

Jeremiah 24
Is There Anything Too Hard For the Lord?
J.D. Farag

Okay, Jeremiah, Chapter 32 tonight. Why don't we pray again? Let's ask God to bless our Bible study.

Father in Heaven, thank You again so much, Lord. Oh, Lord, we just look forward to this time that we have together on Thursday nights to be together as a church family and be in Your Word together.

The fellowship, the worship, Lord, for many of us is really the highlight of our week. We look forward to it, and for some it's what gets us through the week knowing that this is our time on Thursday nights, our time with You, our time together with each other, and our time together in Your Word, more importantly.

Lord, tonight we just want to commit, submit, and ask Lord, that You would settle our hearts, quiet our busy minds. So many things clamoring for our attention. And Lord, we just want to give You our undivided attention because I know that there's some things that You want to minister to us tonight in the time that we have together in Your Word. So would You do that, Lord?

Lord, thank You in advance for what You're going to do tonight. In Jesus' name, amen and amen.

All right. So I have to confess that I've really been looking forward to this chapter tonight. I know I've never said that before, but actually, I've been really looking forward to this because it speaks to this profound promise concerning nothing, I mean, nothing being too hard for the Lord, especially during those times in our lives when the circumstances of our lives are just so complex and so impossible and so difficult, and so hard and make no sense. And such is the case with Jeremiah, as we're about to see.

God is going to have him do something that, I mean, it makes absolutely no sense at all. And so that's why I'm looking forward to it. That's my story, and I'm sticking with it. So let's jump in, verse 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. For then [Verse 2] 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."

Now, it's pretty common. We're all prone to kind of read the first two verses and just move on past them. But I think we would err greatly to do so because these first two verses are going to be germane to our understanding. They provide us with some very important information and details.

Now, we've talked about this before. The book of Jeremiah is not in chronological order, but here we have this specificity in the timeline. It places this, and this is going to be important, It places this at the start of the Babylonian siege, which lasted, some

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believe, about a year. So why is that important? Because at the time that Jeremiah records and receives this word from the Lord and this prophecy, the Babylonians have already besieged Jerusalem.

They're right outside the city walls where they would be for well-nigh one year before they ultimately destroy Jerusalem and take captive the Israelites to Babylon, where they'll be for 70 years.

So this is one of those times where we got to use our God-given imagination and put ourselves there because, again, this really happened. Could you imagine the amount of trauma and stress where you would look out your window and what would you see surrounding Jerusalem?

All of the Chaldeans, the Babylonians just waiting there, starving you out. And many would die by virtue of the fact that the food supply was cut off. Their living out of their pantries. They're living out of their closet. Whatever they've got, that's what they've got. There's nothing coming in because the Babylonians are right outside the city gate.

Now we'll see that here in a moment. But this is very important information. We're also given some other information here concerning Jeremiah. At the time that he writes this, he's incarcerated, he's in prison, which will come into play as well as we'll see. And here's why. Here's why Jeremiah's in prison.

"For Zedekiah king of Judah had shut him up, [Locked him up] saying, 'Why do you prophesy and say, 'Thus says 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 from the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him face to face, and see him eye to eye; then he shall lead Zedekiah to Babylon, and there he shall be until I visit him," says a Lord; "though you fight with the Chaldeans, you shall not succeed."

Woah, that was all one sentence with a question mark. Do you need to catch your breath? I might need to. Well, why do we need to know this? Because this is a textbook case of you don't like the message; you lock up and shut up the messenger.

I don't like what you're saying, Jeremiah. Especially what you're saying about me, because I'm that king Zedekiah that you're prophesying and saying that I'm going to be delivered into the hand of the King of Babylon, and I'm not going to escape from the hand of the Chaldeans.

And I'm going to be face to face, eye to eye, and I'm going to be led to Babylon. And then the Lord's going to visit me there and I'm going to die there. I don't want to hear that. So shut up!

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I know that makes people feel uncomfortable, but that's what he did. He shut him up. He locked him up. So there he sits in a prison, and never imagine that it's a prison cell like we know today. This is in a dungeon.

We're even given the detail again in verse 2, where this was located. But he's there, incarcerated, imprisoned, no visitors. Oh, he's going to have a visitor. Actually, we're going to see that here in a moment.

