

Jeremiah 32 - Ancient Title Insurance; Jeremiah Buys a Field; Title Deed to the Earth

IV. Prophecies of future comfort for Israel and Judah (Jer 30:1—33:26)

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Jeremiah 32

Ancient Title Insurance

God's dealings with Israel are all tied up with the land, especially dealing with Abraham and that portion of Genesis. There is a very special relationship that God indulges with the land

and Israel. After the conquest in Joshua, the tribes divided the land up. They drew lots, God assigned portions of the land to each of the tribes. Under the Torah, a whole special way of dealing with the land, it was very difficult to disassociate the land from its genealogy. If you were in a tribe and had your portion of the land, you could sell it, but there was procedures by which your heirs could redeem it. The procedures were such that you could sell it, but the ownership of that territory would gravitate back into the tribe. When they speak of a sale in the Bible, it is a transaction that we would see as a lease. There were procedures by which a kinsman could come back and redeem the land by paying a certain price and by complying with certain requirements. The person who would redeem the land had to be a kinsman, had to be able to perform, and he had the choice whether to redeem the land on behalf of his kinsman. It is important to understand this, especially to understand a strange thing that occurs in this chapter of Jeremiah.

Background in Lev 25:23

The earlier part of Lev 25 has to do with the Sabbatical Year, the concept that the land enjoyed a Sabbath. Just like man had a Sabbath, six days a man worked and the seventh day he rested, the land was tilled for six years and the seventh it was allowed to rest. This is an essential piece of background to understanding the Babylonian Captivity and also Daniel's Seventy Weeks.

The land is His, one can sell it, but it is not forever. A sale here is a transaction that involves a temporary holding of the land. If you are going to sell it, you have to provide for it to be ultimately redeemed by your family. The Jubilee Year, you till the land six years and in the seventh you allow it to lay fallow. When you have had seven of those, that is 49 years total, the next year, the 50th year was the Year of Jubilee. So all land in the Year of Jubilee returned to its original owners. They were really leasing the land. Example of redemption in Ruth 4:1-6. Only account of a purchase of this kind (Cf. Rev 5).

Jeremiah and Zedekiah

Jer 32: Jeremiah is in a peculiar position here, he is in prison for treason. Zedekiah has had a belly full, he has been preaching treasonously, he has been telling them not to fight the Babylonians. This was a very unpopular, treasonous message. Zedekiah is not the one that is really upset with Jeremiah, but his first string of advisors is, and Zedekiah is a weak king. What is important to recognize is that the siege is on, the Babylonians are out there. It is a very strange time to buy real estate, especially for Jeremiah, because he knows that soon the entire country will be in shambles and they will be under the heel of a conquering world empire.

Jeremiah 32

(4) Restoration of the nation illustrated through Jeremiah's purchase of the field (32:1-44)

(A) Jeremiah's incarceration (32:1-5)

1 The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

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1 This is the message that came to Jeremiah from the LORD in the tenth year of the reign of Zedekiah, king of Judah. It was the eighteenth year of the reign of Nebuchadnezzar.

1 The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

2 Now at that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was imprisoned in the courtyard of the guard, which was at the house of the king of Judah,

2 Now at that time the army of the king of Babylon was besieging Jerusalem, and Jeremiah the prophet was shut up in the court of the guard, which was in the house of the king of Judah,

2 The army of the king of Babylon was then besieging Jerusalem, and Jeremiah the prophet was confined in the courtyard of the guard at the palace of the king of Judah

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

- He is not in a dungeon, King Zedekiah permits a form of imprisonment that is more congenial. He is in the court of the prison which was in Zedekiah's house (Jer 38:13,28; 39:14; 37:11,16).

3 because Zedekiah king of Judah had imprisoned him, saying, "Why do you prophesy, saying, 'This is what the LORD says: "Behold, I am going to hand this city over to the king of Babylon, and he will take it;

3 because Zedekiah king of Judah had shut him up, saying, "Why do you prophesy, saying, 'Thus says the LORD, "Behold, I am about to give this city into the hand of the king of Babylon, and he will take it;

3 where Zedekiah had confined him. Zedekiah had said, "Why did you prophesy and say these things? You said, 'This is what the LORD says: "I'm about to give this city into the hand of the king of Babylon, and he will capture it.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 and Zedekiah king of Judah will not escape from the hand of the Chaldeans, but he will certainly be handed over to the king of Babylon, and he will speak with him face to face and see him eye to eye.

