

Jeremiah 32:6-40

The setting of this chapter is during the siege of Jerusalem by Babylon in the time period of 588 - 587 B.C. It is probably in 587 B.C. that this portion occurs. This is because Nebuchadnezzar pulled the initial siege when he heard of the Egyptian forces advancing - "Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem," Jeremiah 37:5. Jeremiah has his faith tested as he is in prison because of his preaching. Verses 6 - 40 tell us how Jeremiah responded to this "crisis of faith."

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

God's word come to Jeremiah. Remember, the word of God is the foundation ("substance of things hoped for") of our faith. God's word to Jeremiah is when your cousin, Hanameel, comes to you and asks you to buy his land, because you have the right of redemption, buy it.

Why is this a "difficult" decision for Jeremiah?

1. Jeremiah is in prison.
2. Israel is going to be destroyed and captured by Babylon.
3. What good is land ownership if the land is ruled by a pagan nation and you are in captivity? (Jeremiah was initially taken into Babylon, Jeremiah 40:1-7, but later released and sent back to Israel).

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

Jeremiah shows he believes God, "faith," when he buys the property from his uncle ("evidence of things not seen"). Jeremiah purchased the property in the presence of many witnesses and had the ownership of the property put in his name in "the book of the purchase." Baruch was a scribe and recorded the transaction. In the same way today, when there is the sale of property, a lawyer draws up the contract and files the signed papers with the relevant governmental agency.

**13 And I charged Baruch before them, saying,
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 thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.**

Jeremiah then commands Baruch to seal the documents in a earthen pot that they may last for a long period of time. Jeremiah was aware that the Jewish people would be in Babylonian captivity for 70 years (Jeremiah 29:10), so he wanted the evidence of the transaction to last. He wanted a reminder for the people that God promised to bring them back from Babylon and into their land.

"Baruch the son of Neriah was a scribe and faithful friend of Jeremiah. He recorded Jeremiah's prophecies twice (he was his Amanuensis). In the fourth year of the reign of Jehoiakim, king of Judah (605 B.C.), Baruch wrote Jeremiah's prophecies of destruction from the prophet's dictation and read them to the people. King Jehoiakim, on hearing the opening sentences of Jeremiah's prophecy (Jer. 36:1-8), became greatly angered and burned the scroll. He ordered the arrest of Baruch and Jeremiah, but they escaped. Baruch rewrote the prophet's oracles with additions (Jer 36:27-32). Baruch read Jeremiah's words publicly on a day of fasting, then read them to the officials of the king's court. He and Jeremiah were both forcefully taken to Egypt (Jer. 43:4-7). After that, all reliable records about him cease. According to tradition, they died in Egypt."

https://www.preceptaustin.org/jeremiah_32_commentary

Jeremiah 36:

- 1 And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,
- 2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.
- 3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.
- 4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.
- 5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD:
- 6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD'S house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.
- 7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.
- 8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD'S house.

- 27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,
- 28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.
- 29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?
- 30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.
- 31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.
- 32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

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

After delivering the documents to Baruch, Jeremiah prays to God.

Is Jeremiah's prayer expressing doubt, not faith, in what God promised?

Jeremiah is in a difficult situation (see comments on verse 7), is he just seeking reassurance? If so, is this faith?

Here are some comments on the reason Jeremiah prayed.

The question one might ask at this point is why did Jeremiah pray? Some think he had a moment of doubt or at least a time of questions. Feinberg comments that "Although he had explained the meaning of the episode (v.15), he was still troubled by its improbabilities; furthermore, he also longed for reassurance for the people.

Perhaps Jeremiah was having second thoughts about purchasing land at such a critical time. If so, the prayer was a complaint rather than praise.

Living for God was as daunting a challenge in Jeremiah's times as it is in our own. As soon as the prophet put his money where his mouth was, he turned to the Lord in prayer: "After I had given the deed of purchase to Baruch son of Neriah, I prayed to the LORD" (32:16). Calvin observes, "By this we are taught, that whenever thoughts creep into our minds, which toss us here and there, we ought to flee to prayer." What follows is a page from Jeremiah's prayer journal. It is a prayer for the bewildered. For forty years Jeremiah preached the destruction of Jerusalem. But when the city was finally about to be overrun, God told him to buy land. Jeremiah obeyed the Lord immediately, of course, but then he started to have second thoughts. So he took his doubts and his misgivings to the Lord in prayer.

There are likely elements of truth in some of these comments.

1. Perhaps, Jeremiah needed reassurance (have you or do you know Christians who doubt?).
2. Perhaps, Jeremiah was complaining, as he did complain in the past (Jeremiah 20:7-18).
3. Perhaps, Jeremiah prayed to banish any negative & questionable thoughts that were coming to mind.

Whatever the reason, the prayer and God's answer is a great lesson for us.

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 [פלא] for thee:

פלא paw-law' 6381. properly, perhaps to separate, i.e. distinguish (literally or figuratively); accomplish, hard, hidden, things too high, (be, do, do a, shew) marvelous(-ly, -els, things, work), miracles, perform, wondrous (things, works, -ly).

Isaiah 9:6 **For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful [פלא] Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

פלא peh'-leh from 6381; a miracle:--marvellous thing, wonder(-ful, -fully).