"And Jeremiah said, [Verse 6] "The word of the Lord came to me, saying, 'Behold, Hanamel the son of Shallum your uncle will come to you, saying, "Buy my field which is in Anathoth, for the right of redemption is yours to buy it."

Okay, now, we're not given, again, the specifics as to how this word of knowledge came. We just know that this word of knowledge came to Jeremiah. The word of the Lord came to Jeremiah. Jeremiah, your cousin is going to come and visit you. You haven't had any visitors, but you're going to have a visitor there in prison. And this is Hanamel.

You remember him? He's from your hometown of Anathoth, you know, the priestly town, his hometown. You know, the town that wanted to kill him and not just the, you know, his hometown, but actually his own family had hatched a plot to kill Jeremiah because of what he was prophesying. So as was the custom in the day, and we learned this in our study through the book of Ruth, you had to find kin to redeem the land because you wanted to keep the wealth within the family, as it were.

So you would find a kinsman that had the right to purchase the land, redeem and buy the property. And they were known as the Kinsman Redeemer. The typology, of course, in the Book of Ruth is just off the charts. What a book! But he's the kinsman redeemer. He qualifies as a next of kin. And he can redeem and buy this land, this property that his cousin is now going to come as the word of the Lord would come to Jeremiah and say to him, buy this field.

Okay. Now, this would make absolutely no sense whatsoever to Jeremiah. In fact, at first, probably he's likely to maybe be dismissive of it. Like, first of all, who's buying real estate right now?

Secondly, this is my cousin that's coming. And, you know, we didn't leave on very good terms last time. If I'm not mistaken, he was part of that plot to kill me. I haven't talked to Hanamel in quite a while. And then not only that, but the Babylonians already captured all of the cities close in proximity to Jerusalem.

Now, Anathoth was probably 3 or 4 miles from Jerusalem. Maybe a good way to see it and say it would be that Kaneohe is Jerusalem and Anathoth is Kailua, the next town over. That's how close it is.

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So... and we'll see this again in a moment, but they've already captured all the cities. They already owned, technically leasehold, I guess, all of the land. And so here's Jeremiah, and I'm kind of setting the stage here because again, it's going to be germane to our understanding.

He gets a word from the Lord that his cousin is going to come and say to him, buy my field as the kinsman, the next of kin, redeem the land, and it's yours to buy.

You know, I got other problems right now. I'm really not interested. This can't be the Lord. This makes absolutely no sense at all. I knew I shouldn't have eaten that pizza that they gave me last night in my cell.

"Then [Verse 8] Hanamel my uncle's son came to me in the court of the prison according to the word of the Lord, and said to me, 'Please buy my field that is in Anathoth, which is in the country of Benjamin; for the right of inheritance is yours, and the redemption yours; buy it for yourself.' Then I knew that this was the word of the Lord."

You think? It happens exactly as the word of the Lord came to Jeremiah. Jeremiah - we don't know how much time has lapsed between when Jeremiah was on the receiving end of this word and the time that actually Hanamel comes and does exactly what God said he was going to do. Now, Jeremiah is probably really struggling right about now because he knows - well, now, first of all, he - this is the only litmus test to know whether or not a word of knowledge or a word of wisdom, which, by the way, is still a gift of the Holy Spirit for us today.

There companion gifts, as it's been referred to. The word of knowledge is a supernatural word given to you by God. And the word of wisdom is what you do in response to the word of knowledge. Word of knowledge; word of wisdom. These are gifts available, gifts of the Holy Spirit for the Body of Christ today.

The gifts have not ceased. I don't want to get into cessationism. No, the gifts of the Holy Spirit are for us today. They have not ceased. So this was a word of knowledge. And this was - I love this about Jeremiah. I knew that this was the word of the Lord.

Why? Because it came to pass exactly as God said it would be. Now, if it came to pass, 99.999999% it's not the Lord. It has to be 100%. That's how you know it's the Lord. But back to Jeremiah.

Now, again, picture yourself there. Jeremiah, hey, you have a visitor. I do? Someone's coming here to visit me? Are you sure this isn't a trick? Yeah, it's your cousin Hanamel. Really? What does he want? Well, I don't know; do you want to see him? I guess so. I might as well. It's kind of lonely in here. So here he comes. It's like, hey cuz, have I got a deal for you, I'm kind of

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interested in the passionate plea when he says to Jeremiah, "please buy my field."