4 and Zedekiah king of Judah will not escape out of the hand of the Chaldeans, but he will surely be given into the hand of the king of Babylon, and he will speak with him face to face and see him eye to eye;

4 Zedekiah, king of Judah, won't escape from the Chaldeans, for he has surely been given over to the king of Babylon. He will speak to him face to face and look at him eye to eye.

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 Then he will take Zedekiah to Babylon, and he will be there until I visit him," declares the LORD. "If you fight against the Chaldeans, you will not succeed""?"

5 and he will take Zedekiah to Babylon, and he will be there until I visit him," declares the LORD. "If you fight against the Chaldeans, you will not succeed""?"

5 The king of Babylon will take Zedekiah to Babylon and there he will stay until I judge him," declares the LORD. "If you fight against the Chaldeans, you won't succeed.""

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

- Zedekiah questions; capture foretold (Jer 37:17)

- Background as to why Jeremiah is imprisoned. Jeremiah is apparently there until the fall of Jerusalem (Chapters 37-38). Not necessarily in chronological order. This is in the middle of a three chapter chunk called the Book of Consolation. The city of Jerusalem is under siege and so the outlying properties are conquered by Babylon. 2nd year of siege (587 BC). Babylon siege by approval of Egypt's army (Jer 37:4-12).

Field in Anathoth

The Lord's purpose in having Jeremiah buy the field was to demonstrate to the Israelites that the Babylonian captivity was not permanent. Having the purchase documents preserved would allow Jeremiah's heirs to establish their claim to the land once the captivity was over.

Jeremiah had earlier prophesied that the captivity would last for 70 years (Jer 25:11) and the purchase provided confirmation that after the 70 years were over, the Jews would come back and re-establish the nation. Otherwise recording the purchase and preserving the documents would have made no sense.

(B) Jeremiah purchases the field (32:6-12)

(a) Jeremiah's cousin Hanamel encourages Jeremiah to buy the field in Jeremiah's hometown of Anathoth (37:6-8)

6 And Jeremiah said, "The word of the LORD came to me, saying,

6 And Jeremiah said, "The word of the LORD came to me, saying,

6 Jeremiah replied, "This message from the LORD came to me:

6 And Jeremiah said, The word of the LORD came unto me, saying,

7 'Behold, Hanamel the son of Shallum your uncle is coming to you, saying, "Buy for yourself my field which is at Anathoth, for you have the right of redemption to buy *it*."

7 'Behold, Hanamel the son of Shallum your uncle is coming to you, saying, "Buy for yourself my field which is at Anathoth, for you have the right of redemption to buy *it*."

7 'Look, Hanamel, your cousin, is coming to you and will say, "Buy my field in Anathoth for yourself, because the right of redemption to buy it belongs to you."

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right of redemption *is* thine to buy *it*.

- Anathoth was Jeremiah's hometown. This son of his uncle will come to suggest to him to buy his land. The land was already captured by Babylon. This was not the best business proposition. This here is a prediction that his uncle's son would come and approach him to buy his land.

8 Then my uncle's son Hanamel came to me in the courtyard of the guard in accordance with the word of the LORD and said to me, 'Buy my field, please, that is at Anathoth, which is in the land of Benjamin; for you have the right of possession and the redemption is yours; buy *it* for yourself.' Then I knew that this was the word of the LORD.

8 Then Hanamel my uncle's son came to me in the court of the guard according to the word of the LORD and said to me, 'Buy my field, please, that is at Anathoth, which is in the land of Benjamin; for you have the right of possession and the redemption is yours; buy *it* for yourself.' Then I knew that this was the word of the LORD.

8 "Then my cousin Hanamel came to me in the courtyard of the guard just as the LORD had said, and he told me, 'Please buy my field in Anathoth in the territory of Benjamin because you have the right to possess it, and the right to redeem it belongs to you. Buy it for yourself.' So I knew that this was a message from the LORD.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this was the word of the LORD.

- Put yourself in Jeremiah's shoes; in prison, preaching for almost 40 years that the Babylonians would come and take over the land and take the entire nation into slavery for 70 years, what good would owning some real estate do? But the Lord wants Jeremiah to buy this property so he does.

(b) The transaction (32:9-12)

9 "So I bought the field which was in Anathoth from Hanamel my uncle's son, and I weighed out the silver for him, seventeen shekels of silver.

