

6/23/02

Jeremiah 32-33

In our last study we mentioned that the material of chapter 31-33 is called the “Book of Consolation” describing the grief and sorrow of the people through Yahweh’s wrath and captivity.

In chapters 30-31 we saw the worse period of their history during the Tribulation and Great-Tribulation followed by the Kingdom Age.

The purpose behind these four chapters was to provide God’s people with the promise of a hopeful future due to Yahweh’s faithfulness.

32:1-44 The judgment and restoration of the nation is confirmed by a redemption contract.

32:1-5 The prophet Jeremiah is in prison.

32:1-2 *The setting and date of the present judgment.*

- 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, 587 B. C. Vs. 1

a) This is the second year of the siege, it began in the ninth year. Jer. 39:1, 2Kings 25:8

b) Babylon had temporarily withdrawn as Egypt approached. Jer. 27:5

c) Jerusalem fell in August of the following year, 586 B. C. Jer. 52:12

2) Jeremiah was in prison during the siege in the court of the prison, a stockade, which was in the king of Judah's house. Vs. 2; Neh. 3:25

a) As we said it is possible that he was in prison during the time of chapters 30-31, the four being a unite under “The Book of Consolation”.

b) Chapters 37-38 are closely related in terms of time giving us supplementary information about Jeremiah’s imprisonment during the last days of the city.

c) Jeremiah was moved to different locations in his imprisonment. Jer. 37:15-16, 20; 38:6

32:3-5 *The reason for Jeremiah’s imprisonment.*

- 1) Zedekiah the king had shut Jeremiah up due to the fact that he prophesied God was going to give this city into the hand of the king of Babylon. Vs. 3

* Chapter 34 gives that account!

- 2) Zedekiah would not escape but be delivered into the hand of the king of Babylon, and speak with him face to face, and see him eye to eye. Vs. 4
* His sons would be killed before his eyes and then his eyes would be put out! Jer. 39:4-8
- 3) Zedekiah then would be led to Babylon, until Yahweh would visit him, though he would fight with the Chaldeans, he would not succeed. Vs. 5

32:6-15 The revelation of Yahweh to Jeremiah to purchase a field.

32:6-8 *A word of knowledge to Jeremiah.*

- 1) The specific information. Vs. 6-7
 - a) The method was that the word of the LORD came to Jeremiah. Vs. 6
* About April of 587 B. C.
 - b) The particulars were exact, Hanamel the son of Shallum his uncle would be coming to ask him to buy his field which in Anathoth, for he had the right of redemption. Vs. 7
 - 1) Perhaps being in financial difficulty and childless the next of kin was sought out. Lev. 25:23-32, Ruth 4:1-6

- 2)) The land was to stay within the family, all in proportion to the year of Jubilee.
- c) This is verified as the reason they put Jeremiah in prison, he was going out to the land of Benjamin to claim some property and they accused him of defecting to the Chaldeans. Jer. 37:11-21
- 2) The fulfillment of the word of knowledge. Vs. 8
 - a) Hanamel his cousin came to the court of the prison according to the word of the LORD, and asked him to please buy his field in Anathoth. Vs. 8a-g
 - b) Jeremiah then I knew that this was the word of the LORD. Vs. 8h

32:9-12 *The transaction of redemption.*

- 1) Jeremiah weighed out to him the money--seventeen shekels of silver. Vs. 9
* Silver is symbolic of redemption throughout the Bible!
- 2) Jeremiah signed the and sealed it, took witnesses, and weighed the money on the scales. Vs. 10
- 3) Jeremiah took the purchase deed, both the sealed portion according to the law and custom, and that which was open and gave the purchase deed to Baruch the son of Neriah, son of Mahseiah. Vs. 11-12

- * Baruch's grandfather Mehseiah is mentioned once. Jer. 51:59
- a) The one deed was security, the other for future reference to prove no tampering had occurred.
- b) He did it in the presence of Hanamel his uncle's son.
- b) He did it in the presence of the witnesses who signed the purchase deed.
- c) He did it before all the Jews who sat in the court of the prison.
- * Jesus meets the requirements to the deed of the earth. Rev. 5:1

32:13-15 *The interpretation of the transaction by Jeremiah to Baruch.*

- 1) The authorization was divine. Vs. 13-14e
 - a) Jeremiah charged Baruch before all. Vs. 13
 - b) The charge was by the LORD of hosts, the God of Israel. Vs. 14a-b
 - c) The charge was to take the deeds, both this purchase deed which is sealed and this deed which was open, and store them in an earthen vessel, that they may last many days. Vs. 14c-f
- * Such were the "Dead Seas" scrolls found at Qumran in 1847 or the Elephantine Documents.

