **'His mercy endures forever.'**

Let's, if you don't mind, think through that for just a moment. It's kind of like – let me back up. It's not like God's saying, oh, man, I got to endure to show you mercy. No, it's not enduring mercy. It's more like endearing mercy. It's a mercy that is so endearing as to be enduring. It endures.

You know what that word means? I mean, we always frame it in the context of a trial.

Man, God, I need endurance.

Okay, that's why I sent you the trial in the first place, so that I would teach you endurance. Because you actually prayed for endurance and perseverance. So that's why I brought the trial because that's how you're going to get endurance and perseverance.

Well, if I had known that, I wouldn't have prayed for endurance and perseverance.

But be that as it may, we always frame it in that context, right? But have you ever thought of it like this? It's kind of an enduring, sustaining, endearing, loving mercy. **“His mercy endures forever,”** and we need it to endure forever. And then the sacrifice of praise, oh! **“For I will cause the captives of the land to return as at the first, says the Lord. “Thus says the Lord of hosts: [Verse 12] 'In this place, which is desolate, without man and without beast, and in all its cities, there shall again be a dwelling place of shepherds causing their flocks to lie down. In the cities [Verse 13] of the mountains, in the cities of the lowland, in the cities of the South, in the land of Benjamin, in the places around Jerusalem, and in the cities of Judah, the flocks shall again pass under the hands of him who counts them,' says the Lord.”** Again, things we take for granted. I'm going to restore all of that.

**“Behold, [Verse 14] the days are coming,' says the Lord, 'that I will perform that good thing which I have promised to the house of Israel and to the house of Judah: 'In those days [Verse 15] and at that time I will cause to grow up to David a Branch [And that should**

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*be capitalized] [Hang on to that] A Branch of righteousness; He shall execute judgment and righteousness in the earth.*

**In those days [Verse 16] Judah will be saved, and Jerusalem will dwell safely. And this is the name by which she will be called: The Lord Our Righteousness.”**

Wow! This is what we commonly refer to and known as a dual prophecy. It has its immediate fulfillment when God brings them back from the Babylonian captivity, and then it has as yet future fulfillment when the King of kings and the Lord of lords reigns and rules in righteousness. This Branch of David is Jesus the Christ. Oh, it's good to know.

How do you know?

Oh, I asked. I called. I've got connections, remember? I called; He answered. He picked up, first ring. In fact, He doesn't even wait sometimes. He already knows I'm going to call Him. It didn't even ring. He answered, Hi, JD.

Oh, God, oh, You answered!

I know; I told you I would. You call; I will answer. Oh, ye of little faith. And I'm not only going to answer your call, I'm going to tell you things, man. You know what's coming? And better said, you know who's coming? David, a Branch of Righteous, the Savior of the world.

**Verse 17, “For thus says The Lord: 'David shall never lack a man to sit on the throne of the house of Israel; nor shall the priests, the Levites, lack a man to offer burnt offerings before Me, to kindle grain offerings, and to sacrifice continually.' And the word of the Lord came to Jeremiah, [Verse 19] saying, [Verse 20] “Thus says The Lord: [This is – I love this; watch this] 'If you can break My covenant with the day and My covenant with the night, so that there will not be day and night in their season, then My covenant may also be broken with David My servant, so that he shall not have a son to reign on his throne, and with the Levites, the priests, My ministers.”**

In other words, if you can... Okay, so you wake up tomorrow, and you are able to thwart the sun from coming up during the day and you were able to thwart the day. And then when nighttime came, you were able to somehow break My covenant with the night, as you were with the day, then so too is My covenant with David broken as well.

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Well, I don't think I'm going to be able to do that.

Good point. Right answer. That ain't going to happen. That's probably the best way to say that.

**“As the host of heaven [Verse 22] cannot be numbered, nor the sand of the sea measured, so will I multiply the descendants of David My servant and the Levites who minister to Me.”**

The lesson here is very clear. In no uncertain terms, God has an everlasting covenant. You know what an everlasting covenant is, right? It's a covenant that lasts forever. Yeah, an everlasting covenant with Israel. And the Savior's rule and reign will be eternal. And nobody's going to break that covenant.