9 "I bought the field which was at Anathoth from Hanamel my uncle's son, and I weighed out the silver for him, seventeen shekels of silver.

9 "Then I bought the field in Anathoth from my cousin Hanamel. I weighed out the silver for him—seventeen shekels of silver.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and weighed him the money, *even* seventeen shekels of silver.

10 And I signed and sealed the deed, and called in witnesses, and weighed out the silver on the scales.

10 I signed and sealed the deed, and called in witnesses, and weighed out the silver on the scales.

10 I signed the deed and sealed it. I called in witnesses and used scales to weigh out the silver.

10 And I subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 Then I took the deeds of purchase, both the sealed *copy containing* the terms and conditions and the open *copy*;

11 Then I took the deeds of purchase, both the sealed *copy containing* the terms and conditions and the open *copy*;

11 Then I took the deed of purchase—both the sealed one with the terms and conditions and the open one—

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

- There were two copies of the deed and one copy was sealed, put in an earthen jar. The other one was open and it will give the requirements needed to open the seal and this was all looking toward a day, Jeremiah knows, he is not going to be able to take possession of the land.

— He is in prison now and he knows the Babylonians are going to take over the land and take them into captivity for 70 years. Jeremiah will not live another 70 years, so Jeremiah's

descendants will have the location of where this jar is hidden with the deed in it, sealed, and they will have this open copy which will explain where the land is and what requirements there will be to redeem it.

— They will show up some day with evidence that they are the kinsmen, and they are able to perform, and they will execute the requirements on the deed, break the seals and possess that which was theirs by right. This is the only account of a purchase of this kind in the Scripture and the Holy Spirit has a specific reason to go through this.

12 and I gave the deed of purchase to Baruch the son of Neriah, the son of Mahseiah, in the sight of Hanamel my uncle's *son* and in the sight of the witnesses who signed the deed of purchase, in the sight of all the Jews who were sitting in the courtyard of the guard.

12 and I gave the deed of purchase to Baruch the son of Neriah, the son of Mahseiah, in the sight of Hanamel my uncle's *son* and in the sight of the witnesses who signed the deed of purchase, before all the Jews who were sitting in the court of the guard.

12 and I gave the deed of purchase to Neriah's son Baruch, the grandson of Mahseiah, in the presence of my cousin Hanamel, in the presence of the witnesses who signed the deed of purchase, and in the presence of all the Judeans sitting in the courtyard of the guard.

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

- Baruch is Jeremiah's secretary; he does all the writing for Jeremiah. He gives it to Baruch in the presence of the witnesses.

(C) Duplicate deeds to be placed by Baruch into a clay jar (32:13-15)

13 And I commanded Baruch in their sight, saying,

13 And I commanded Baruch in their presence, saying,

13 In their presence, I instructed Baruch as follows:

13 And I charged Baruch before them, saying,

14 'This is what the LORD of armies, the God of Israel says: "Take these deeds, this sealed deed of purchase and this open deed, and put them in an earthenware jar, so that they may last a long time."

14 'Thus says the LORD of hosts, the God of Israel, "Take these deeds, this sealed deed of purchase and this open deed, and put them in an earthenware jar, that they may last a long time."

14 'This is what the LORD of the Heavenly Armies, the God of Israel, says: "Take these deeds—both this sealed deed of purchase and this open deed—and put them in a clay pot

so they'll last for a long time.

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For this is what the LORD of armies, the God of Israel says: "Houses and fields and vineyards will again be purchased in this land."

15 For thus says the LORD of hosts, the God of Israel, "Houses and fields and vineyards will again be bought in this land."

15 For this is what the LORD of the Heavenly Armies, the God of Israel, says: 'Houses, fields, and vineyards will again be bought in this land.'""

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

- There are many lessons here but we won't take the time to go through them all

— First of all, it is an act of faith. Jeremiah may or may not have understood why God told him to do it, but he did it anyway. We don't know the motives of Jeremiah's uncle's son. Hanameel obviously has a distress sale situation here. He is not going to find many people who will be interested in buying his piece of property because there are armies rolling chariots over Anathoth. No Jew would buy it because they are about to be taken slaves and they would not be in any position to own anything. Hanameel is no fool, he understands that, but he figures he can separate and get whatever he can from his relative and here he gets 17 shekels.

