



Rice Memorial MBC

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A New Future

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **September 21, 2014**

***Worship with us at 3201 Mary St until we rebuild our sanctuary at 802 W. 15th,
...We're just behind Kaufman's Lumber Company in Little Rock Arkansas...***

Jeremiah 32:2-9, 14-15

Introduction: This chapter records another historical incident in the life of the prophet Jeremiah. The time was during the **final months** of the **siege** of **Jerusalem** which resulted in the **final capture** and **destruction** of the city and the deportation of the population to **Babylon**. Zedekiah was on the throne of Judah, this being in his tenth year as king, which was the eighteenth year of the reign of **Nebuchadnezzar**, that is, 588-87 B.C. There is no point whatever in complaining that, according to the Babylonian method of reckoning the reign of kings, this was only the seventeenth year of Nebuchadnezzar. The Babylonians did not count the year of accession to the throne; but the Hebrews did.

George DeHoff noted that the **siege**, "Began the year before and apparently lasted **eighteen months** and **twenty-seven days** (2 Kings 25:1-8)."
In the year preceding this chapter, "The siege had been lifted for a short while by the arrival near Jerusalem of an Egyptian army led by Pharaoh-Hophra (Jeremiah 44:30), the Apries of Herodotus, an ally of Zedekiah against Babylon (Ezekiel 17:15); but the Egyptians were either defeated quickly or decided to withdraw. In any case, the **siege** was promptly renewed with increased vigor"; and in the meanwhile, famine, and disease were daily rendering Jerusalem less and less able to defend itself.

At the time of this chapter, **Jeremiah** was a **prisoner** of **Zedekiah**, who, distressed by Jeremiah's **prophecies** concerning Jerusalem and its king, had imprisoned the prophet; but, at the time of the incident recorded here, Zedekiah had yielded to Jeremiah's request to be removed from the dungeon and had quartered him in the **stockade area** of the **palace**, where, it seems, Jeremiah enjoyed some privileges.

A broad outline of the chapter is: **(1)** a statement of the historical situation (Jer. 32:1-5); **(2)** Jeremiah was commanded to purchase a field in Anathoth, which he promptly did (Jeremiah 32:6-15); **(3)** perplexed by what God had commanded him to do, and perhaps entertaining some doubt, the prophet poured out a long prayer to God (Jeremiah 32:16-25); **(4)** God's first answer (Jer. 32:26-35); **(5)** God's second answer (Jeremiah 32:36-44).
(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Jeremiah 32:1-2, 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**. 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 (palace)**.

NOTE: ...the prison, which [was] in the king of Judah's house; which showed great stupidity and **hardness** of heart in the king, and his courtiers, and in the people, to

imprison a **prophet** of the Lord, when **surrounded** by an **enemy's army**, and that according to the **prediction** of the prophet; by which it appeared that he was a TRUE prophet; and they might reasonably expect that the rest of his predictions, which related to the taking of their city, and carrying them captive, would be fulfilled. It is true, indeed, he was in a **better prison** than before, more honourable, being within the limits of the **king's house**; and, besides, was not closely confined, but allowed to walk in the court of the prison; and so had a free air to breathe in, and more company to converse with, and could exercise himself by walking about; perhaps he was placed here to **keep him from prophesying** to the people to their **discouragement**, and the more to awe (strike with fear and reverence) him, as he was under the eye of the king and his ministry. Of this prison and its court mention is made in (Neh. 3:25); it seems to have been for state prisoners. (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Jeremiah 32:3-5, For Zedekiah king of Judah had **shut him up**, saying, *Wherefore* (for what reason) dost thou **PROPHESEY**...

Amos 3:7-8, Surely the Lord GOD will do nothing, but he **revealeth** his **secret** unto his servants the prophets. The lion hath roared, who will not fear?
the Lord GOD hath SPOKEN, who can but prophesy?

Jeremiah 20:8-9, For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But **his WORD** was in **mine heart** as a **burning fire shut up in my bones**, and I was weary with forbearing, and I could not stay.

...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; 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; 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**.

NOTE: Zedekiah here repeated the prophecies of Jeremiah for which he had **retaliated** by casting the prophet into prison. It seems incredible that he would still have disbelieved Jeremiah after all the **fulfillments** of Jeremiah's prophecies which had taken place and were still taking place before his very eyes. Source: *Coffman Commentaries on the Old & New Testament* classic.studylight.org/com/bcc/)

NOTE: **And he shall lead Zedekiah to Babylon**... As he did in **chains**, from Riblah, where he was brought unto him after he was taken, endeavouring to make his escape, (Jer. 52:8, Jer. 52:9, Jer. 52:11); and there shall he be **until I visit him**, saith the Lord... (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

