Outline

- Jeremiah Sermon Series, Week 8, October 25, 2026

- Text: Jeremiah 32-33

- Big Idea: When the world seems to be winning and the church is struggling, God calls His people to buy land in the promise — because nothing is too hard for the Lord, and the righteous Branch is coming

- **Scene Setting: 587 BC**

  - Tenth year of King Zedekiah's reign

  - Babylonian army surrounds Jerusalem with siege ramps

  - Food running out, disease spreading

  - Jeremiah imprisoned in the court of the guard for telling the truth

  - Zedekiah wanted a cheerleader, not a prophet

- **The Problem Then and Now**

  - The issue was not unbelief — the temple was still standing, priests still serving, sacrifices still being offered

  - The people wanted a God who agreed with them: religion without repentance, a temple without truth

  - Modern parallel: churches quietly editing out the God of the Bible while keeping the building, music, and vocabulary

  - Too many pulpits have accommodated the demand for comfort over conviction

- **Overview of Chapters 32-33**

  - These chapters sit at the center of the "Book of Consolation" (chapters 30-33)

  - Week 7 covered the New Covenant promise in chapters 30-31

  - Chapter 32 puts a price tag on the promise

  - Chapter 33 puts a person in the promise

  - Three movements: The Purchase, The Prayer, The Branch

- **Thought One: The Purchase — A Faith That Invests in God's Future (Jeremiah 32:1-15)**

  - **The Setup**

    - God tells Jeremiah to buy a field from his cousin Hanamel

    - Hanamel arrives exactly as God predicted

    - Jeremiah's response: "Then I knew that this was the word of the LORD"

  - **Why the Deal Looks Impossible**

    - Anathoth (three miles northeast of Jerusalem) was already under Babylonian control

    - Jeremiah was in prison and could not visit the property

    - Jeremiah had no heir — God had told him not to marry or have children

  - Exile of 70 years was coming

- **The Anathoth Connection**
  - Anathoth was Jeremiah's hometown
  - The men of Anathoth had plotted to kill him (Jeremiah 11)
  - Jeremiah called himself "a gentle lamb led to the slaughter" (Jeremiah 11:19)
  - God told the rejected prophet to redeem land in the very town that wanted him dead

- **The Right of Redemption**
  - Hebrew word: ga'al — the kinsman-redeemer
  - God is not just Israel's Maker but Israel's purchaser

- **The Legal Precision of the Purchase (vv. 9-12)**
  - Silver weighed out
  - Deed signed and sealed
  - Witnesses present
  - Sealed copy and open copy made
  - Transaction conducted publicly before all the Jews in the court of the guard
  - Scripture sets this in real history with legal precision

- **The Gospel Picture**
  - The purchase is a deed: redemption purchased with Christ's blood, signed with His death, sealed with His burial, authenticated by His resurrection
  - Verse 15: "Houses and fields and vineyards shall again be bought in this land" — the reason for the whole act

- **Application: Buying a Field in Hilliard in 2026**
  - Discipling a teenager when the culture calls the church irrelevant
  - Holding to biblical standards of marriage and family when it costs socially
  - Giving generously and sacrificially to gospel work whose fruit you may never see
  - Teaching children and grandchildren biblical doctrine while the world rewrites reality
  - Faithfulness in a drifting age is often quiet — seventeen shekels in a prison courtyard

- **The Gospel Convergence**
  - Jesus is our Go'el, our kinsman-redeemer
  - He became our relative through the incarnation (Hebrews 2:14)
  - He paid the price not with silver but with His precious blood (1 Peter 1:18-19)
  - He was willing — He laid down His life of His own accord (John 10:18)

  - Like Jeremiah in Anathoth, He was rejected and bought back those who rejected Him (John 1:11)

  - The seal: the Holy Spirit as the guarantee of our inheritance (Ephesians 1:13-14)

- **Thought Two: The Prayer — A Faith That Wrestles Honestly (Jeremiah 32:16-25)**