◀ **Isaiah 9:6** ▶

Isaiah 9 - Click for Chapter

5921 [e]	4951 [e]	1961 [e]	5414 [e]	1121 [e]	3205 [e]	3206 [e]	3588 [e]		
'al-	ham-mis'-rah	wat-te·hī	lā·nū,	nit-tan-	bēn	lā·nū,	yul-lad-	ye·leḏ	kī-
עַל-	הַמִּשְׁרָה	וַתְּהִי	לָנוּ	נִתְּנָה	בֵּן	לָנוּ	יֻלְּדַ	יֵלֵד	כִּי
upon	the government	and will be	Unto us	is given	a Son	unto us	is born	a Child	For
Prep	Art N-fs	Conj-w V-Qal-Consecimperf-3fs	Prep 1cp	V-Nifal-Perf-3ms	N-ms	Prep 1cp	V-Pual-Perf-3ms	N-ms	Conj
5703 [e]	1368 [e]	410 [e]	3289 [e]	6382 [e]	8034 [e]	7121 [e]	7926 [e]		
'ā·bī·'ad	gib·bō·wr,	'ēl	yō·w·'ēṣ	pe·le	šə·mōw	way·yiq·rā	šik·mōw;		
אָבִיעַד	גִּבּוֹר	אֵל	יוֹעֵזֶן	פֶּלְאָ	שְׁמוֹ	וַיִּקְרָא	שִׁכְמוֹ		
Everlasting-Father	Mighty	God	Counselor	Wonderful	His name	and will be called	His shoulder		
N-proper-ms	Adj-ms	N-ms	V-Qal-Prtcppl-ms	N-ms	N-msc 3ms	Conj-w V-Qal-Consecimperf-3ms	N-msc 3ms		
						7965 [e]	8269 [e]		
						šā·lō·wm.	šar-		
						וְשָׁלוֹם:	וְשָׂרָ		
						of Peace	Prince		
						N-ms	N-msc		

Wonderful [פלא] Counselor - intuitive knowledge/wisdom; His decisions will always be the right ones.

Root of the word wonder (*pele*) is used in Psalm 78:12 to describe God’s miracles at the Exodus. The word describes this child as God’s miracle; incarnate deity.

“Marvellous things [פלא] did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.” Psalm 78:12

◀ **Psalm 78:12** ▶

Text Analysis

[Go to Parallel Hebrew](#)

Strong's	Hebrew	English	Morphology
5048 [e]	נֶגֶד ne-ḡed	In the sight	Prep
1 [e]	אֲבוֹתָם 'ā·bō·w-tām	of their fathers	N-mpc 3mp
6213 [e]	עָשָׂה 'ā·śāh	He did	V-Qal-Perf-3ms
6382 [e]	פֶּלְאָ pe·le;	Marvelous things	N-ms
776 [e]	בְּאֶרֶץ ba·'e-res	in the land	Prep-b N-fsc
4714 [e]	מִצְרַיִם mis-ra-yim	of Egypt	N-proper-fs
7704 [e]	שָׂדֵה śa-dēh-	[in] the field	N-msc
6814 [e]	צֹאן: śō-'an.	of Zoan	N-proper-fs

Pele used in Jeremiah 32:17 is saying it will be a *miracle* (wondrous thing) when God brings the Jewish people from world-wide captivity back to the land and establishes the nation again.

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

As with many of the prayers of the Bible, we have a great outline on how we can pray.

1. The exaltation of God

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|----|--|-----------|
| 1) | He is the omnipotent Creator | vs. 17 |
| 2) | He is loving | vs. 18 |
| 3) | He is omnisciently wise | vs. 19 |
| 4) | He has manifested Himself to the world | vs. 20 |
| 5) | He has shown Himself through Israel | vs. 21-24 |
| 6) | He asks for believing faith | vs. 25 |

It has been estimated that there are 30,000 promises in the Bible. This number may be too high, but the point is that God keeps His promises. As 2 Corinthians 1:20 says:

“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.”

Verse 17, especially, **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.**
 is a verse we should remember, even memorize, for its comforting truths.

26 **Then came the word of the LORD unto Jeremiah, saying,**
 27 **Behold, I am the LORD, the God of all flesh: is there any thing too hard for me?**

In God’s initial response to Jeremiah’s prayer, after stating He is the God of all creation, He poses the statement Jeremiah made in verse 17 as a question for Jeremiah - **Is there any thing too hard for me?**

God is asking, since I created the heavens and the earth, am I not able to do any miracle I desire? Can I not bring my people (Israel) back to the land to be a nation again?

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

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.

God's indictment of Judah is severe. The sins of the people were many, idolatrous, and a "shaking of the fist" in the face of God. The impudence of impotent men and women before an omnipotent God is breathtaking. They will go into captivity because of their sins.

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;

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:

38 And they shall be my people, and I will be their God:

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:

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.

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.

The thrust of this section is consistent with the entirety of chapters 30-33. The return is ultimately not speaking of coming back from Babylon (though that is certainly implied), but from world-wide captivity.

Vs. 37 God will gather them back from all countries

Vs. 37 God will cause them to dwell safely in the land of Israel

Vs. 38 **they shall be my people, and I will be their God** is the eschatological phrase consistently used of the return of the Jewish people back to the land of Israel at the end of the Tribulation period.

Vs. 39 God will give them one heart and one way

Vs. 40 God will make an everlasting covenant with them (this is the new covenant of Jeremiah 31:31-34)

Vs. 41 God will rejoice over them and plant them in the land permanently (implied)

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.

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 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.

Purchasing the land is not an exercise in folly. God promises to bring the Jewish people back and many will purchase land in the land of Israel, land that God gave to the Jewish people. Jeremiah, your purchasing the land is an act of faith. It is a concrete way of showing people that you believe the word of God!