You know why? Because it kind of indicates to me that he already tried to sell it. No, no. Stay with me. Jeremiah was not his first choice. He was next in line, next of kin. But he already tried to list it, you know, with Anathoth Realty. And who's going to buy it? It's worth nothing.

So he kept dropping the price. No buyers. Nobody wants it. Are you kidding? First of all, who's buying right now anyway? And I think Jeremiah would have known this. And that's going to add to the struggle, right? I mean, first of all, the word of the Lord comes to me. I guess this is the word of the Lord. This makes absolutely no sense at all.

Why in the world would the word of the Lord come to me to buy real estate at a time like this? I mean, I'm incarcerated, for crying out loud. I'm not in the market. And so, please, please because you're like my last resort. Well, don't you feel special when you're the last choice? Kind of like when you get invited and man, we couldn't get anybody. Can you come and, you know, speak? We tried everybody on our list, and you were like number 923. And so anyway... verse 9.

"So I bought the field from Hanamel, the son of my uncle who was in Anathoth, and weighed out to him the money - seventeen shekels of silver."

Now, I don't know what that would be worth in modern-day terms, nor is it necessarily important. But interesting, 17 shekels.

"And [Verse 10] I signed the deed and sealed it, took witnesses, and weighed the money on the scales."

Now, you would think that, oh, hey, let's just agree on a handshake. No need for title deed. It's not worth anything anyway. I don't know how they arrived at the 17 shekels of silver. But that's what we're told.

So what's happening here? Well, first of all, Jeremiah's being obedient and faithful. But there's more to it than that. In effect, Jeremiah is putting his money where his mouth is. And I'll explain.

He's practicing what he preached. What did he preach? Oh, he prophesied that God was going to bring the captives back to Judah and restore them, all the cities of Judah, including Anathoth. And so Jeremiah, do you really believe what you're preaching? Do you really believe the prophecies you're prophesying? Because if you really believe it, you wouldn't have any problem buying this worthless piece of property that I can't get anybody to buy. And you shouldn't have any problem paying me 17 shekels of silver to buy

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it, because after all, it's going to be worth something one day, according to your prophecies, by the way.

I mean, you don't see it now, but by faith, if God is true to His word and He is, 70 years you all are coming back. And if that's true, then put your money where your mouth is. Put your faith where your mouth is.

This is the faith that is defined in Hebrews as "that which is hoped for, the evidence of that which is yet unseen." I don't see it, but by faith, I believe it. This is faith, man. And he buys it.

I almost, and you'll forgive me, I know that they have clinical terms for people who think like this, but I'm just kind of wondering if Hanamel is going, Oh, thank You God! I don't know if he's thanking God.

But wow, he bought it! I can't believe it! It's kind of like swamp land in you know, he bought it! He bought it! I couldn't get anybody to buy it. He bought it. We better ink this thing as quick as we can. Get him in to the closing office before he changes his mind and has buyer's remorse. Well, that's what they do. Verse 11,

"So I took the purchase deed, both that which was sealed according to the law and custom, and that which was open; and I gave the purchase deed to Baruch the son of Neriah, son of Mahseiah."

By the way, archeological digs have uncovered evidence of this transaction. See, they would put them in those earthen jars, like were found in what we affectionately refer to as the Dead Sea Scrolls. For those of you that have been to Israel with us, we go to Qumran. That's how they were preserved. We're going to see that here in a moment.

So they've actually found the seals, the documents, the vessels that these kinds of title deeds were in. There was one seal I found. I didn't have enough time. But very interesting. It actually had Baruch's name on it. Baruch, the son of Neriah. I love it. You know what they do, by the way, this is just real quick.

Parenthetically, let me just share this with you. I love this about the word of God. You know, when archeologists dig and they find something. How are they going to know what they found? Wow, this looks like it's really ancient. It is. I wonder what it is. What have we just found? I don't know. Let's go to the Bible.

And they go to the Bible to authenticate their archeological find. And everything in the Bible can be archeologically proven. Evidence. Unbelievable. Remember... (Frustrated sound) I hate the clock. Caesarea Philippi: Evidence all over the place that this actually happened. [So]

"In the presence of the witnesses who signed the purchase deed, before all the Jews who sat in the court of the prison."

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Okay, again, picture the scene here. You're still there with me, right? Okay, you got a lot of people here. And they're witnessing, eyewitnesses of this transaction, the acquisition of this property, the signing of the purchase deed, the sealing of it according to the law, and then the placing of it in the vessel.