NOTE: God's **visiting** a person sometimes signified his **coming to bless** the individual; but here it does not seem to indicate any such thing. Zedekiah's fate was much worse than that which usually befell defeated ancient kings. They **slaughtered his sons** before his **eyes**, and then **put his eyes out**, and carried him to Babylon where he died (1 Kings 25:2-7). Harrison noted that this incident and others recorded here through Jer. 44 all happened during the kingship of Zedekiah. (Source: *Coffman Commentaries on the Old & New Testament* classic.studylight.org/com/bcc/)

Jeremiah 52:6-11 ...in the fourth month, in the ninth day of the month, the **famine** was sore in the city, so that there was **no bread** for the people of the land. Then the city was broken up, and all the men of WAR fled, and went forth out of the city **by night** by the way of the gate between the two walls, which was by the king's garden;

(now the **Chaldeans** were by the city round about:) and they went by the way of the plain. But the army of the Chaldeans pursued after the king, and over took Zedekiah in the plains of Jericho; and **all his army** was **scattered** from him. Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. And the king of Babylon **slew the sons of Zedekiah before his eyes:** he slew also all the princes of Judah in Riblah. Then he **PUT OUT** the eyes of Zedekiah; and the king of Babylon bound him in chains, and **carried him to Babylon**, and put him in prison till the day of his **DEATH**.

Jeremiah 32:6-7, And Jeremiah said, The word of the LORD (Yahweh) came unto me, saying, 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**.

NOTE: Hilkiyah, the father of Jeremiah, and this Shallum, were own **brothers**; so that Jeremiah and Hanameel were brothers' sons, or own **cousins**: this coming of Hanameel to Jeremiah being a contingent event, with respect to second causes, and yet foretold as what would certainly be, shows that such events are foreknown by the Lord, and are sure to him: saying, buy thee my field that [is] in Anathoth; the place from whence Jeremiah came, and was but about **two or three miles from Jerusalem**, and therefore must be now in the possession of the Chaldean army; wherefore it may seem very strange in Hanameel to propose it to sale, and stranger still in Jeremiah to buy it: though something of this kind was done at Rome, while Hannibal was besieging it; the field where Hannibal pitched his camp was offered to sale at Rome, and found a buyer; but then he that bought it was in high spirits, and in a strong belief that the city would not be taken, and that the **enemy** would be obliged to quit the siege; but Jeremiah knew, and **firmly believed**, on the other hand, that the city of Jerusalem, and all the country round it, would fall into the hands of the **king of Babylon**. Moreover, Anathoth was a city of the priests, and the fields adjoining to it belonged to them; as some of them did to Abiathar the priest in his time, (1 Kings 2:26); and such fields as belonged to the priests and Levites were not to be sold, according to the law in (Leviticus 25:34); to which it is answered, that this was not arable (fit for plowing) land, which the Levites might not possess; but some meadow, orchard, or garden, in the suburbs of the city, which though it might not be sold to **strangers, yet might be sold among themselves**; though it is more probable that this was a field that came fro, in some of his ancestors by his mother's or grandmother's side, and so might be disposed of; as it seems certain to be lawfully done, not only as it was the **will of God**, who could indeed dispense with his own law, was that in the way, but since it was a matter of right, and incumbent (lying on, as duty or obligation) on him, as follows: for the **right of redemption** [is] thine to buy [it]; that is, had it been sold to another, it would have **lain upon him** to have **redeemed it**, as being **next of kin**, that so it might not pass to another tribe and family.

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Jeremiah 32:8-9, 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. 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**.

NOTE: So Hanameel mine uncle's son came unto me... Freely and voluntarily, of his own accord; though it was determined he should, as it was **predicted** he would; for God's decrees do not infringe (break, violate) the liberty of the WILL: this man came from Anathoth, very probably, to Jerusalem, to the place where the prophet was: in the court of the prison, according to the word of the Lord; which had been made known before to Jeremiah: and said unto me, buy my field, I pray thee, that [is] in Anathoth, which [is] in

the country of **Benjamin**; it belonged to that **tribe**: for the **right of inheritance** [is] thine; the **reversion** of this field; it would come to him after the **death** of his **cousin**, as being next heir: and the redemption [is] thine; buy [it] for thyself; since, if it was sold to another, he, according to law, **was obliged to redeem it**; and therefore it was much better to buy it at once for himself: then I knew that this [was] the word of the Lord; that it was the word of the Lord which came to him before, and that it was **the WILL** of the **Lord** that he should make this purchase; since there was such an exact agreement between the prophecy and the event.

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

NOTE: Jamieson and other writers have marveled that the **price** was **so small**. Some have supposed that the shekels might have been gold instead of silver, but there is no excuse for changing the text. Despite the fact of the question's being of little importance, it should be noted that: **(1)** the field could have been small; **(2)** the year of Jubilee might have been near at hand, which, of course, would have drastically reduced the value; **(3)** its already being in possession of the Babylonians would have reduced the price; and **(4)** although the amount (17 shekels of silver) was calculated by Jamieson as about two pounds sterling (about **\$10.00**) at the time of his estimate, that sum might not have been as insignificant as it seems. David paid only fifty shekels of silver for the threshing floor of Araunah, along with the oxen and implements that went with it; and long afterward thirty shekels purchased the **potter's field** with **Judas' price** for betraying the Lord.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Jeremiah 32:10, And I subscribed the **evidence**, and **sealed it**, and took **witnesses**, and weighed him the **money** in the balances.