  - **Obedience Before Understanding**

    - Jeremiah obeys first (vv. 9-15), then prays (vv. 16-25)

    - He does not demand explanation before acting

    - Mature faith obeys and then brings confusion to God

  - **The Cry: Ahah Adonai YHWH (v. 17)**

    - Not a casual "oh" — a groan, almost a sob

    - Jeremiah used the same word at his calling (1:6), and in 4:10 and 14:13

    - The sound of a man under the weight of God's call

  - **The Confession Before the Complaint**

    - Jeremiah begins with God, not with his problem

    - "Nothing is too hard for you" (v. 17)

    - Hebrew: pele' — extraordinary, beyond human ability, wonderful

    - Same root Isaiah uses for the Messiah: "Wonderful Counselor" (Isaiah 9:6)

    - Genesis 18:14: a question about God's power; Jeremiah 32:17: a confession; 32:27: God turns it back into a question

  - **The Prayer as Creed (vv. 18-23)**

    - Recites God's steadfast love (chesed)

    - God's greatness in counsel and might

    - Signs and wonders in Egypt

    - The gift of the land

    - Israel's disobedience: "they did not obey your voice"

    - Lesson: when you don't understand the present, anchor in what God has already revealed and done

  - **Why Historic Orthodoxy Matters**

    - The creeds, confessions, and the faith "once for all delivered to the saints" (Jude 3)

    - Do not invent new theology to match your feelings — return to the old truths

  - **The Honest Tension (vv. 24-25)**

    - "The siege mounds have come up to the city… and what you spoke has come to pass"

  - "Yet you, O Lord GOD, have said to me, 'Buy the field'"
  - Many believers are living in verse 25 — obedient but surrounded by Babylon
  - Bringing God your confusion is not unbelief; refusing to bring Him anything is

- **The Gospel Convergence**
  - In Gethsemane, Jesus prayed: "Abba, Father, all things are possible for you" — Jeremiah's confession on the lips of the Son (Mark 14:36)
  - Jesus then said, "Not what I will, but what you will"
  - Jesus did in perfection what Jeremiah modeled in the flesh
  - The God for whom nothing is too hard proved it in a manger, on a cross, and at an empty tomb

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- **Thought Three: The Branch — The King Who Makes It All Certain (Jeremiah 33:1-26)**

- **A Second Word in the Same Prison (v. 1)**
  - Nothing outward has changed — still in jail, siege still on
  - God speaks again
  - Sometimes God does not change your circumstances; He gives you a second word inside them

- **The Invitation to Prayer (v. 3)**
  - "Call to me and I will answer you, and will tell you great and hidden things that you have not known"
  - Hebrew qara': to call out, cry aloud, summon — bold, persistent, vocal prayer
  - "Hidden things": something fortified or inaccessible, like a walled city
  - Irony: Jeremiah is inside a walled city about to fall; God promises fortified truths no army can breach
  - The church's need is not better programs — it is returning to prayer and the Word

- **Acknowledging the Reality (vv. 4-5)**
  - Houses torn down for siege defenses
  - Dead bodies filling the city

- **The Promise of Healing (v. 6)**
  - "Health" refers to new flesh growing over a wound
  - The healing is not merely political or economic — it begins with forgiveness
  - The deepest wound of any culture is its guilt before a holy God

- **The Goal: God's Glory Among the Nations (v. 9)**
  - "This city shall be to me a name of joy, a praise and a glory before all the nations"
  - Restoration is for God's glory and the sake of the nations — missions

- **The Reversal of Judgment (vv. 10-11)**
  - Three times Jeremiah announced the silencing of joy and the voice of bride and bridegroom (7:34; 16:9; 25:10)
  - Now God reverses it: the voices of gladness, the bridegroom and bride, and songs of thanksgiving return
  - Judgment silenced the weddings; grace brings the wedding music back

- **The Return of the Shepherds and Flocks (vv. 12-13)**
  - Flocks passing under the hand of the one who counts them
  - The picture of the Good Shepherd who knows every sheep by name