I'm kind of getting ahead of myself. But they're all there to witness it. Now, why is this kind of a detail recorded for us? Because they're watching this from the sidelines. And they're saying to themselves, Hmm, he's buying this. Maybe he's right. Maybe what he's been saying and preaching and prophesying is right.

He really believes that we're going to come back after the captivity. And they're witnesses of it. Oh, would God, that like Jeremiah, the world would be witness to our faith in the God of the impossible. Because you've got to know they're watching this thing going, No way! Jeremiah's like, Way! Way. You're witness to it.

"Then [Verse 13] I charged Baruch before them, saying, 'Thus says the Lord of hosts, [Verse 14] the God of Israel: "Take these deeds, both this purchase deed which is sealed and this deed which is open, and put them in an earthen vessel, that they may last many days." For thus says the Lord of hosts, the God of Israel: [Listen] "Houses and fields and vineyards shall be possessed again in this land. Now [Verse 16] when I had delivered the purchase deed to Baruch, the son of Neriah, I prayed to the Lord, saying, [Verse 17] [And oh, how I wish you could capture this in the English language as faulty as it is. But I mean, it is a passionate, deep sigh] "Ah, Lord God! Behold..."

In other words, and I'm so glad - And to Jeremiah's credit, he's not doing this publicly. I mean, the deal's done. It's been signed, sealed, delivered. Baruch's got it. We've got witnesses. They're gone. Here's Jeremiah. Goes back to his prayer closet slash prison dungeon of a cell. God! What? What? What just happened? Did this just happen? This makes absolutely no sense.

"Ah, Lord God! Behold, You have made the heavens and the earth by Your great power and outstretched arm. [And here it is] There is nothing too hard for You."

Translated: Right? Because I just signed a deal here for 17 shekels. I just bought property that nobody wanted, that's worth nothing, by faith. And You promised and You had me prophesy that we're going to come back and re-inhabit after the captivity, these cities and these properties and this land. It doesn't seem like it's possible. I mean, from where I'm sitting, it looks like there's no way that's going to happen.

But I know there's nothing too hard for You, right? Is he questioning? I think he is. I hope he is. Because if he is, then he's in good company with the likes of, of all people, John the

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Baptist, who also is in prison. And he starts having doubts. So much so that he sends a message to Jesus asking Him, "You are the Messiah, [Right?] Or is there another coming after You?" What's my point?

My point is this: The best of us can have sanctified doubts. I mean, before he's, I'm sure with the sanctified strength declaring and prophesying, we're going to come back. I'll buy it! (Deep sigh) This worthless piece of property that I believe by faith is going to be worth something someday because of the word of God and the promise of God and the goodness of God and the covenant of God. But then doubt sets in.

Okay, Lord, I did it. I was obedient to what You commanded me to do. The word came to me. My cousin came to me. Boy, I did not want to see him after getting that word. I was kind of hoping it wasn't You, but apparently it obviously was You. And I did it by faith. We're good, right? There's nothing too hard for You, right? And then he goes on; this is interesting, verse 18.

"You show loving kindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them - the Great, the Mighty God, whose name is the Lord of hosts."

This is always a good way to start a prayer. Before you start asking, it's always good to start out this way. Praising God. Thanking God. Acknowledging God.

"Our Father, which art in heaven, hallowed be Thy name." "Who is like unto You O, God?"

This is a great way to start a prayer, especially when you're in a situation like Jeremiah is here, when nothing makes sense and everything seems impossible. I mean, come on. Can we in all fairness to Jeremiah, agree that this, by any stretch of the imagination, certainly in the natural, would seem impossible?

Keep in mind now, we're still looking out the window. And what do we see out there outside the city wall? All the Babylonians. And they're not going anywhere. In fact, you better get used to it. They're going to be there for about a year, making sure that no food or supplies comes into the city. So he starts off this way in verse 19.

"You are great in counsel and mighty and work, for Your eyes are open to all the ways of the sons of men, to give everyone according to his ways and according to the fruit of his doings. You have set signs and wonders in the land of Egypt, to this day, and in Israel and among other men; and You have made Yourself a name, as it is this day."

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Now, I got to wonder. Does Jeremiah need to - does he think he needs to remind God? It's like God's going, Yeah, I forgot. That's right; I forgot about what I did in Egypt and all of that. No.