- 2) The application was confirmation of the judgment.
 - a) The spokesman was Yahweh, "For thus says the LORD of hosts, the God of Israel". Vs. 15a-b
 - b) The proclamation was that, "Houses and fields and vineyards shall be possessed again in this land." Vs. 15c
 - 1)) The purchase and the deed was an act of faith in what Yahweh had revealed, even though the land was already in the hands of the Babylonian at the time.
 - 2)) Faith is I know so, not I hope so!

32:16-25 The apprehension of the prophecy by Jeremiah taken to prayer as his faith is tested.

- 1) The prophet's prayer begins with the Attributes of God. Vs. 16-19
 - a) Once Jeremiah had delivered the purchase deed to Baruch, he prayed to the LORD. Vs. 16
 - b) Jeremiah acknowledged the Omnipotence of God and there was nothing too hard for Yahweh. Vs. 17
 - c) Jeremiah acknowledged steadfastness of Yahweh's love and mercy as well as His sure judgment of he wicked, being the Captain of the armies in heaven. Vs. 18

- d) Jeremiah acknowledge Yahweh as Omniscient, Omnipresent full of wisdom in all his doings. Vs. 19
- 2) The prophet's prayer moved into affirmation of God's intervention with His people. Vs. 20-22
- a) Jeremiah acknowledged Yahweh witness of Himself from Egypt to the present day in signs and wonders, making Himself a name. Vs. 20
- b) Jeremiah acknowledged Yahweh delivering Israel from Egypt with signs and wonders, a strong hand bring terror. Vs. 21
- c) Jeremiah acknowledged Yahweh gave Israel the land, "a land flowing with milk and honey." Vs. 22
- 3) The prophet's prayer finishes with the present situation. Vs. 23-25
- a) Jeremiah acknowledges the rebellion of his people and disobedience in the land, resulting in Yahweh's judgment causing all this calamity to come on them. Vs. 23
- b) Jeremiah refers to the siege mounds to take the city, the sword, famine and pestilence to take the city, acknowledging it as the fulfillment of Yahweh's prophecies. Vs. 24
- c) Jeremiah refers to the word that came to him, "And You have said to me, O

Lord GOD, "Buy the field for money, and take witnesses"! --yet the city has been given into the hand of the Chaldeans.", acknowledging his humanness, It just didn't seem possible, so he is really asking Yahweh to re-affirm His word. Vs. 25

* G Campbell Morgan said,
 "Obedience by faith does not mean that there will be no inquiry, no questions, no sense of difficulty...if there be no risk, then there is no faith." (Beacon:434)

32:26-44 The confirmation of the prophecy by Yahweh to Jeremiah.

32:26-35 *Yahweh confirms the destruction of the nation and the city.*

- 1) The word of the LORD came to Jeremiah, a second time. Vs. 26
- 2) The Lord tells Jeremiah, "Behold, I am the LORD, the God of all flesh, not Nebuchadnezzar, is there anything too hard for Me?" Vs. 27
- * In other words, you acknowledge this, now believe me by faith and not by sight.
- 3) Yahweh confirms the destruction of the city, Nebuchadnezzar king of Babylon shall take it. Vs. 28-36

- a) Yahweh would give the city to the enemy. Vs. 28
- b) Yahweh said the Chaldeans soldiers would set fire to this city and burn it, with the houses on whose roofs they have offered incense to Baal and poured out drink offerings to other gods, to provoke Me to anger. Vs. 29
 - 1)) The archeological digs by Dr. Shiloh on the hill of Ophel has revealed the burnt houses and the multitudes of idols in the homes, also the seal of the scribe of Jeremiah's day. Jer. 19:13, Deut. 13:12-16
 - 2)) We have seen the burnt area for ourselves in our visits to Israel.
 - 3)) They had brought God's wrath on themselves.
- c) The people had done evil continually from their youth, provoking Yahweh to anger by the work of their hands. Vs. 30
- d) The city had been a provocation to Yahweh from the day that they built it to the present, therefore He would remove it from before His face. Vs. 31
- e) The rulers were no better than the people in provoking Yahweh. Vs. 32