- **The Righteous Branch (vv. 14-16)**
  - The royal tree of David appeared cut to the ground — Jehoiachin in chains, Zedekiah about to be blinded
  - God promises a shoot from the stump
  - The Branch as a messianic title across the prophets:
    - Isaiah 4:2 — "the branch of the LORD shall be beautiful and glorious"
    - Isaiah 11:1 — "a shoot from the stump of Jesse"
    - Jeremiah 23:5 — "I will raise up for David a righteous Branch"
    - Zechariah 3:8 — "my servant the Branch"
    - Zechariah 6:12 — "the man whose name is the Branch… he shall build the temple of the LORD"
  - "The LORD is our righteousness" — we wear His righteousness, not our own

- **The Irony of Zedekiah**
  - Zedekiah's name meant "the LORD is my righteousness"
  - He had the name but not the reality — weak, double-minded, disobedient
  - God: "You've seen a king who carries the name; now I'll send a King who is righteousness"
  - The modern church is full of Zedekiahs — labels do not save; only the righteousness of the Branch saves

- **The Double Guarantee (vv. 17-26)**
  - David will never lack a man on the throne (v. 17)
  - The Levitical priests will never lack a man to offer sacrifices (v. 18)
  - God's oath: as unbreakable as the covenant with day and night (vv. 20-21, 25-26)
  - If the sun rose this morning, God has not broken His promise

- **Both Lines Meet in One Person**
  - Zechariah 6:12-13: the Branch is both King and Priest on the same throne
  - Jesus as Son of David: the throne of David occupied now at the right hand of the Father (Luke 1:32-33)

- Jesus as Great High Priest: holds His priesthood permanently, always interceding (Hebrews 7:24-25)

- The sacrifices were not abandoned — they were fulfilled: "by a single offering he has perfected for all time those who are being sanctified" (Hebrews 10:14)

- **The Gospel Convergence**

- "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Corinthians 5:21)

- "Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption" (1 Corinthians 1:30)

- The Branch has sprouted from the stump; the King is on the throne; the Priest is interceding; the covenant holds as surely as tomorrow's sunrise

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- **Conclusion: What Chapters 32-33 Say to Rivers Edge Church Today**

1. Invest in God's future even when the culture is collapsing — buy the field, disciple the next generation, stand on the historic faith
2. Obey first, then wrestle honestly — bring God your "Ah, Lord GOD" and anchor in what He has already revealed
3. Nothing is too hard for Him — not a prodigal child, a broken marriage, a diagnosis, or the spiritual condition of the nation
4. Call to Him — He has fortified things to show you, found only on your knees
5. Rest in the Branch — your righteousness is His, and His covenant is as fixed as the sunrise

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- **Invitation**

- Addressed to those carrying the name without the reality, like Zedekiah

- The Kinsman-Redeemer has already paid the price

- Jesus became our relative in His incarnation, paid with His precious blood, went to the cross as "a gentle lamb led to the slaughter"

- Call to respond: confess sin, receive cleansing and forgiveness (33:8), trust Christ, be sealed with His Spirit

- Prayer team available at the front

- **Life Change Challenge: This Week's Next Steps**

- Buy a field: identify one concrete investment in God's future — mentoring a young believer, sharing faith with a child, grandchild, friend, or coworker, or giving generously to gospel work; write it down, sign and seal it, and do it

- Practice Jeremiah 33:3: set aside 15 minutes daily to call to Him; bring one "Ah, Lord GOD" situation and open each prayer by confessing who God is before naming the problem (32:17)

- Wear the Name: say aloud each morning "The LORD is my righteousness" and live that day out of His righteousness, not personal performance

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- **Closing Prayer**

- Thanksgiving for Jesus as Kinsman-Redeemer, the sealing Spirit, and the Branch who reigns and intercedes

- Petition for Rivers Edge to be a people who buy fields, call to God in prayer, and live as those called by His righteousness

- Prayed in the name of the LORD our Righteousness, Jesus Christ