

# **Jeremiah Lesson 5**

**Jeremiah 11:1 – 20:18**

# Death to Jeremiah

- Jeremiah 11:18-23
- Jeremiah Had No Idea People From Anathoth Wanted to Kill Him
- The Men of Anathoth Felt Threatened
- Jeremiah, A Lamb Led to the Slaughter
- Jeremiah Recovers and Asks For Something We Might Consider Un-Christian
- God Agrees
- Did Jeremiah Want to Take His Words Back?
- Christians, Remember Matthew 5:44-45

# The Oracle of the Linen Belt

- Jeremiah 13:1-11
- Wear It Around the Waist; Don't Get it Wet
- NIV Uses the Word Loincloth For Linen Belt
- Leviticus 6:10 Tells us Priests Wore Linen Undergarments
- Dirty, Smelly, and Grimy; A Metaphor For the People's Relationship With God
- Hide the Loincloth, Which Would Destroy It
- A Spoiled Loincloth; Good For Nothing



Jeremiah Buries the Linen  
Cloth; copyright:  
gettyimages.com

# The Oracle of the King of Judah and His Mother

- Jeremiah 13:18-22
- Jehoiachin and Nehushta
- Take a Lowly Seat; You've Lost Your Crowns
- Jehoiachin's Father was Nebuchadnezzar's Vassal For 3 Years; Jehoiachin Succeeded Him
- 2 Kings 24: 10-12, 15 Tell the Rest of the Story

# Directions to Jeremiah

- No Wife and No Children (Jeremiah 16:2)
- No Mourning (Jeremiah 16:5)
- No Feasting (Jeremiah 16:8)
- Jeremiah's Only Companion Was His Scribe Baruch

# The Sabbath Lecture

- Jeremiah 17:19-27
- Given the Other Commandments Judah Has Broken, A Lecture About Keeping the Sabbath Seems Like Wasted Effort
- Preach the Message at Every Gate
- No Commerce on the Sabbath!
- What Happens if You Break this Commandment? Jeremiah 17:27
- 2 Kings 25:8-10

# The First Persecution of Jeremiah

- Jeremiah 20
- Jeremiah Beaten and Put in the Stocks at the Benjamin Gate
- What Was the Provocation?
- A Broken Flask at Topheth Followed By Jeremiah Delivering Judgment in the Temple Courts





Jeremiah Breaks a Flask at  
Topheth; Online Library at  
[www.wol.jw.org](http://www.wol.jw.org)



Jeremiah in the Stocks;  
Online Library at  
[www.wol.jw.org](http://www.wol.jw.org)

# A Few Words For Pashur

- You Will Watch Your Friends Die by the Sword (Jeremiah 20:3-4)
- All the Wealth of Judah Will Go to Babylon (Jeremiah 20:5)
- You Will Go Into Babylonian Exile and Die There (Jeremiah 20:6)
- Jeremiah Has the Last Laugh



Jeremiah Speaks to  
Pashur; copyright:  
[www.istockphoto.com](http://www.istockphoto.com)