- f) All had turned to Yahweh their back, and not their face; even though He had taught them, rising up early and teaching them, but they had not listened to receive instruction. Vs. 33
- g) Rather they all set their abominations in the house which is called by His name, to defile it. Vs. 34
* Jer. 7:30; 2Kings 21:4-7; 23:4, 6; Ezk. 8:16
- h) The abominable of the people are mentioned. Vs. 35
 - 1)) They built the high places of Baal which are in the Valley of the Son of Hinnom. Jer. 2:23; 7:30-8:3; 19:5-6
 - 2)) They caused their sons and their daughters to pass through the fire to Molech.
 - 3)) All of these were not command nor came they into Yahweh's mind that they should do this abomination, to cause Judah to sin.'

32:36-44 *Yahweh confirms the restoration of the nation and the city.*

- 1) Yahweh the God of Israel declared concerning the city that Jeremiah had said, "It shall be delivered into the hand of the king of Babylon by the sword, by

the famine, and by the pestilence.” Vs. 36

- 2) Yahweh would gather them out of all countries and bring them back to Jerusalem and cause them to dwell safely. Vs. 37
- 2) They would at that time be His people, and He their God. Vs. 38
 - * This of course was fulfilled by the return under Cyrus but the context is “from all the countries”.
- 3) The prophet seems to look beyond the present situation to the Kingdom Age. Vs. 39-41
 - a) Yahweh would give them one heart and one way, that they may fear Him forever, for the good of them and their children after them. Vs. 39
 - * This is the ultimate fulfillment in the kingdom Age, not the one from Babylon, “one heart” and “forever” make this evident! Rom, 11:26
 - b) The everlasting covenant, not turning away from doing them good, putting His fear in their hearts so that they will not depart from Him, is all during the Millennium. Vs. 40
 - c) Yahweh will rejoice over them to do them good, assuredly planting them in

this land, with all His heart and with soul. Vs. 41

- 3) The prophet now returns to the present promise of restoration from Babylon. Vs. 42-44
 - a) The certainty of judgment marked the certainty of their restoration from Babylon. Vs. 42
 - b) The fields will be bought in this land of which Jeremiah said, “It is desolate, without man or beast; it has been given into the hand of the Chaldeans.” Vs. 43
 - c) Yahweh would have men in faith to buy fields, sign deeds and seal *them*, and take witnesses, in the land of Benjamin, around Jerusalem, in the cities of Judah, in the cities of the mountains, in the cities of the lowland, and in the cities of the South; all this as evidence that Yahweh would cause their captives to return,' says the LORD. Vs. 44

33:1-26 The assurance of the restoration of the nation in the kingdom Age.

33:1-13 Judgment comes before restoration of the nation.

33:1-3 *The prophet is invited by Yahweh to seek Him.*

- 1) This is the second time God's word came to Jeremiah in prison. Vs. 1
- 2) The Lord identifies Himself as the Creator of all, Yahweh is His name. Vs. 2
* Gen. 1-2; Col. 1:16
- 3) The exhortation to Jeremiah. Vs. 3
 - a) The personal invitation to the prophet was to call on Yahweh. Vs. 3a
* Call to Me. Is 50:15; 55:6
 - b) The personal promise to the prophet was that Yahweh would answer him.
* And I will answer you,
 - c) The personal need of the prophet was to reveal to him things beyond his understanding.
* And show you great and mighty things, which you do not know, "basur", inaccessible or unsearchable.
 - 1)) These things are described from verse 7-13.
 - 2)) Deut. 29:29-30:20; Dan. 2, 7. 9; Jn. 16:13; 1Cor. 2:9-16; Ja. 1:5

33:4-13 *The prophet is told of the horror followed by the ultimate healing of Jerusalem.*

33:4-5 The rejected nation attempts to desperately survive.

