



Sermon Notes

Sermon Great and Hidden Things

Scripture Jeremiah 33:1-3 NRSVue

Preaching Pastor John Tittle

Date August 23, 2026

1. Jeremiah 33:1 notes that the word of the Lord came to Jeremiah “a second time” while he was still confined (the first word had come in 32:2). *Why do you think God speaks to Jeremiah again in the same circumstances rather than changing his situation first? What does this say about the power of God’s Word?*
2. Jeremiah is in stocks and chains, and yet leaders are coming to him for wisdom. *Why might the leaders be turning to the prophet now and not to other prophets who promised prosperity?*
3. God identifies Himself in verse 2 as “the Lord Who makes it, the Lord Who forms it to establish it.” Before revealing anything, God first grounds Jeremiah in Who God is—the Creator. *Do you see any echoes of Genesis and Creation in these words? Why might this image of God be a comfort in such a chaotic time?*
4. “Call to me, and I will answer you and will tell you great and hidden things that you have not known.” *What do you think the “things” are? Why might God in this situation wait for us to approach Him, rather than taking the initiative Himself?*
5. Donald Rumsfeld’s famous distinction between “known knowns,” “known unknowns,” and “unknown unknowns,” is really a statement about humility—the categories we don’t even know we’re missing. *How does Jeremiah 33:3 speak into our “unknown unknowns”? What might it look like to trust God with the things we don’t even know we don’t know?*
6. Socrates said, “I neither know nor think that I know.” Jeremiah 33:3 promises to reveal hidden things “you have not known.” *What’s the connection between admitting the limits of our knowledge and becoming ready to receive something new from God? Has certainty ever gotten in the way of your own growth or faith?*
7. There are things about us that are known to others but not to ourselves, and some things are known to God but not yet revealed to us at all. *Can you think of a time when someone (a friend, a mentor, or God) has shown you a “growth area” you couldn’t see on your own?*
8. Old Testament scholar Brueggemann describes God’s promise in Jeremiah 33 as “God’s unexpected but sure resolve to quench the evil and to move against and beyond the destruction.” *How is hope different from mere optimism?*
9. Marcel Proust wrote, “The real voyage of discovery consists not in seeking new landscapes, but in having new eyes.” Jeremiah is essentially called to see Jerusalem’s rubble with new eyes—not denying the destruction, but not being defined by it either. *How do we hold present reality honestly while still expecting something more?*