## Jeremiah

### Lesson 5: Jeremiah 11:1 – 20:18

- Jeremiah 11:18-23 gives us a view into Jeremiah’s heart and mind when the Lord revealed to him that men from his hometown of Anathoth wanted to stop him from prophesying for the Lord and threatened him with death if he did not.
  - The LORD made it known to me and I knew; then you showed me their deeds.  
<sup>19</sup> But I was like a gentle lamb led to the slaughter. I did not know it was against me they devised schemes, saying, “Let us destroy the tree with its fruit, let us cut him off from the land of the living, that his name be remembered no more.” <sup>20</sup>  
But, O LORD of hosts, who judges righteously, who tests the heart and the mind, let me see your vengeance upon them, for to you have I committed my cause.  
<sup>21</sup> Therefore thus says the LORD concerning the men of Anathoth, who seek your life, and say, “Do not prophesy in the name of the LORD, or you will die by our hand”— <sup>22</sup> therefore thus says the LORD of hosts: “Behold, I will punish them. The young men shall die by the sword, their sons and their daughters shall die by famine, <sup>23</sup> and none of them shall be left. For I will bring disaster upon the men of Anathoth, the year of their punishment.”
  - First, Jeremiah had no idea that people from his hometown were out to get him. It was a small town. Jeremiah likely knew all of these people well. Some could even have been his relatives.
  - These men of Anathoth felt threatened by Jeremiah’s prophecies which, in turn, threatened their personal welfare and livelihood. They did not want to hear that God was going to use the Babylonians to reign judgment down upon Judah.
  - Jeremiah was caught off guard, like a lamb led to the slaughter.
  - Jeremiah quickly recovers. He reminds God that he was committed to being his prophet. And then, Jeremiah does something that we might consider un-Christian. He asks God to reign judgment on these men and let him witness it.
  - God agrees and it is a terrible judgment. The men will be killed in war and their children will die of starvation. No one involved in this plot will survive, even to the next generation.
  - Do you think Jeremiah wanted to take back his words to God?

- As Christians, we need to remember what Jesus said in Matthew 5:44-45:
  - But I say to you, Love your enemies and pray for those who persecute you,<sup>45</sup> so that you may be sons of your Father who is in heaven.
- Jeremiah 13 verses 1-11 comprise an oracle in which actions by Jeremiah serve as the basis for the oracle.
  - God tells Jeremiah to buy a linen belt, put it around his waist and not let it get wet.
  - The NIV uses the word loincloth as the translation for belt and this makes more sense in the context of the oracle.
  - In Leviticus 6:10, we learn that priests wore linen undergarments. This makes sense for Jeremiah as he was the son of a priest.
  - The linen undergarment was thigh length and touched the skin, genitals, and buttocks. Imagine how dirty and smelly this got if not washed? Used in Jeremiah 13, it represents the people's relationship with God – grimy.
  - Next, Jeremiah is instructed to go to the Euphrates and hide the loincloth in the cleft of a rock for many days. A more correct translation of this passage would be “go to Perath” which sounds like Euphrates and was a town not far away from Jerusalem. The real Euphrates River was actually 350 miles away, so it's not likely that God would direct Jeremiah to make a 700-mile round-trip twice.
  - Burying the loincloth under rocks would destroy it. This is a metaphor for the people, for Jerusalem, and for the Temple, who would be destroyed by the Babylonians, at God's direction.
  - And behold, the loincloth was spoiled; it was good for nothing.
    - <sup>8</sup> Then the word of the LORD came to me: <sup>9</sup> “Thus says the LORD: Even so will I spoil the pride of Judah and the great pride of Jerusalem. <sup>10</sup> This evil people, who refuse to hear my words, who stubbornly follow their own heart and have gone after other gods to serve them and worship them, shall be like this loincloth, which is good for nothing. <sup>11</sup> For as the loincloth clings to the waist of a man, so I made the whole house of Israel and the whole house of Judah cling to me, declares the LORD, that they might be for me a people, a name, a praise, and a glory, but they would not listen. Jeremiah 13:7-11