You'll forgive the silliness with which I'm illustrating this, but it's not that God needs to be reminded of this. It's that Jeremiah needs to be reminded of this. You know, we've heard it said, well, prayer changes things. But I think better said and understood, prayer changes the pray-er. And that's what's happening here. Verse 21,

"You have brought Your people Israel out of the land of Egypt with signs and wonders, with a strong hand and an outstretched arm, and with great terror; You have given them this land, of which You swore to their fathers to give them - "a land flowing with milk and honey." And they came in and took possession of it, but they have not obeyed Your voice or walked in Your law. They have done nothing of all that You commanded them to do; therefore, You have caused all this calamity to come upon them. 'Look, the siege mounds! They have come to the city to take it; and the city has been given into the hand of the Chaldeans who fight against it, because of the sword and famine and pestilence. What You have spoken has happened; there, you see it!"

Look out the window; there they are. Look at the siege. Look at the mounds. Look at the Chaldeans. It's exactly as You said. This is exactly as You had me prophesy. It came to pass exactly as You spoke it.

"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."

Did you catch that? You see what just happened here? He's going on and on and on. O God, there's nothing too hard for You. I mean, if You could get the Israelites out of the land of Egypt and perform all these signs and wonders, I mean, God, You could do anything. But what in the world are You doing having me buy real estate right now? I don't understand.

You know what's striking to me and very encouraging to me is that God gives Jeremiah this uninterrupted prayer time to ask Him this 'why' question. Oh, that really encourages me. And I'm sure it does you, too. God is just listening to Jeremiah. And He's very gracious. He's very gentle. He's very long suffering. You know what long suffering is? It means you suffer long. He's so long suffering.

And here's God just going, Oh, Jeremiah, man, if you only knew what I'm going gonna do, you wouldn't be asking Me why. You'd be thanking Me for this great investment, by the way. You'll see; just

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wait, you'll see. Let's talk about Jeremiah, because this is okay, you know.

John the Baptist: It's okay, you know? And the many like them. It's okay, you know? What's okay? When you don't understand, you go to the Lord and say, Lord, I don't see it. And everything within my human nature wants to walk by sight, not by faith.

Walking by sight is the antithesis of faith. Because I want to see it. I just don't see this. I don't, I don't see. I don't see this at all. I don't know what You're doing. I don't know why You're doing it. It's like God's saying, that's okay. I know you don't know what I'm doing. I know what I'm doing. Oh, wait. I know, Jeremiah slash JD. I'll take one for the team.

Use myself as an example. You're more spiritual than I am. See, I want to know. Why? I don't have to walk by faith then. I mean, I see. Oh, no problem. Yeah, God's got this. But what about those times when you're looking at this thing going, no way! That's called faith. That's called faith.

And without faith it is impossible to please God. Which means that when we have faith, God is very pleased. Are you going to trust Me or not? I mean, you just got couldn't telling Me, is there anything too hard for You, Lord? There's nothing too hard for You. You didn't even asked Me. You just told Me there's nothing too hard for You, Lord.

You acknowledged it; there's nothing too hard for you, Lord. Hang on to that, because that's going to come up here now. Verse 26: The Lord's Response.

"Then the word of the Lord came to Jeremiah saying, 'Behold, I am the Lord, the God of all flesh. Is there anything too hard for Me?'"

Uh oh. Don't think of this in a bad way. I mean, God's not being mean here. But notice that He frames it in a question. See, Jeremiah didn't frame it in a question. He just said, there's nothing too hard for you, Lord, right? And then here's the question back from the Lord. Is there anything too hard for Me, Jeremiah?

Is there anything too hard for Me, JD? You can put your name in there if you want. Don't look at me all spiritual like that. Is there? Well, again, I have to confess that the Lord's response to Jeremiah is one that I've been on the receiving end of many times. Here's what's happening here.

It's like God is asking if I really believe in what I just prayed. I just got done praying, God, there's nothing too hard for You. And He's asking me: Do you really believe that? Well, God, this situation is impossible. I just don't see any way because after all, seeing is believing, right? That's the problem.

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Jesus said it's believing is seeing. Believe and you will see. But we don't like that. We want to see and then we'll believe. There's no problem there; that's an easy do. I can get there very easily because I see. Oh, I believe now because seeing is believing. And faith says no, believing is seeing. You believe, and then you'll see. And that goes against everything within us. We chafe at that. Especially when the situation is so impossible.