Title Deed to the Earth

Lev 25—the basic legal perspective, and another example of an account in Ruth 4. In Rev 5:1-10—the sealed title deed to the earth. A title deed not for the land of Israel, but a title deed of the earth. Its dominion was originally given to Adam and Adam forfeited it by yielding to Satan. So the earth is under the jurisdiction of a usurper. The Bible speaks of *the god of this world*. Jesus Christ is not the God of this world. This world belongs to Satan. In the temptations Satan is offering Jesus a shortcut instead of the Cross. Jesus Christ purchased the world, remember the parables of Matt 13, the field and the treasure. He didn't want the field, He wanted the treasure that was in it. The field was the world and the treasure was within it.

Jesus purchased everything on the cross. That gave Him title, not possession. He has not taken possession yet. He is not seated on His throne, He is seated at the right hand of the Father. We talked about the Fullness of the Gentiles. God's people are numbered, they are not infinite. The Lord Jesus is waiting for the Father to tell the Son when that number is complete. Among the things that happen that Revelation describes, there will be this

seven-sealed book, that is the title deed and it has to be taken by a kinsman, and He has to be pure and righteous and has to be able to perform. He is, and that is why there is this incredible adoration by all of creation and the four super cherubim around the throne, the twenty-four elders.

The amazing thing is not that God became man, the amazing thing is that there is now a man at the throne of God. When you really understand what righteousness demands there are, the concept that there is a man at the throne of God. Don't think of Jesus Christ as being a man for 33 years, think of Him of being a Man forever. As such, Jesus is qualified to be our Kinsman Redeemer.

Rev 4-19 is His taking possession of that which He purchased. It involves dispossessing the land of the usurpers. If you want to understand this in smaller model terms, go to the book of Joshua, where Joshua dispossess the land of the usurpers and conquered it with his chosen people, in that case it was Israel taking the land of Canaan, dispossessing the Canaanites, the seven tribes that remained, three were put down and there were seven left and the seven tribes were the subject under the conquest of Joshua but actually under Jesus Christ if you read Joshua 5 carefully. It becomes a model of the book of Revelation. The point is that this concept that we have introduced in Jeremiah, the title deed, the purchasing of this land is the Holy Spirit's way of alerting you about title insurance, alerting you to the idea of a title deed and to fill out the model in Jer 32 you have to visualize after the captivity when Jeremiah's kinsman redeemer will show up and perform the requirements on the deed, break the seals and take possession of the land that was purchased at Anathoth.

This is a small microcosm example of what is going to happen when Jesus Christ will take the title deed, break the seals and take possession of that which he purchased so long ago to be our inheritance, not just the land of Israel. There is nothing local about the book of Revelation; it is very Jewish on one hand, but very global in its idioms.

(D) Jeremiah's prayer expressing perplexity (32:16-25)

(a) Divine character(32:16-19)

16 "After giving the deed of purchase to Baruch the son of Neriah, I prayed to the LORD, saying,

16 "After I had given the deed of purchase to Baruch the son of Neriah, then I prayed to the LORD, saying,

16 "After I had given the deed of purchase to Neriah's son Baruch, I prayed to the LORD:

16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 'Oh, Lord GOD! Behold, You Yourself have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You,

17 'Ah Lord GOD! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You,

17 'LORD! Look, you made the heavens and the earth with your great power and your outstretched arm. Nothing is too difficult for you!

17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing too hard for thee:

- A great opening. Starts with adoration. This is quite an example to us. It gets us in the right scope; it reminds us who we are talking to.

18 who shows mercy to thousands, but repays the wrongdoing of fathers into the laps of their children after them, great and mighty God. The LORD of armies is His name;

18 who shows lovingkindness to thousands, but repays the iniquity of fathers into the bosom of their children after them, O great and mighty God. The LORD of hosts is His name;

18 You, the great God, the mighty one, show gracious love to thousands and repay the parents' iniquity to their children after them. The LORD of the Heavenly Armies is his name.

18 Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, *is* his name,

19 great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of mankind, giving to everyone according to his ways and according to the fruit of his deeds;

19 great in counsel and mighty in deed, whose eyes are open to all the ways of the sons of men, giving to everyone according to his ways and according to the fruit of his deeds;

19 You are great in regards to your purposes and mighty in regards to your works. Your eyes are open to everything that people do, and will reward each one according to their ways and just as their actions deserve.

19 Great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:

(b) Divine deeds (32:20-22)

20 who has accomplished signs and wonders in the land of Egypt, *and* even to this day both in Israel and among mankind; and You have made a name for Yourself, as at this day.