- Jeremiah 13:18-22 is an oracle about the King of Judah and his mother. The king is probably Jehoiachin, Josiah's grandson. He reigned only 3 months. His mother was Nehushta.
  - God tells the king and his mother to take a lowly seat because they have lost their crowns.
  - Jeremiah 13: 20-22 says:
    - Lift up your eyes and see those who come from the north. Where is the flock that was given you, your beautiful flock? <sup>21</sup> What will you say when they set as head over you those whom you yourself have taught to be friends to you? Will not pangs take hold of you like those of a woman in labor? <sup>22</sup> And if you say in your heart, why have these things come upon me?' it is for the greatness of your iniquity that your skirts are lifted up and you suffer violence.
  - Recall that Jehoiachin's father, Jehoiakim, had been Nebuchadnezzar's vassal for 3 years before rebelling against him. Then God sent bands from Babylon, Syria, Moab, and Ammon to invade Judah and destroy it. Jehoiakim died and Jehoiachin his son reigned thereafter.
  - 2 Kings 24:10-12 and 15 records the following:
    - At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged. <sup>11</sup> And Nebuchadnezzar king of Babylon came to the city while his servants were besieging it, <sup>12</sup> and Jehoiachin the king of Judah gave himself up to the king of Babylon, himself and his mother and his servants and his officials and his palace officials. ...And he carried away Jehoiachin to Babylon. The king's mother, the king's wives, his officials, and the chief men of the land he took into captivity from Jerusalem to Babylon.
- We have already seen Jeremiah in despair over the message he must deliver to Judah, the pervasive sins of the people, and then a plot by his neighbors to kill him.
- Imagine his further despair when he hears these words from God:
  - You shall not take a wife, nor shall you have sons or daughters in this place. Jeremiah 16:2
  - Do not enter the house of mourning, or go to lament or grieve for them Jeremiah 16:5

- You shall not go into the house of feasting to sit with them, to eat and drink.  
Jeremiah 16:8
- Certainly, the times in Judah are not right for marrying and having a family, given the coming destruction. God says that people will die by pestilence, by war, and by famine. Their bodies will lie unburied, serving only as food for beasts and birds of prey.
- Jeremiah has no intimate companionship during his ministry, except his faithful scribe Baruch. How lonely he must have felt.
- Jeremiah is forbidden to attend funerals. Just as Jeremiah must not pray for the people, he also must not publicly mourn for them. He must not lament those who die because of their apostasy. What an outcast this made him.
- Lastly, Jeremiah should not go anywhere where there is feasting and drinking. Now is not the time for such merriment. It is a time of mourning.
- Jeremiah 17: 19-27 is a challenge concerning the Sabbath.
  - Given all the other commandments Judah has broken (idolatry, adultery, lying, murder, and false witness), a lecture about keeping the Sabbath seems like wasted effort. Genesis tells us that even God rested from his labors on the Sabbath, and he expects his people to do the same.
  - Reading a little deeper, we see that God instructs Jeremiah to preach this message at every one of Jerusalem's gates, and in particular the gate where the kings enter and exit and dispense judgment. The implication is that the kings are there to witness this work on the Sabbath and have done nothing to stop it.
  - And what is the message? Keep the Sabbath holy by not engaging in commerce on the Sabbath.
  - What did God promise to do if they continued to break this commandment?
    - But if you do not listen to me, to keep the Sabbath day holy, and not to bear a burden and enter by the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it shall devour the palaces of Jerusalem and shall not be quenched.” Jeremiah 17:27



- Obviously, the people ignored Jeremiah's message for here is what we read in 2 Kings 25:8-10:
  - In the fifth month, on the seventh day of the month—that was the nineteenth year of King Nebuchadnezzar, king of Babylon—Nebuzaradan, the captain of the bodyguard, a servant of the king of Babylon, came to Jerusalem. <sup>9</sup> And he burned the house of the LORD and the king's house and all the houses of Jerusalem; every great house he burned down. <sup>10</sup> And all the army of the Chaldeans, who were with the captain of the guard, broke down the walls around Jerusalem.
- In Jeremiah 20, we see the first physical persecution of Jeremiah. Pashur the priest, who was the chief officer of the Temple, was likely in charge of the Temple police. Pashur had Jeremiah beaten and put in stocks which were publicly located at the Benjamin Gate, which led from the Temple to Jerusalem proper. Pashur kept Jeremiah in the stocks until the next day.
  - What was the provocation? Jeremiah had just been to Topheth with the elders of the people and the elders of the priests. He broke an earthenware flask and gave this word of the Lord:
    - Because the people have burned their children to the god Molech, which I never commanded, then the people of Judah will die by the sword. Those who survive will turn to cannibalism in their hunger. God is going to break this people and this city as I break this earthenware flask.
  - After leaving Topheth, Jeremiah goes into the Temple court and pronounced judgement on Judah for having stiff necks and for refusing to hear God's words from Jeremiah's mouth.