See, I think it's a control thing and it's a pride thing, of course, right? Because see, we want to be in control and we don't like that feeling of being out of control. Well, God's in control. It's like we're saying, God, I just want to control the situation. Oh, you do, do you? I'm God. Oh, we sing it, we say it. God is in control. Do you really believe that? God, I know You're in control.

Do you believe that I'm really in control? Because you're sure not acting like it right now. Do you really believe? Because if you really believe, then you will see what I'm going to do. Yeah, but, Lord, this situation is financially impossible. Oh, it's too hard for Me, then? Oh, this is so bad, even God can't fix it. Wow. Hmm. Oh, wait. It's impossible for you, right? Yeah. It's impossible. Good.

In fact, truth be made known, I actually choreographed the steps and orchestrated the circumstances so it would be impossible. Because see, as long as it's still possible for you, it's impossible for Me. Because see, if it's still possible for you, then you're going to try to do it in the energy of your own strength because you're in control, after all.

And when you finally come to that place where you throw up your hands and go, God, this is impossible. It's like God saying, it's about time. Watch Me now. It's impossible for you. But I'm the God of the impossible because you just said it. There's nothing too hard for Me. There's nothing that's impossible for Me. Well, verse 28,

"Therefore thus says the Lord: 'Behold, I will give this city into the hand of the Chaldeans, into the hand of Nebuchadnezzar king of Babylon, and he shall take it. And [Verse 29] the Chaldeans who fight against this city shall come and 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; because the children of Israel and the children of Judah have done only evil before Me from their youth. For the children of Israel have provoked Me only to anger with the work of their hands,' says the Lord. [Verse 31] For this city has been to Me a provocation of My anger and My fury from the day that they built it, even to this day; so I will remove it from before My face because of all the evil of the children of Israel and the children of Judah, which they have done to provoke Me to anger - [Listen to this] they,

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their kings, their princes, their priests, their prophets, the men of Judah and the inhabitants of Jerusalem."

That kind of covers it all. And oh, by the way, did you notice the pastors, the leaders, the elders, the... all of them.

"And [Verse 33] they have turned to Me the back, and not the face."

It's hard in our culture to really understand this. This is the ultimate insult. It's like the bottom of the foot, the shoe, the spitting in the face, the turning of the back. They've turned their back on Me.

"Though I taught them, rising up early and teaching them, yet they have not listened to receive instruction. But [Verse 34] they set their abominations in the house which is called by My name to defile it. 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 to Molech, which I did not command them, nor [This is another one of those anthropomorphisms, a human attribute to God] Nor did it come into My mind that they should do this abomination, to cause Judah to sin.' Now therefore, [Verse 36] thus says the Lord, the God of Israel, concerning this city of which you say, 'it shall be delivered into the hand of the king of Babylon by the sword, by the famine, and by the pestilence: Behold, [Thank God for verse 37] I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath. I will bring them back to this place, and [By the way, there's a lot of 'I wills' again] And I will cause them to dwell safely. They shall be My people, and I will be their God; then [Verse 39] I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them. And [Verse 40] I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me. Yes, I will rejoice over them to do them good, and I will assuredly plant them in this land, with all My heart and with all My soul." Oh, what a loving God. What a loving God! "For thus says the Lord: [Verse 42] Just as I have brought all this great calamity on this people, so I will bring on them all the good that I have promised them. And [Verse 43; it gets better] [Boy, you got to know Jeremiah is loving to hear this] And fields will be bought in this land of which you say, "it is desolate, without man or beast; it has been given into the hand of the Chaldeans." Men will buy fields for money, sign deeds and seal them, and take witnesses, in the land of Benjamin, in the places 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; for I will cause their captives to return,' says the Lord."

You will? Yeah, I will. Well, that's good, because I just bought a piece of property for 17... Hang on to that thing. Boy what I would do to have a piece of property three miles out of Jerusalem

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today that I only paid 17 shekels for back in the day. I wonder what that would be worth today. Oh! Oh! God's saying, I will do that. Ah, I love ending a chapter in a Bible study this way. This is what we affectionately refer to as an "aha moment." I think Jeremiah is having an "aha moment." Aha, I get it now. I get it now. I understand now.