20 who has set signs and wonders in the land of Egypt, *and* even to this day both in Israel and among mankind; and You have made a name for Yourself, as at this day.

20 You are the one who performed signs and wonders in the land of Egypt and continue to do so until this day, both in Israel and among the rest of humanity. You made a reputation for yourself that continues to this day.

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day;

21 You brought Your people Israel out of the land of Egypt with signs and with wonders, and with a strong hand and an outstretched arm, and with great terror;

21 You brought Your people Israel out of the land of Egypt with signs and with wonders, and with a strong hand and with an outstretched arm and with great terror;

21 By your strong hand and outstretched arm, and with great terror, you brought your people Israel out of the land of Egypt with signs and wonders.

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

- Scripture consistently uses the Exodus from Egypt as a sign or real authentication for God

22 and You gave them this land, which You swore to their forefathers to give them, a land flowing with milk and honey.

22 and gave them this land, which You swore to their forefathers to give them, a land flowing with milk and honey.

22 And you gave them this land which you had promised their ancestors that you would give them—a land flowing with milk and honey.

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;

(c) Divine judgment upon Judah (32:23-24)

23 They came in and took possession of it, but they did not obey Your voice or walk in Your Law; they did not do anything that You commanded them to do; therefore You have made all this disaster happen to them.

23 They came in and took possession of it, but they did not obey Your voice or walk in Your law; they have done nothing of all that You commanded them to do; therefore You have made all this calamity come upon them.

23 They came and took possession of it, but they didn't obey you or walk according to your Law. They didn't do what you commanded them to do, so you caused all this calamity to happen to them.

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

24 Behold, the assault ramps have reached the city to take it; and the city has been handed over to the Chaldeans who fight against it, because of the sword, the famine, and the plague; and what You have spoken has come to pass; and behold, You see *it*.

24 Behold, the siege ramps have reached the city to take it; and the city is given into the hand of the Chaldeans who fight against it, because of the sword, the famine and the pestilence; and what You have spoken has come to pass; and behold, You see *it*.

24 Look, the siege ramps have reached the city to take it. Because of the sword, famine, and plague, the city has been given over to the Chaldeans who are fighting against it. What you said has happened, and you are watching it occur!

24 Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest *it*.
- He is not prophesying here, he can look out over the wall and see the siege mounds and the clamor of the troops on the siege

(d) Jeremiah ponders the practicality of purchasing property in Babylonian occupied territory (32:25)

25 Yet You have said to me, Lord GOD, "Buy for yourself the field with money and call in witnesses"—although the city has been handed over to the Chaldeans."

25 You have said to me, O Lord GOD, "Buy for yourself the field with money and call in witnesses"—although the city is given into the hand of the Chaldeans."

25 Lord, you have told me, "Buy the field for yourself with money and call in witnesses," even though the city is being given over to the Chaldeans."

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for the city is given into the hand of the Chaldeans.

(E) God's explanation of His plan (32:26-44)

(a) Jerusalem's destruction (32:26-35)

(i) Description of destruction (32:26-29)

26 Then the word of the LORD came to Jeremiah, saying,

26 Then the word of the LORD came to Jeremiah, saying,

26 Then this message from the LORD came to Jeremiah:

26 Then came the word of the LORD unto Jeremiah, saying,

27 "Behold, I am the LORD, the God of all flesh; is anything too difficult for Me?"
27 "Behold, I am the LORD, the God of all flesh; is anything too difficult for Me?"
27 "Look, I am the LORD, the God who rules over all flesh. Is anything too difficult for me?"
27 Behold, I *am* the LORD, the God of all flesh: is there any thing too hard for me?

Chaldeans to Burn the City (Cf. Deut 13)

28 Therefore this is what the LORD says: "Behold, I am going to hand this city over to the Chaldeans and to Nebuchadnezzar king of Babylon, and he will take it.
28 Therefore thus says the LORD, "Behold, I am about to give this city into the hand of the Chaldeans and into the hand of Nebuchadnezzar king of Babylon, and he will take it.
28 Therefore, this is what the LORD says: "I'm about to give this city into the hands of the Chaldeans and Nebuchadnezzar, king of Babylon, and he will capture it.
28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans who are fighting against this city will enter and set this city on fire and burn it, with the houses where *people* have offered incense to Baal on their roofs and poured out drink offerings to other gods, to provoke Me to anger.