**“Moreover [Verse 23] the word of the Lord came to Jeremiah, saying, [Verse 24] “Have you not considered what these people have spoken, saying, 'The two families which the Lord has chosen, He has also cast them off'? Thus they have despised My people, as if they should no more be a nation before them.”**

What's God saying here? Well, He's talking about the Northern Kingdom of Israel, and the Southern Kingdom of Judah. Because understand at this time it was divided. They were supposed to be one people, one nation, Israel, but they split. And now you've got Southern Judah, and you got the Northern tribes of Israel.

And if that weren't bad enough, they were casting each other off and despising one another. I love it when God does this and times this. But we're going to talk more about this when we partake together of communion. This ought not be, brothers and sisters. We're one in Christ. And we've divided? Is the body of Christ divided? And we despise one another. We split from one another. You despise My people.

**Verse 25, “Thus says the Lord: If My covenant is not with day and night, and if I have not appointed the ordinances of heaven and earth, then I will cast away the descendants of Jacob and David My servant, so that I will not take any of his descendants to be rulers over the descendants of Abraham, Isaac, and Jacob. For I will cause their captives to return and will have mercy on them.”**

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Well, enjoy this beautiful ending to the chapter. Because the next chapter is not going to be as kind in the way it ends. This is how it ends. This is the future plan I have for you in the end. It ends well for you. My future plan for you is to give you hope, to encourage you, to strengthen you, to bless you. I'm going to have mercy on them. I'm going to return them from their captivity because I have an unbreakable covenant with them.

It's not a breakable contract; that's different. It's a covenant and it's everlasting. And there's nothing or no one that can break that or stop that from happening. All right.

*Chapter 34.* **“The word which came to Jeremiah from the Lord, when Nebuchadnezzar king of Babylon and all his army, all the kingdoms of the earth under his dominion, and all the people, fought against Jerusalem and all its cities, saying, “Thus says the Lord, the God of Israel: 'Go and speak to Zedekiah king of Judah and tell him, “Thus, says the Lord: 'Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.””**

Have a nice afternoon. So here again, the chapter starts off with an important timeline, placing this at about the 10th or 11th year of the Babylonian siege.

Why is that important?

Because we're going to see in a moment, they were there for some believe about a year-and-a-half, as they had besieged Jerusalem outside the city walls to starve them out, cut off their food and water supply. That's how they would take a city in those days.

And by the way, there's a lesson there for those of you that have been to Israel with us. They called them tels, T-E-L, hills, mounds. And what these tels are, are past cities that were conquered, and the new city was built on top of that. And then that was conquered, and the new city was built on top of that. And by the time that last city was conquered, you've got a mountain of all of these layers of conquered cities, a tell.

Well, how did they conquer those cities?

They just cut off the water supply. Are you connecting that dot? What's our water supply? The word of God. All the enemy has to do to conquer us, take us captive: cut off our water supply. And sometimes, sadly, he's met with a measure of success in doing so. Well, this is

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what the Babylonians are doing, and this is about the 10th or 11th year of that siege, which took place in three different phases, as it were.

And *verse 3*. This is now, Jeremiah – How would you like to be Jeremiah, and this is the message that you have to give to this puppet king, Zedekiah? And he tells him, thus says the Lord, **“You shall not escape from his hand, but shall surely be taken and delivered into his hand; your eyes shall see the eyes of the king of Babylon, [Speaking of Nebuchadnezzar] he shall speak with you face to face, and you shall go to Babylon. Yet, [Verse 4] hear the word of the Lord, O Zedekiah king of Judah! Thus says the Lord concerning you: You shall not die by the sword. You shall die in peace; [That's the mercy of God] as in the ceremonies of your fathers, the former kings who were before you, so they shall burn incense for you and lament for you, saying, “Alas, Lord!” For I have pronounced the word, says the Lord.”**

Now, this is a fascinating prophecy here in Jeremiah, and it actually comports with another prophecy in the *Book of Ezekiel*. Now stay with me on this. In so doing, it answers the question of how Zedekiah, according to Jeremiah and Ezekiel's prophecy, goes to Babylon without seeing Babylon, which we're going to have the account of in *2 Kings*. Let's start with the prophecy in *Ezekiel 12*. Listen to the detail and the specificity. *Ezekiel 12:12*, **“And the prince who is among them shall bear his belongings on his shoulder at twilight and go out. [This is Zedekiah] They shall dig through the wall to carry them out through it. [The walls of Jerusalem] He shall cover his face, so that he cannot see the ground with his eyes.**

**I, [Verse 13, Ezekiel 12] will also spread My net over him, and he shall be caught in My snare. I will bring him to Babylon, to the land of the Chaldeans; yet he shall not see it, though he shall die there.”**

Well, it's kind of a riddle. How is it, pray tell, that he is going to go to Babylon without seeing Babylon?