Okay, Lord, I see why You had me buy this worthless piece of real estate that's worth nothing now. I see now. I see what You're going to do. Interesting side note. So we're not really sure, nor are we told of what Jeremiah's age is at this time. But if you do the math and they're going to be there 70 years before this is fulfilled. It's not likely, obviously, that Jeremiah's going to be around to reap the benefits of this promise of God. But keep in mind that Jeremiah loves these people.

Jeremiah has a heart for his people. He has a heart for God. And I'm certain that this brought him great comfort. And it kind of settled it for him. And he closed the file. Okay, Lord, I'm good now. I wasn't quite sure. But I'm good now. Because I know You will. I know You will. The one who said 'I will'. You will. You will and He will, and He does.

By the way, this is past tense. See, what Jeremiah didn't have the benefit of is the rest of the book, which we have, which we take for granted, by the way, because that's exactly what God did. They came back to the land. Can you imagine? Hey guys, remember 70 years ago when an Hanamel came and, you know, Jeremiah's cousin, and sold him that property, and they signed it.

They had witnesses, it was sealed. And he gave it to that Baruch guy. Remember him? Yeah. Where is that thing? We know the property was in Anathoth. He was the kinsman redeemer. He bought it. He paid for it. Hmm. I wonder what it's worth now. Because see, God has made good on His promise. He has restored us. Now we're back. We've learned our lesson for sure. And God has done that which He said He would do. And isn't it just like God to grant Jeremiah this grace of knowing this so his heart would be settled?

Because, you know, his heart was troubled. He's struggling. I mean, my goodness. Give him a break. He's in prison, and he just bought himself some real estate. Like, he needs that. But when God explains to him what He will do, okay, Lord, thank You. I needed that. I needed that.

Indeed Lord, there's nothing too hard for You. If You can do that, You could do anything. If You could do this, and You will do this, and He did do this. Is there anything that He can't do? I want to close this way. You might be facing a situation that is so complex and perplexing and upsetting and troubling and even confusing.

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And I mean, you're even asking the Lord, Lord I know You can bring good out of it. I believe You. I believe by faith, but I don't know how You're going to do it. I mean, I believe by faith that You're going to do it, but I just don't know how. I don't know. I want to know how because then I'm back in control. I want to know when You're going to do it. I want to know the way You're going to do it.

But, man, this is going to be good. I can't wait to see what You will do. Because it's going to be good. I mean, this is impossible, but not for You. Because see, You will do this and You did do this.

One last thing. Did I already say one last thing? I didn't say one last thing. I got one last, last thing here. I want you to think about this. The last time you were in a predicament, a pickle, as they say, and God pulled through in His time. He's always at that 11th hour. Right at that last, I mean, you know, you're just barely keeping your head above water and God's like, I'm wait until you go under and I'm going to do a miracle and I'm going to have you breathe underwater. That's the greater miracle. Watch Me now.

Think about it; when was the last time God did that for you? Is He going to do that for you again? Do you ever wonder if maybe one of the reasons why God allowed you to go through that situation that was I mean, utterly impossible, did you ever wonder if maybe God was kind of readying you and steadying you for a time yet future when He's going to ask you: Is there anything too hard for Me?

I mean, that back then, you were thinking, this is it. This is how it ends. I ain't making it out of this one. This is it. And then I pull through for you. Completely blew your mind. You're still wondering. Wow! God, how did you do that? Well, I'm God. I can do anything I want. I can do the impossible. Well, You sure did. Well, is this the one thing now that - Well, that wasn't too hard for Me. Is this too hard for Me? Yeah, but this one's worse.

But is it too hard for Me? No. (Very sheepishly) No. Do you believe? Do you believe I can do it? Two words: I will. I will. Period. Okay. That's it. Kapono, come on up. Please stand. [Applause] Yeah. Praise the Lord, man. Oh, I would venture to say that if we went around, every single one of us without exception, could share one of these "I will" impossibilities that God did in His way, in His time for His glory.

Lord, thank You so much. God, You're so good. Thank You so much, God. Thank You for this account in Jeremiah. I mean it's kind of tucked in here, this chapter, almost obscurely. Could easily be missed at first read.

Yet, thankfully, the Holy Spirit gives us eyes to see just how good You are. Thank You, Lord, that You're the God of the impossible.

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And thank You, Lord, that there is absolutely nothing, nothing that is too hard for You. In Jesus' name. Amen.