- 1) Yahweh tells Jeremiah that all their efforts, even the tearing down of houses and even the kings to fortify the siege against the wall and the sword would not prevail. Vs. 4
* History reveals how this occurred in their history! Is. 22:9-10
- 2) The outcome would only be the carcasses of the men whom God would slay having hidden His face against the city. Vs. 5

33:6-13 The restored nation in the kingdom.

- 1) In the future Yahweh brings it health and healing; heal them and reveal to them the abundance of peace and truth. Vs. 6
- 2) Yahweh would cause the captives of Judah and the captives of Israel to return, and will rebuild those places again. Vs. 7
- 3) Yahweh would cleanse them from all their iniquity by which they have sinned against Him, and pardon all their iniquities by which they had sinned and transgressed against Him. Vs. 8
* The various words emphasize the diverse manner of sin.
- 4) The city and nation at that time would be a name of joy, a praise, and an honor before all nations of the earth, who would hear all the good that He did to

them; fearing and trembling for all the goodness and all the prosperity that Yahweh provide for it. Vs. 9

- 5) Yahweh says that in the very place Jeremiah was saying, “It is desolate, without man and without beast” life as usual would appear all around in voices of gladness, weddings and worship, for God is good and merciful. Vs. 10-11
- 6) Shepherds would cover the land in peace in the mountains, cities and lowlands, the south, Benjamin and Jerusalem in great numbers. Vs. 12-13

33:14-26 The ultimate blessings of the restored nation.

33:14-18 *The Messiah will reign in Jerusalem.*

- 1) The prophecy now turns to the far future of the last days. Vs. 14
 - a) The phrase “the days are coming” we have seen already refers to the period of Jacob’s trouble, the Tribulation and Great Tribulation that usher in the Kingdom Age. Jer. 30:7
 - b) The promise is to the house of Israel and to the house of Judah who will be one nation.
- 2) “In those days and at that time” Yahweh will cause to grow up to David A Branch of righteousness; He shall execute

judgment and righteousness in the earth. Vs. 15

- a) This identifies the Messiah, Jesus Christ. Ps. 110:4; Is.9:6-7; Jer. 23:5; Ezk. 17:22; Rev. 19:16
 - b) He will reign as supreme Lord over the earth for one-thousand years. Is. 2, 11, Rev. 20:1-6
- 3) In those days Judah will be saved, And Jerusalem will dwell safely. And the name of the city will be called: THE LORD OUR RIGHTEOUSNESS. Vs. 16
 - a) The city of our Great King will be the embodiment of the nation’s ideal in the Messiah. Zech. 12:10-13:1; Rom. 11:26
 - b) The city reflects His glory and righteousness, the very name of our King.
 - 4) The unbroken promise of God will be fulfilled as the Lord promised David, that there would never lack a man to sit on the throne of the house of Israel. Vs. 17
* 2Sam. 7:8-16; Jer. 23:1-8
 - 5) The priestly line will once again be in use during the Kingdom Age but not for sins but more like commemoration of the Lamb of God who took away our sins. Vs. 18
* Is. 56:7; 60:7; Ezk. 40:1-44:31; Zach. 14:16-21

33:19-22 *The certainty of the covenant of the nation's restoration of is based on Yahweh's covenant with nature.*

- 1) The prophet is assured of the events taking place by saying that 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. Vs. 19-21

* This is not the first time this is stated.

Jer 31:31-40

- 2) The prophet is given another example, "As the host of heaven 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. Vs. 22

33:23-26 *The restoration of the nation is certain regardless o people's misunderstanding.*

- 1) The word of the Lord came to the prophet revealing the unbelief of the people, "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." Vs. 23

- a) They were saying what many are teaching in the church today, that God is through with Israel. No!
 - b) That the church has replaced Israel and all the promises and blessing have been passed to the church. Wrong!
 - c) They despise God's people that they should no more be a nation, what an interesting fact in view of the hatred of Israel by the radical Arabs and Muslims of the day!
- 2) The covenant of God with Israel is as natural and sure as His covenant of the function and process of nature. Vs. 25-26
 - a) 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. Vs. 25
 - b) 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. Vs. 26