29 The Chaldeans who are fighting against this city will enter and set this city on fire and burn it, with the houses where *people* have offered incense to Baal on their roofs and poured out drink offerings to other gods to provoke Me to anger.

29 The Chaldeans who are fighting against this city will come, set this city on fire, and burn it along with the houses on whose roofs incense was burned to Baal and liquid offerings were poured out to other gods in order to provoke me.

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

- Burning the city with fire (Deut 13:12-16): there is a law about what they are supposed to do if they come across idol worshiping nations. That was the punishment, that was what they were supposed to do if they encountered idolatry. Jerusalem is worshiping idols; God is using the Babylonians to enforce Deut 13. It is fascinating how God uses His Law consistently.

When Joshua entered the land, and the nations federate themselves under Adonizedec this king that calls himself the lord of righteousness, he ends up defeating Adonizedec in the battle of Beth-horon in Joshua 10, the famous chapter where the sun stands still, the sun and the moon and all that. What defeats them, is that they are stoned. The capital form of

punishment for blasphemy is stoning. In the book of Revelation, in the analogous passage what falls on the men is 200-pound hailstones. You burn a city that is worshipping idols. Peter in his epistle reminds us that God would not flood the earth with water, he points out that God would not flood the earth with water, next time it will be with fire. Why, because of Deut 13. When you really have the cosmic perspective of God's plan, you go back and read the book of Genesis and the Torah, you realize all these seeds are planted way back there. Going back to the prayer, it begins with the person and the work of God, speaks of His boundless grace, speaks of His wisdom in terms of all deeds and His justice, His mercies and it points out the response confesses the sin of Israel in having ingratitude and having an ungrateful response to God's mercies.

(ii) Sins leading to destruction (32:30-35)

30 For the sons of Israel and the sons of Judah have been doing only evil in My sight since their youth; for the sons of Israel have been only provoking Me to anger by the work of their hands," declares the LORD.

30 Indeed the sons of Israel and the sons of Judah have been doing only evil in My sight from their youth; for the sons of Israel have been only provoking Me to anger by the work of their hands," declares the LORD.

30 Indeed, the Israelis and Judeans have been doing only evil in my presence since their youth. Indeed, the Israelis have done nothing but provoke me by what they have made with their hands," declares the LORD.

30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 "Indeed this city has been to Me a provocation of My anger and My wrath since the day that they built it, even to this day, so that it should be removed from My sight,

31 "Indeed this city has been to Me *aprovocation of* My anger and My wrath from the day that they built it, even to this day, so that it should be removed from before My face,

31 "Indeed, this city has provoked me to anger and wrath from the day they built it until now, and so I'll remove it from my sight

31 For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face, "*from the day they built it*," Solomon the first king that finished the Temple. Solomon also was the one that led them into idolatry.

32 because of all the evil of the sons of Israel and the sons of Judah which they have done to provoke Me to anger—they, their kings, their leaders, their priests, their prophets, the

men of Judah, and the inhabitants of Jerusalem.

32 because of all the evil of the sons of Israel and the sons of Judah which they have done to provoke Me to anger—they, their kings, their leaders, their priests, their prophets, the men of Judah and the inhabitants of Jerusalem.

32 because of all the evil that the Israelis and Judeans have done to provoke me. They, their kings, their officials, their priests, their prophets, the people of Judah, and those living in Jerusalem have done these things.

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 They have turned *their* back to Me and not *their* face; though I taught them, teaching again and again, they would not listen to accept discipline.

33 They have turned *their* back to Me and not *their* face; though I taught them, teaching again and again, they would not listen and receive instruction.

33 They have turned their backs to me rather than their faces. Even though I taught them, teaching them again and again, they didn't listen to accept correction.

33 And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they put their detestable things in the house which is called by My name, to defile it.

34 But they put their detestable things in the house which is called by My name, to defile it.

34 They put their detestable idols in the house that is called by my name and defiled it.

34 But they set their abominations in the house, which is called by my name, to defile it.

35 They built the high places of Baal that are in the Valley of Ben-hinnom to make their sons and their daughters pass through *the fire* to Molech, which I had not commanded them, nor had it entered My mind that they should do this abomination, to mislead Judah to sin.

35 They built the high places of Baal that are in the valley of Ben-hinnom to cause their sons and their daughters to pass through *the fire* to Molech, which I had not commanded them nor had it entered My mind that they should do this abomination, to cause Judah to sin.