NOTE: And I subscribed the evidence Or, "**wrote** in a **book**" ; the instrument or **bill** of sale, the **deed** of purchase; which described the field sold, and expressed the condition on which the purchase was made; and by subscribing it he agreed to it, and laid himself under **obligation** to perform it: and sealed [it]; for the further confirmation of it: and took **witnesses**; to be present at the payment of the money, and to sign the deed likewise: and weighed [him] the money in the balances; this he did a **second time**; he weighed it first before Hanameel himself, and then before the witnesses; everything was done **fairly**, and with **great exactness**.

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Jeremiah 32:11-12, So I took the **evidence** of the **purchase**, both that which was **sealed** according to the LAW and CUSTOM, and that which was open: 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**.

NOTE: This record of a purchase in Anathoth provides a valuable example of the **legal** phases of land purchase in those times. It is of interest that the placement of a copy of the original purchase agreement in an **earthen vessel** and the sealing of it was exactly the procedure that resulted in the preservation of the **Dead Sea Scrolls**. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

NOTE: **So I took the evidence of the purchase** The DEED of purchase, the book or BILL of sale, the instrument of the bargain, as before mentioned: **[both] that which is sealed, [according] to the law and custom**; which was both sealed by the BUYER and SELLER, and was sealed up, and not to be looked into by everyone, only when there might be a necessity; this was the **original copy**: **and that which was open**; the counter part or **copy** of the former, which though signed and sealed as the other, yet not sealed up, but was open and exposed to view; either for the relations to see what was done, as some; or for the judges, as others, to ratify (make valid) and **make authentic**: or, as is most

probable, this **copy** was laid up in some **public register**, to have recourse unto upon any occasion; however it was, it was according to the laws and customs of those times, which Jeremiah carefully attended to: or, as others, it lay open for the witnesses to sign; so there are three distinct things; first the written contract; then that as signed and sealed by buyer and seller, according to law; and then as signed, but not sealed, by the witnesses. **And I gave the evidence of the purchase** Both that which was sealed and that which was open; both the original and the copy; or the whole, as signed, sealed, and witnessed: **unto Baruch the son of Neriah, the son of Maaseiah**; this **Baruch**, as appears from other places in this book, was one that attended on Jeremiah, was HIS **scribe** or amanuensis (person whose employment is to write what another dictates), and did business for him of one kind or another, and is described here by his pedigree (genealogy); and it was the more necessary now to make use of him in this affair, because the prophet was CONFINED, and could not go out of the court of the prison; to him he gave the above **DEED**: **in the sight of Hanameel mine uncle's [son]**; of whom the purchase was made...

and in the presence of the witnesses that subscribed the book of the purchase; the same that the prophet subscribed; so that the book the witnesses subscribed was not a separate book, as some have thought; for there was but one book or deed in all, besides the copy that was taken of it: **before all the Jews that sat in the court of the prison...** (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Jeremiah 32:13-14, *And I charged Baruch before them, saying, 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.*

NOTE: And I charged Baruch before them... Before his kinsman, the witnesses of the deed, and the Jews that were in the court: **saying**, as follows: **Thus saith the Lord, the God of Israel** The order to do the following is ushered in in this solemn manner, partly that Baruch might more strictly observe it, and act according to it; and partly that the persons before whom it was given might take the greater notice of it, and **believe** that there was something intended by it of moment and importance: **take these evidences**; or "books"; the deeds of purchase: **this evidence of the purchase, both which is sealed, and this evidence which is open**; both the original and the copy: **and put them in an earthen vessel, that they may continue many days**; it seems, though it is not said, that this earthen vessel, with these deeds in it, were to be put under ground, and very probably in some part of the field that was bought: had these writings been laid up in a chest or box, they might have been **stolen** and **destroyed**; and had they been laid in the earth by themselves, they would have rotted and consumed; but being put into a **dry earthen vessel**, they might be **preserved** from the injury of the air and the moistness of the earth; and so might continue many days, even many years, to the end of the captivity... Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Jeremiah 32:15, *For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in THIS land.*

NOTE: ...the God of Israel Who is the Lord God Almighty, and can do what he pleases; and is the covenant God of his people, and therefore will DO them GOOD by all his providences in the issue of things: **houses, and fields, and vineyards, shall be possessed in this land**; or "bought" in it; of which the prophet's buying this field was a PLEDGE and EARNEST (token [sign] of what is to come); signifying, that though the city now besieged should be taken, and the people carried captive, yet **they** should **return** to their own land, and purchase and enjoy houses, fields, and vineyards again, as at the present time. Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)