- Once released from the stocks, Jeremiah summons his courage and his resolve. He has a few words for Pashur:
  - You will become a terror to your friends. You will have to watch as they are killed by the sword. (Jeremiah 20: 3-4)
  - All the wealth of Judah will go to Babylon. (Jeremiah 20:5). This likely also means all the remaining wealth of the Temple.
  - You yourself will go into Babylonian exile and you will die there. (Jeremiah 20:6).
- Jeremiah has the last laugh on Pashur.

## Jeremiah

### Lesson 5: Jeremiah 11:1 – 20:18

#### **Jeremiah Surprised by Opposition (11:1-12:17)**

1. In 11:1-17 Jeremiah highlights Israel's repeated covenant breaking. What covenant promises does he mention in verses 1-13? Why did Israel repeatedly fail?
  - Listen to my voice, and do all that I command you Jeremiah 11:4
  - this covenant that I commanded your fathers when I brought them out of the land of Egypt Jeremiah 11:3-4
  - So shall you be my people, and I will be your God, Jeremiah 11:4
  - to give them a land flowing with milk and honey, as at this day. Jeremiah 11:5
  - The people did not obey God. Everyone walked in the stubbornness of his evil heart. They failed to follow the commands of the covenant. They made offerings to and served other gods. They turned back to the iniquities of their forefathers. They made altars and offers to Baal.
2. Because of Israel's unfaithfulness, God instructs Jeremiah not to pray for them. How does Jeremiah respond to this unusual command (11:18-12:4)?
  - Jeremiah did not know that the people plotted to kill him. (Jeremiah 11:19)
  - Jeremiah called upon God to bring vengeance upon Judah. (Jeremiah 11:20)
  - Why do the wicked prosper and the treacherous thrive? (Jeremiah 12:1)
  - Test my heart toward you, O Lord. (Jeremiah 12:3)
  - How long will the land mourn due to the evildoers who dwell in it? (Jeremiah 12:4)

#### **Jeremiah Feels Betrayed by God (13:1 – 15:21)**

3. Jeremiah uses 2 parables to portray Judah as a ruined (13:1-11) and drunken (vv. 12-14) nation. As a result, Yahweh will send them into exile (vv. 15-27). The people fail to realize that the drought in the land is a foretaste of coming judgment (14:1-6). This prompts Jeremiah to pray for the people; in what does he ground his prayers (14:7-10, 19-22)?
  - Though our iniquities testify against us, **act, O LORD, for your name's sake**; for our backslidings are many; **we have sinned against you**. Jeremiah 14:7
  - **O you hope of Israel, its savior in time of trouble**, why should you be like a stranger in the land, like a traveler who turns aside to tarry for a night? Jeremiah 14:8