35 They built the high places of Baal that are in the Hinnom Valley in order to sacrifice their sons and daughters to Molech—something that I didn't command, nor did it ever enter my mind for them to require this utterly repugnant thing—and lead Judah into sin."

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

- An anthropomorphic phrase, it is so absurd that He never thought to forbid it. Obviously He knows all things, it is just a way of communicating.

(b) Jerusalem's restoration (32:36-44)

(i) Regathering (32:36-37)

36 "Now therefore the LORD God of Israel says the following concerning this city of which you say, 'It has been handed over to the king of Babylon by sword, by famine, and by plague':

36 "Now therefore thus says the LORD God of Israel concerning this city of which you say, 'It is given into the hand of the king of Babylon by sword, by famine and by pestilence.'

36 "Now therefore," says the LORD God of Israel, "concerning this city about which you are saying, 'It is being given into the control of the king of Babylon by sword, famine, and plague,'

36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

Worldwide Gathering

He shifts gears here, he is looking ahead, not to the regathering after the return from Babylon but far ahead. Worldwide diaspora. Unity characterizes Messianic era (Zeph 3:9; Zech 14:9; John 10:16). Covenant never again broken (Is 55:3; Ezek 37:26).

37 Behold, I am going to gather them out of all the lands to which I have driven them in My anger, in My wrath, and in great indignation; and I will bring them back to this place and have them live in safety.

37 Behold, I will gather them out of all the lands to which I have driven them in My anger, in My wrath and in great indignation; and I will bring them back to this place and make them dwell in safety.

37 I'm about to gather my people from all the lands where I've driven them in my anger, wrath, and great indignation. I'll bring them back to this place and let them live in safety.

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

(ii) Regeneration (32:38-39)

38 They shall be My people, and I will be their God;
38 They shall be My people, and I will be their God;
38 They'll be my people, and I'll be their God.
38 And they shall be my people, and I will be their God:

39 and I will give them one heart and one way, so that they will fear Me always, for their own good and for *the good of* their children after them.

39 and I will give them one heart and one way, that they may fear Me always, for their own good and for *the good of* their children after them.

39 I'll give them one heart and one lifestyle so they'll fear me always for their own good and for the good of their descendants after them.

39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

(iii) New Covenant (32:40)

40 I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts, so that they will not turn away from Me.

40 I will make an everlasting covenant with them that I will not turn away from them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me.

40 I'll make an everlasting covenant with them that I won't turn away from doing good for them. I'll put the fear of me in their hearts so they won't turn away from me.

40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

(iv) Blessing (32:41-42)

41 I will rejoice over them to do them good and will faithfully plant them in this land with all My heart and all My soul.

41 I will rejoice over them to do them good and will faithfully plant them in this land with all My heart and with all My soul.

41 I'll rejoice over them to do good for them, and I'll faithfully plant them in this land with all my heart and soul.'

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

42 For this is what the LORD says: 'Just as I brought all this great disaster on this people, so I am going to bring on them all the good that I am promising them.

42 For thus says the LORD, 'Just as I brought all this great disaster on this people, so I am going to bring on them all the good that I am promising them.

42 "Indeed, this is what the LORD says: 'Just as I'm bringing all this great disaster on this people, so I'll bring on them all the good things that I'm promising concerning them.

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

(v) Repurchasing (32:43-44)

43 And fields will be purchased in this land of which you say, "It is a desolation, without man or animal; it has been handed over to the Chaldeans."

43 Fields will be bought in this land of which you say, "It is a desolation, without man or beast; it is given into the hand of the Chaldeans."

43 Fields will be bought in this land about which you will say, "It is a desolate place without people or animals. It is given into the hands of the Chaldeans."

43 And fields shall be bought in this land, whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 *People* will buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the areas surrounding Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland, and in the cities of the Negev; for I will restore their fortunes,' declares the LORD."

44 Men will buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland and in the cities of the Negev; for I will restore their fortunes,' declares the LORD."

44 People will buy fields for money, sign deeds, seal them, and call witnesses in the land of Benjamin, in the areas around Jerusalem, in the towns of Judah, the towns of the hill country, the towns of the Shephelah, and the towns of the Negev, for I'll restore their fortunes,' declares the LORD."

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

- Benjamin is mentioned first because Anathoth the place where Jeremiah did the token example was in Anathoth in the land of Benjamin. This is the whole digression by the Lord

Himself is a reference to the fact that He has had Jeremiah do the first one, to purchase a piece of property and seal the deed.