Enter *2 Kings, Chapter 25*, beginning in *verse 1*. **“Now it came to pass in the ninth year of his reign, in the tenth month, on the tenth day of the month, [We got it down to the day] That Nebuchadnezzar, king of Babylon and all his army came against Jerusalem and encamped against it.”**

Yeah, that's what Jeremiah said.

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I know.

Ezekiel said that, too.

Yeah, I know.

**“And they built a siege wall against it all around. So the city was besieged until the eleventh year of King Zedekiah. By the ninth day of the fourth month [*How specific is that?*] the famine had become so severe in the city that there was no food for the people of the land.”**

They were starving them out. It was working. It took a while, but it worked. **“Then the city wall was broken through, [*Wait a minute, Ezekiel just said that*] [*Yeah*] And all the men of war fled at night by way of the gate between two walls, [*Yeah, Ezekiel said that*] [*I know*] Which was by the king's garden, even though the Chaldeans were still encamped all around against the city. And the king went by way of the plain. But the army of the Chaldeans pursued the king, and they overtook him in the plains of Jericho. All his army was scattered from him.”**

They got him. That's what Jeremiah said. That's what Ezekiel said, too. **“So they took the king and brought him up to the king of Babylon at Riblah, and they pronounced judgment on him.”**

So he's face to face now, exactly as Jeremiah said, eyeball to eyeball.

**“Then they killed the sons of Zedekiah before his eyes, [*Can't even imagine*] put out the eyes of Zedekiah, [*Oh*] bound him with bronze fetters and took him to Babylon.”**

Exactly as the prophecy said it would be. You're not going to see Babylon because they're going to blind you. You will go to Babylon, and you will die in Babylon, but you will not see Babylon.

Why do I even go into this? Well, because of the specificity of Bible prophecy. And when God says it, that settles it. If God said, this is what's going to happen, that's what's going to happen. Is that too strong?

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If it's a prophecy in the Word of God, you can absolutely know It will absolutely happen, absolutely the way God said it would happen. I'm not angry. I'm just saying. I mean, how specific is this, the day? And exactly as they said it would happen.

And could you imagine Jeremiah going, Whoa, I got to see this! No pun intended. How is this going to go down? I mean, God said it; I know it's going to happen. I just don't know how it's going to happen. I don't know the way it's going to happen. I don't know when it's going to happen. But I do know this: It will happen. And it did.

All right, I feel better now. Thank you so much for indulging me.

**Verse 6, “Then Jeremiah the prophet spoke all these words to Zedekiah king of Judah in Jerusalem, when the king of Babylon's army fought against Jerusalem and all the cities of Judah that were left, against Lachish and Azekah; for only these fortified cities remained of the cities of Judah. [They had captured all the others] This is the word [Verse 8] that came to Jeremiah from the Lord, after King Zedekiah had made a covenant with all the people who were at Jerusalem to proclaim liberty to them: that every man should set free his male and female slave – a Hebrew man or woman – that no one should keep a Jewish brother in bondage.**

**Now [Verse 10] when all the princes and all the people, who had entered into the covenant, heard that everyone should set free his male and female slaves, that no one should keep them in bondage anymore, they obeyed and let them go.”**

Praise the Lord! This is as God commanded it to be. They were to set free after a period of six, the number seven's completion; they were to set them free as slaves and not hold them in bondage anymore. They were forgiven of all debts as God commanded them to forgive them of all debts.

**“But [Verse 11; I don't like this] afterward they changed their minds.”**

Oh, isn't that just like us? I forgive you. Wait a minute. Yeah, I forgive, all is forgiven. Wait a minute. And then after you think about it, you start thinking, Well, wait, wait, get back, get back here. Get back here. Not so fast.