- Why should you be like a man confused, like a mighty warrior who cannot save? **Yet you, O LORD, are in the midst of us, and we are called by your name;** do not leave us. Jeremiah 14:9
  - **Thus says the LORD concerning this people: “They have loved to wander thus;** they have not restrained their feet; therefore the LORD does not accept them; now he will remember their iniquity and punish their sins.” Jeremiah 14:10
  - **Have you utterly rejected Judah? Does your soul loathe Zion?** Why have you struck us down so that there is no healing for us? We looked for peace, but no good came; for a time of healing, but behold, terror. Jeremiah 14:19
  - **We acknowledge our wickedness, O LORD, and the iniquity of our fathers, for we have sinned against you.** Jeremiah 14:20
  - **Do not spurn us, for your name's sake; do not dishonor your glorious throne; remember and do not break your covenant with us.** Jeremiah 14:21
  - **Are there any among the false gods of the nations that can bring rain? Or can the heavens give showers? Are you not he, O LORD our God?** We set our hope on you, for you do all these things. Jeremiah 14:22
- On behalf of the people, Jeremiah acknowledges Judah’s sin. He begs that God will not spurn his covenant people, who are called by his name, nor dishonor his glorious throne, the Temple.
4. Yahweh reiterates his command not to pray for the people because of their sin and condemns the false prophets who are claiming to speak for Yahweh by promising peace (14:13-18). The Lord says that Judah’s condition is so bad that he would not even listen to Moses and Samuel if they were to intercede; instead, God will send “four kinds of destroyers” (15:1-9). Jeremiah then complains about the difficulties he is facing (15:10-14). What is Jeremiah’s complaint and how does Yahweh respond (15:15-21)?
- Woe is me, my mother, that you bore me, a man of strife and contention to the whole land! Jeremiah 15:10
  - I have not lent, nor have I borrowed, yet all of them curse me. Jeremiah 15:10
  - The LORD said, “Have I not set you free for their good? Have I not pleaded for you before the enemy in the time of trouble and in the time of distress? <sup>12</sup> Can one break iron, iron from the north, and bronze? Jeremiah 15:11-12
  - Your wealth and your treasures I will give as spoil, without price, for all your sins, throughout all your territory. Jeremiah 15:13
  - I will make you serve your enemies in a land that you do not know, for in my anger a fire is kindled that shall burn forever. Jeremiah 15:14
  - I sat alone, because your hand was upon me, for you had filled me with indignation. Jeremiah 15:17
  - Why is my pain unceasing, my wound incurable, refusing to be healed? Will you be to me like a deceitful brook, like waters that fail? Jeremiah 15:18

- Jeremiah is lonely, sad, and dejected. He wishes he had never been born. He claims that he doesn't understand why people are cursing him, when he speaks for God.
- If you return, I will restore you, and you shall stand before me. Jeremiah 15:19
- If you utter what is precious, and not what is worthless, you shall be as my mouth. They shall turn to you, but you shall not turn to them. Jeremiah 15:19
- And I will make you to this people a fortified wall of bronze; they will fight against you, but they shall not prevail over you, for I am with you to save you and deliver you, declares the LORD. Jeremiah 15:20
- I will deliver you out of the hand of the wicked, and redeem you from the grasp of the ruthless. Jeremiah 15:21
- God tells Jeremiah that he will protect him and deliver him from his enemies, as long as he speaks the words God wants him to say.

### **Jeremiah Renewed by God (16:1-17:18)**

5. Jeremiah responds positively to God's rebuke and continues his ministry. He preaches about the terrible times awaiting Judah (16:1-13), but then announces that judgment will not be the final word (vv. 14-21). What will this promised restoration look like? What light does Matthew 4:18-22 shed on the promise to send "many fishers" (Jer 16:16)?
  - Therefore, behold, the days are coming, declares the LORD, when it shall no longer be said, As the LORD lives who brought up the people of Israel out of the land of Egypt,<sup>15</sup> but As the LORD lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.' For I will bring them back to their own land that I gave to their fathers. Jeremiah 16:14-15
  - Behold, I am sending for many fishers, declares the LORD, and they shall catch them. And afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the clefts of the rocks. Jeremiah 16:16
  - For my eyes are on all their ways. They are not hidden from me, nor is their iniquity concealed from my eyes.<sup>18</sup> But first I will doubly repay their iniquity and their sin, because they have polluted my land with the carcasses of their detestable idols and have filled my inheritance with their abominations." Jeremiah 16:17-18
  - to you shall the nations come from the ends of the earth and say: "Our fathers have inherited nothing but lies, worthless things in which there is no profit."<sup>20</sup> Can man make for himself gods? Such are not gods!" Jeremiah 16:19-20
  - "Therefore, behold, I will make them know, this once I will make them know my power and my might, and they shall know that my name is the LORD." Jeremiah 16:21

