groups (see Ramban on Lev. 25:33). Redemption (g'ullah) is a legal term that takes on spiritually and nationally redemptive overtones in the process. Implied in the figure of Jeremiah’s use of this term is the promise of God’s own restorative g’ullah of His people to their homeland. One must marvel at the bold act of hope, much as Jeremiah himself did (32:24–25).

32 "Jeremiah said: The word of the LORD came to me: 7 Hanamel, the son of your uncle Shallum, will come to you and say, “Buy my land in Anathoth, for you are next in succession to redeem it by purchase.” 8 And just as the LORD had said, my cousin Hanamel came to me in the prison compound and said to me, “Please buy my land in Anathoth, in the territory of Benjamin; for the right of succession is yours, and you have the duty of redemption. Buy it.” Then I knew that it was indeed the word of the LORD.

9 So I bought the land in Anathoth from my cousin Hanamel. I weighed out the money to him, seventeen shekels of silver. 10 I wrote a deed, sealed it, and had it witnessed; and I weighed out the silver on a balance. 11 I took the deed of purchase, the sealed text and the open one according to rule and law, 12 and gave the deed to Baruch son of Neriah son of Mahseiah in the presence of my kinsman Hanamel, of the witnesses who were named in the deed, and all the Judeans who were sitting in the prison compound. 13 In their presence I charged Baruch as follows: 14 Thus said the LORD of Hosts, the God of Israel: “Take these documents, this deed of purchase, the sealed text and the open one, and

Jeremiah 32:8. you have the duty of redemption

Hanamel is saying: “If I die without sons, you [Jeremiah] could be my heir; and if I were to sell [the property] to another, you would have the legal right to redeem it... as it is written, ‘[redemption may be performed by a kinsman] or his uncle or his uncle’s son’ (Lev. 25:49)” (Kara).

12. gave the deed to Baruch

Baruch (ben Neriah) functions as Jeremiah’s aide, disciple, agent, and personal scribe. This is especially the case in Jer. 36.

who were named

Rendered according to the text of many mss. and ancient versions; so ancient Near Eastern practice. The Hebrew text above, like other mss. and the editions, reads “who wrote” (i.e., signed their names) [Transl.].

14. the sealed text and the open one

The Mishnah refers to two types of documents: a "plain document whose witnesses signed within
put them into an earthen jar, so that they may last a long time.”  

For thus said the LORD of Hosts, the God of Israel: “Houses, fields, and vineyards shall again be purchased in this land.”

But after I had given the deed to Baruch son of Neriah, I prayed to the LORD: 17*Ah, Lord God! You made heaven and earth with Your great might and outstretched arm. Nothing is too wondrous for You! 18 You show kindness to the thousandth generation, but visit the guilt of the fathers upon their children after them. O great and mighty God whose name is Lord of Hosts, 19 wondrous in purpose and mighty in deed, whose eyes observe all the ways of men, so as to repay every man according to his ways, and with the proper fruit of his deeds! 20 You displayed signs and marvels in the land of Egypt with lasting effect, and won renown in Israel and among mankind to this very day. 21 You freed and a tied-up one in which they signed on the back” (M BB 10:1).

15. Houses, fields, and vineyards In the present setting, these three elements constitute a promise for the future. In the broadest terms, the rebuilding and replanting alludes to Jer. 1:10. More specifically, they are thematically linked to Jeremiah's prophetic letter to the exiles of 597 B.C.E. In that document, the prophet wrote to his compatriots in exile telling them to build, plant, and marry in Babylon, because redemption has not come (Jer. 29:5–6, cf. 28). Jeremiah's statement here counterpoints that letter: The redemption will come, and the people will again build and plant in their homeland.

17. Ah, Lord God! The Hebrew word abah (Ab) is used in connection with cries of amazement, concern, or despair.

18. O great and mighty God In his prayer, Jeremiah extols God with two attributes: "great" (ha-gadol) and "mighty" (ha-gibbor). By contrast, Daniel praised God as "great" and "awesome" (nora), not using the epithet "mighty" (Dan. 9:4). All three attributes are combined in a praise formula that praises "the great, the mighty, and the awesome God" (ba-el ha-gadol ha-gibbor v'hanora) (Deut. 10:17).

The Sages pondered these variations and tried to understand why the full formula enunciated by Moses (in Deut. 10:17) was subsequently changed. They emerged with the understanding that Jeremiah and Daniel wished to ascribe to God only those attributes that they could honestly affirm on the basis of their personal experience. In the context of the suffering and the destruction that they had experienced, they found it impossible to ascribe all three of the attributes to God. Therefore, each of them omitted one of the attributes. The Sages justify their liturgical revisions by stating that because "God insists on truth, these pious ones would not ascribe false things to Him" (JT Ber. 7:3; BT Yoma 69b). The full formula from Deuteronomy was restored to the liturgy by the men of the Great Assembly, according to talmudic tradition. It is now recited in the opening passage of the collection of blessings known as the Amidah.
Your people Israel from the land of Egypt with signs and marvels, with a strong hand and an outstretched arm, and with great terror. 22 You gave them this land that You had sworn to their fathers to give them, a land flowing with milk and honey, 23 and they came and took possession of it. But they did not listen to You or follow Your Teaching; they did nothing of what You commanded them to do. Therefore you have caused all this misfortune to befall them. 24 Here are the siegemounds, raised against the city to storm it; and the city, because of sword and famine and pestilence, is at the mercy of the Chaldeans who are attacking it. What You threatened has come to pass—as You see. 25 Yet You, Lord God, said to me: Buy the land for money and call in witnesses—when the city is at the mercy of the Chaldeans!

26 Then the word of the LORD came to Jeremiah:

27 "Behold I am the LORD, the God of all flesh. Is anything too wondrous for Me?"