**Jeremiah 33**  
**Call To Me and I Will Answer You**  
**J.D. Farag**

**“They changed their minds and made the male and female slaves return, whom they had set free, and brought them into subjection as male and female slaves. Therefore [Verse 12] the word of the Lord came to Jeremiah from the Lord, saying, [Uh oh] “Thus says the Lord, [Verse 13] the God of Israel: 'I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying, “At the end of seven years let every man set free his Hebrew brother, who has been sold to him; and when he has served you six years, you shall let him go free from you.”**

**But your fathers did not obey Me nor incline their ear. Then you recently turned and did what was right in My sight – every man proclaiming liberty to his neighbor; and you made a covenant before Me in the house which is called by My name. Then you turned around and profaned My name.”**

Real quick, the word “profane:” We really don't get this word. To profane is to bring down to common, make common, unholy, dishonor, lower, profane.

**“You profaned My name, and every one of you brought back his male and female slaves, whom you had set at liberty, at their pleasure, and brought them back into subjection, to be your male and female slaves. Therefore, thus says the Lord: 'You have not obeyed Me in proclaiming liberty, every one to his brother and every one to his neighbor. Behold, I proclaim liberty to you, [Oh] says the Lord – to the sword, to pestilence, and to famine! And I will deliver you to trouble among all the kingdoms of the earth.”**

In other words, you did not proclaim liberty to them. I will proclaim liberty to you. But the liberty that I'm going to proclaim to you is to release you to the sword, to pestilence, and to famine. And I will deliver you and free you and proclaim liberty to you, to be trouble among all the kingdoms of the earth.

Now again, I want to talk more about this in a moment when we partake together of communion, because this is so apropos as it relates to bearing a grudge, harboring unforgiveness towards our brothers and sisters in Christ.

What will always ensue is that we will be delivered into trouble and even bondage, by the way. When you harbor bitterness and resentment and unforgiveness, guess who's in bondage? You. You're the slave.



**Jeremiah 33**  
**Call To Me and I Will Answer You**  
**J.D. Farag**

You think you're enslaving them? They have no idea how bitter you are towards them. And that makes you even more bitter when you find out, doesn't it?

Here you are, just – you're just fuming and stewing and steaming and festering. You can add some more words to that list if you want. And that bitterness and that unforgiveness and... And then come to find out they have no clue.

You me the tell me this whole time I'm just being eaten up from the inside out and you're sleeping well at night? That makes me even more bitter!

[ Laughter ]

Okay, well, thank you for laughing because I know it's not just me.

**Verse 18, “And I will give the men who have transgressed My covenant, who have not performed the words of the covenant which they made before Me, when they cut the calf in two and passed between the parts of it – the princes of Judah, [Verse 19] the princes of Jerusalem, the eunuchs, the priests, and all the people of the land who passed between the parts of the calf – I will give them into the hand of their enemies and in the hand of those who seek their life. [This is pretty graphic] Their dead bodies shall be for meat for the birds of the heaven and the beasts of the earth.”**

Now, we've talked about this in the past. We won't spend a lot of time on it in the interest of time. But this is what was known as cutting covenant.

When God cut covenant with Abraham, He put Abraham into a deep sleep, but not before having Abraham, as was the custom when they were making a covenant, the two parties would take animals and cut them and spread... I hope you ate before. I did, not good.

Cut the carcasses and spread them throughout as bloody as they were. And the two parties agreeing to the covenant would walk in the midst of those cut sacrifices and animals and carcasses, and they would vow, if I break this covenant, may what we just did to these animals be done to us.

They have a word for that; it's called “deterrent.” You don't need corporate attorneys either because nobody broke the covenant. There was no reason to go to court. You just, you're dead meat. I guess, pun intended. I don't know. That's how they cut covenant.

**Jeremiah 33**  
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And by the way, little detail. I know that was bad, but little detail. Very interesting. God made a covenant, cut covenant with Abraham. Abraham did not cut covenant with God.

Why? Why did God put him into a deep sleep? Abraham wakes up, goes, Hey, I didn't sign the deal.

I know I put you into a deep sleep.

Why?

Because I'm not going to let you sign a covenant you can't keep. You can't. No, I'm not going to be party to your disobedience. I'm not going to put you in a position where you cannot keep the covenant. I'll keep the covenant. I'm making a covenant with you. You're not making a covenant with Me. I walked among the cut animals and carcasses, and I cut covenant, and I have an everlasting covenant, the Abrahamic covenant with you.

So that's where we get the word, by the way, "let's cut a deal." Next time you say that, think of those bloody animals. Okay, enough of that.