- God will bring his people back from exile to the Promised Land and they will again call upon the name of the Lord.
  - While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. <sup>19</sup> And he said to them, “Follow me, and I will make you fishers of men.” <sup>20</sup> Immediately they left their nets and followed him. <sup>21</sup> And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. <sup>22</sup> Immediately they left the boat and their father and followed him. Matthew 4:18-22
  - The fishers God selects and sends will hunt down people trying to hide from the Babylonian invasion.
  - Jesus uses the term differently; his fishers will draw others to Christ.
6. Jeremiah 17:1-13 draws a sharp contrast between those who trust in humanity and those who trust in the Lord. Fill in the chart below for both sides of the contrast:

Those who trust in humanity	Those who trust in the Lord
Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from the LORD. <sup>6</sup> He is like a shrub in the desert, and shall not see any good come. He shall dwell in the parched places of the wilderness, in an uninhabited salt land. Jeremiah 17:5-6	Blessed is the man who trusts in the LORD, whose trust is the LORD. <sup>8</sup> He is like a tree planted by water, that sends out its roots by the stream, and does not fear when heat comes, for its leaves remain green, and is not anxious in the year of drought, for it does not cease to bear fruit. Jeremiah 17:7-8
The heart is deceitful above all things, and desperately sick; who can understand it? <sup>10</sup> “I the LORD search the heart and test the mind, to give every man according to his ways, according to the fruit of his deeds. Jeremiah 17:9-10	A glorious throne set on high from the beginning is the place of our sanctuary. Jeremiah 17:12
Like the partridge that gathers a brood that she did not hatch, so is he who gets riches but not by justice; in the midst of his days they	O LORD, the hope of Israel, Jeremiah 17:13

will leave him, and at his end he will be a fool. Jeremiah 17:11	
All who forsake you shall be put to shame; those who turn away from you shall be written in the earth, for they have forsaken the LORD, Jeremiah 17:13	the LORD, the fountain of living water. Jeremiah 17:13

7. What does this passage (17:1-13) tell us about the human heart? How does this compare to what Jesus says about the heart in Mark 7:14-23?
- The human heart is deceitful, sick, and turns away from God.
  - Do you not see that whatever goes into a person from outside cannot defile him, <sup>19</sup> since it enters not his heart but his stomach, and is expelled?” Mark 7:18-19
  - What comes out of a person is what defiles him. <sup>21</sup> For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, <sup>22</sup> coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. <sup>23</sup> All these evil things come from within, and they defile a person. Mark 7:20-23

### **Jeremiah Burdened by Opposition (17:19-18:23)**

8. Jeremiah remains faithful to his calling, but Judah remains “faithful” in its opposition to him. After condemning Judah’s repeated breaking of the Sabbath (17:19-27), Yahweh sends Jeremiah to the potter’s house for an object lesson (18:1-17). What is the main point of this object lesson, and how is it applied? How does Paul use similar imagery in Romans 9:14-24?
- God is the potter. We are the clay, the creatures made in his own image which he formed out of the dust of the earth. God has the power to destroy what he created if it is not pleasing to him. God is going to destroy Judah at the hands of the Babylonians for the apostasy of the Jews. God also has the to the power, as the potter, to remake his creation into something which is more pleasing to him.
  - For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” <sup>16</sup> So then it depends not on human will or exertion, but on God, who has mercy. <sup>17</sup> For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” <sup>18</sup> So then he has mercy on whomever he wills, and he hardens whomever he wills. <sup>19</sup> You will say to me then, “Why does he still find fault? For who can resist his will?” <sup>20</sup> But who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?” <sup>21</sup> Has the potter

no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? <sup>22</sup> What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, <sup>23</sup> in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— <sup>24</sup> even us whom he has called, not from the Jews only but also from the Gentiles? Romans 9:15-24

- Paul says that God has been very patient with mankind, who are described as vessels prepared for destruction (due to mankind's manifold sins). God has prepared beforehand – foreknew – people he has called to himself to be prepared for glory -- sanctification. These are both Jews and Gentiles.