***Verse 21, "And I will give Zedekiah [Is that too much?] I will give Zedekiah king of Judah and his princes into the hand of their enemies, into the hand of those who seek their life, and into the hand of the King of Babylon's army which has gone back from you. Behold, [Verse 22, last verse] I will command, says the Lord, and cause them to return to this city. They will fight against it and take it and burn it with fire. And I will make the cities of Judah a desolation without inhabitant."***

I told you the chapter wasn't going to be so kind as the previous.

Well, why does it end like that?

Because it's a much-needed sober reminder of the consequences of disobedience and dare I say also the consequences of unforgiveness, which is how I want to dovetail into the communion table.

***Luke's Gospel Chapter 22, beginning in verse 14 "When the hour had come, He [Speaking of Jesus] sat down and the 12 Apostles with Him. Then He said to them, "With fervent desire I have desired to eat this Passover with you before I suffer; For I say to you, I will no longer eat of it until it is fulfilled in the Kingdom of God."***

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**Then He took the cup, and gave thanks and said, “Take this and divide it among yourselves; for I say to you, [Now this is the second time] I will not drink of the fruit of the vine until the kingdom of God comes.” And He took bread, gave thanks and broke it, and gave it to them, saying “This is my body which is given for you; do this in remembrance of Me.”**

For those of you that are here, if you'll just take the package and peel back the top part, you'll find the bread. Just hold on to it for a moment.

So in praying and preparing for tonight's teaching and communion, I just spent some time with the Lord. It's so fitting, a word fitly spoken when it comes to communion and forgiveness.

What we're about to do together tonight as the body of Christ, is celebrate and commemorate the body and the blood of Jesus Christ, His body that was broken for us, His blood that was shed for us for the complete remission of sins, forgiveness of sins. When the disciples asked Jesus to teach them to pray, I find it interesting, they didn't say, Jesus teach us to preach. See, I would have totally asked that: Jesus, teach us how to preach. No, they didn't ask that. Teach us how to pray.

Now we affectionately refer to it as the Lord's Prayer. It's really not the Lord's Prayer. That's actually *Matthew 17*. This is our prayer; He's teaching us. It's not a formality or a ritual. No, it's just kind of a model. This is how to pray. Our Father which art in heaven, and we go down the list.

But there's that one part, and we kind of, you know, skim over it and yeah, yeah, yeah, yeah, yeah, blow it off. Forgive me of my trespasses as You have forgiven those who have trespassed – I completely botched it, didn't I? It's the other way around. You know it, right? Just say yes, I do know it, Pastor.

In other words, I am able to forgive by virtue of the forgiveness that I've been the recipient of from You. When I realize just how much I've been forgiven of, how dare I withhold forgiveness from you. I need to. That's what this is a reminder of.

And Jesus said, **“As often as you do this, I want you to remember.”**

**Jeremiah 33**  
**Call To Me and I Will Answer You**  
**J.D. Farag**

Remember what?

Remember...

Real quick story. Early in our marriage, I was such a jerk. We've been married for 34 years this month. She's got treasures in heaven, that woman, I'll tell you. But when we first got married, man, I was so pious and just full of myself and just arrogant. Some of you are looking at me like, Yeah, well, you're kind of like that now. No, I was a jerk. I was such a jerk.

And we would have – and I know you guys never do this because you're more spiritual than I, but we would give each other the silent treatment. Oh, man, she needs to come to me and admit to me that she is wrong because I am right and holy and righteous. And even when you pray, it's like, God, show her. Okay, well, I struck a chord with that one.

And of course, the Lord's not going to answer that prayer, by the way. Spoiler alert, in case you didn't know, I'm sure you do by now, those of you that are married.

But it's like the Lord's saying, Oh, that's interesting, JD. Hmm. Can you just refresh your inbox? I'm going to email you with an attachment. It might take a while because it's a very large file. It's a PDF file that lists, single-spaced, size 12, Arial Narrow font, all of the things that I've forgiven you of. I think you don't remember, do you?

Oh, yeah.

And so I open the attachment, and I don't get very far. I don't have to. I mean, I'm looking at that list going, eww, oh, ow, ow, ow. Oh, thank You, Lord. Oh, You have - the one who has been forgiven much, loves much.

And I mean, it just ruins you and breaks you. And we need to be broken. And the bread is a symbol of the body of Christ that was broken. Before we partake of the bread, I just want to ask.

And this is just between you and the Holy Spirit in the quietness of your heart. Have you been harboring bitterness, withholding forgiveness? Well, it ends right here and right now, before you partake, by the way.

**Jeremiah 33**  
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*Matthew 5*, Jesus said, Don't even bother leaving your gift of service at the altar. You leave the gift. You go make it right. And you better do it quick before it costs you everything and the enemy takes you down because of it. You go to that person that you aught with, you have something against, your withholding forgiveness from. You go make it right, and you better hurry up. And then you come back, and then we can continue this service here, this sacrifice at the altar. But not until.

Before you partake, that needs to be dealt with. Because you've been forgiven of so much, as have I. And we can forgive those who have trespassed against us because we ourselves have been forgiven of multitudes of trespasses against the Lord.

Would you partake with me?

Thank You, Lord. Thank You for Your forgiveness, Jesus. Thank You for going to the cross. Your body broken for us, instead of us, Lord, to pay in full, to forgive in full all of our trespasses, all of our iniquities, all of our sins. Lord, forgive us for not forgiving others as we ourselves have been forgiven. Thank You, Lord.

Luke goes on. **“Likewise He [Again, speaking of Jesus] also took the cup after supper, saying, “This cup is the new covenant in My blood, which is shed for you.”**

Again, those of you that are here, if you'll peel back the remainder of the packaging and just hold on to it for a moment.

So like with the body, the bread, a symbol of His body, so too, the cup, a symbol of His blood. And it's the blood of the New Covenant.

What does that mean?

Well, the Old Covenant was only a covering, kofar, in the Hebrew. The New Covenant is not a covering, but a removing of all sins. There is not just a forgiving and a cleansing of all sin and unrighteousness, but it's a removing of that sin. **“Though it be as scarlet, He makes it white as snow, and He removes it as far as the east is from the west.”**

See, we don't do that. We'll remove the sin against us as far as that last social media post, maybe. Is that hitting home? And not only that, but this is important, don't miss it. **“He remembers them no more.”**

**Jeremiah 33**  
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Well, boy, my memories failing as I get older, but I can remember very clearly when somebody wrongs me. I can tell you what the weather was that day. Windward mauka showers as it is every day, but very clear. Oh, man, my memory very sharp.

Ask me – I'm sorry to say this - it's true in some ways, ask me what I talked about and spoken on and preached about two weeks ago. I'm like, what was – what did I? But boy ask me about that wrong against me. Oh, so glad you asked. Let me tell you, it was partly cloudy, windward mauka showers. It was a Tuesday. It was 3:05 p.m. in the afternoon. I was wearing an aloha shirt, jeans, you know, my loafers, and they were wearing...

And I mean, I can go into great detail because I remember everything. God remembers no thing. He doesn't remember it. He remembers it no more.

I remember it forevermore. I don't remove it as far as the east is from the west. I keep it right here, close by, on tap at my disposal. All I've got to do is click the mouse, and there it is right there. See that? It's right there. I didn't even archive it. I didn't even back it up. I just got it right here. I haven't removed it from the hard drive of my memory.

But God has. He's removed it. He's forgiven it. He's cleansed it, and He's forgotten it. I like one said: When I pray and ask God for forgiveness for something that I already asked Him for forgiveness for, God's like, Oh, I totally forgot about that. Now I got to forgive you for that again because you reminded me of that sin that I had forgotten about and removed as far as the east is from the west. Why did you bring it back up again?

No, He forgets it. It's just-if-I'd, justified, never sinned. See when God sees us, He does not see our sin. He sees His Son. And we are righteous in Christ, Christ's imputed righteousness. That's an accounting term. It's credited to our account, paid in full in the blood of Christ.

Before we partake, I'll just ask again in the quietness of your heart, before the Lord, before you partake: Are you harboring any resentment, withholding forgiveness from another when here, Jesus has forgiven us?

Would you partake with me? And once you do, please stand. Kapono, if you want to come on up.

**Jeremiah 33**  
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Thank you Lord, so much. Forgive me, oh, Lord. I know I harbor hurts in my heart when people say unkind things or are mean or inconsiderate or unthoughtful, and I take it to heart, and I hold on to it.

And here You are: You have forgiven me. And I can't forgive? Oh, Jesus, would that we would be like You, and be able to say with You, **“Father, forgive them, for they know not what they do.”** In Jesus' name. Amen.