### **Jeremiah Endures Suffering and Questions His Calling (19:1-20:18)**

9. After yet another visual parable (breaking a flask) symbolizing the destruction of Judah (19:1-13), Pashhur the priest beats Jeremiah and puts him in stocks (20:1-2). In response, Jeremiah reiterates Yahweh's impending judgment on Judah, singling out Pashhur's death in exile in Babylon (vv. 3-6). How would you characterize Jeremiah's response to these events (vv. 7-18)? What aspects of God's character does Jeremiah mention?
- **The LORD does not call your name Pashhur, but Terror on Every Side.** <sup>4</sup> For thus says the LORD: Behold, **I will make you a terror to yourself and to all your friends. They shall fall by the sword of their enemies while you look on.** And I will give all Judah into the hand of the king of Babylon. He shall carry them captive to Babylon, and shall strike them down with the sword. <sup>5</sup> **Moreover, I will give all the wealth of the city, all its gains, all its prized belongings, and all the treasures of the kings of Judah into the hand of their enemies, who shall plunder them and seize them and carry them to Babylon.** <sup>6</sup> **And you, Pashhur, and all who dwell in your house, shall go into captivity. To Babylon you shall go, and there you shall die, and there you shall be buried, you and all your friends, to whom you have prophesied falsely.”** Jeremiah 20:3-6
  - **I have become a laughingstock all the day; everyone mocks me.** Jeremiah 20:7
  - **For the word of the LORD has become for me a reproach and derision all day long.** Jeremiah 20:8
  - If I say, “I will not mention him, or speak any more in his name,” **there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot.** Jeremiah 20:9
  - For I hear many whispering. Terror is on every side! “Denounce him! **Let us denounce him!”** say all my close friends, watching for my fall. “Perhaps he will be deceived; **then we can overcome him and take our revenge on him.** Jeremiah 20:10



- **Cursed be the day on which I was born!** The day when my mother bore me, let it not be blessed! Cursed be the man who brought the news to my father, “A son is born to you,” making him very glad. Jeremiah 20:14-15
- because he did not kill me in the womb; so my mother would have been my grave, and her womb forever great. <sup>18</sup> **Why did I come out from the womb to see toil and sorrow, and spend my days in shame?** Jeremiah 20:17-18
- **you are stronger than I, and you have prevailed.** Jeremiah 20:7
- **But the LORD is with me as a dread warrior; therefore my persecutors will stumble; they will not overcome me. They will be greatly shamed, for they will not succeed. Their eternal dishonor will never be forgotten.** Jeremiah 20:11
- **O LORD of hosts, who tests the righteous, who sees the heart and the mind,** Jeremiah 20:12
- Sing to the LORD; praise the LORD! **For he has delivered the life of the needy from the hand of evildoers.** Jeremiah 20:13

### **Personal Implications**

#### 10. Gospel Glimpses

Created to Display God’s Glory

- And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. 2 Corinthians 3:18
- In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, <sup>12</sup> so that we who were the first to hope in Christ might be to the praise of his glory. Ephesians 1:11-12
- According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, <sup>5</sup> who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. <sup>6</sup> In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, <sup>7</sup> so that the tested genuineness of your faith—more precious than gold that perishes though it

is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. 1 Peter 1:3-7

### Heart Transformation

- Let not steadfast love and faithfulness forsake you; bind them around your neck; write them on the tablet of your heart. Proverbs 3:3
- “You shall love the Lord your God with all your heart and with all your soul and with all your mind. <sup>38</sup> This is the great and first commandment. <sup>39</sup> And a second is like it: You shall love your neighbor as yourself. <sup>40</sup> On these two commandments depend all the Law and the Prophets.” Matthew 22:37-40
- By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. <sup>17</sup> But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? <sup>18</sup> Little children, let us not love in word or talk but in deed and in truth. <sup>19</sup> By this we shall know that we are of the truth and reassure our heart before him; <sup>20</sup> for whenever our heart condemns us, God is greater than our heart, and he knows everything. <sup>21</sup> Beloved, if our heart does not condemn us, we have confidence before God; <sup>22</sup> and whatever we ask we receive from him, because we keep his commandments and do what pleases him. 1 John 3:16-22

## 11. Whole-Bible Connections

### New Exodus/Return From Exile

- In his 1<sup>st</sup> letter (1 Peter 1:1), Peter writes “to those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia.” Peter was writing to Christians who had been exiled from Jerusalem. Yet, the same word, elect exiles, can be applied to believers. We are in this world but not of this world. Hebrews 1:13 uses the same language:
  - These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth.
- We remain exiles until we die and go to be with the Lord. When Jesus returns and we have our resurrection bodies on the New Earth, we will no longer be exiles. We will have returned to the Garden of Eden, where we will live with God as his people once again.
- And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. Matthew 24:14

- So too at the present time there is a remnant, chosen by grace. <sup>6</sup> But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. Romans 11:5-6
- Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. <sup>26</sup> And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”; <sup>27</sup> “and this will be my covenant with them when I take away their sins.” Romans 11:25-27
- Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, Revelation 5:9

#### Fishers to Gather God’s People

- God needs people on this earth to spread the Gospel. We are now the hands and feet of Jesus to accomplish the Great Commission of Matthew 28:19-20. In addition to the fishers’ analogy of Matthew 4:19, Jesus also uses the term harvester or laborer to describe the work of spreading the Gospel.
- And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. Luke 10:2
- A big difference between the fishers and hunters in Jeremiah 16:16 and Matthew 4:19, is that the fishers in Jeremiah 16:16 are there to catch sinful people, who cannot escape the eyes of God. In Matthew 4:19, the fishers will gather men to follow Jesus.

## 12. Theological Soundings

### Prayer Based on God’s Character

- Jesus gave instructions to his disciples on how pray in the Lord’s prayer (Matthew 6: 9-13). Before those instructions, he tell his disciples in verses 7-8 “And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. <sup>8</sup> Do not be like them, for your Father knows what you need before you ask him.”
- The prayer begins by acknowledging God is Father. These items of God’s character are in the prayer: holy; sovereign; provides for us; forgiving; able to deliver us from

evil. The prayer also says that we're sinners ("and forgive us our debts, as we have also forgiven our debtors".)

- Sometimes we don't know how to pray or what to pray. Paul offered the solution for that situation as well:
- Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.  
<sup>27</sup> And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. Romans 8:26-27

#### God's Sovereignty

- Yes, we do chafe over the doctrine of election. We find it hard to understand why God would condemn some people to eternal damnation. We need to think of this doctrine in the context of 2 facts. One, we are all sinful people, deserving death. (Romans 3:23; Romans 6:23). Two, God loved us so much and wanted us to love him fully so much, that he sent his only son, Jesus Christ, to save us from our sins. The Gospel of John says that Jesus was the light of the world. In Jesus' time, many people chose (and choose now) to stay in darkness rather than to be drawn to the light. It is those who choose darkness who are condemned. (John 3:16-21).

#### 13. Jeremiah 11:1 – 20:18 in total

- What stood out to me from these chapters is the reminder that we were created in God's image. Since the expulsion from the Garden of Eden, our image has gotten tarnished by sin. God sent Jesus to restore our image. Even more so, once we follow Jesus with heart, mind, and soul, we are being conformed to the image of Christ. That's a little intimidating when you really think about it. Yet, this is really the heart of the process of sanctification. The Holy Spirit is working within me to make me without blemish so that I can stand in God's presence, just like Adam and Eve did before the Fall.
- Also, in these chapters we see that Jeremiah was grieved by the sin he witnessed. This should be an example to us. We should be grieved by our own sin and all the sin around us. We need to pray to God and repent of our own sin. A second prayer can be that God would use us to be a light in the darkness of a sinful world, so that those entrapped by sin would reach out to us and to God for help.