

Jeremiah 19 & 20

Jeremiah 18-20 are a unit that dates from the early years of Jehoiakim's reign, thus predating the statements that the nation's destiny is written in concrete and can't be changed. Chapter 19 continues the use of the potter's vessel as an illustration showing the coming destruction of the nation if they don't repent. Chapter 20, Jeremiah is, once again, depressed, and says he doesn't want to be a prophet anymore. The problem is that the word of God was in his heart as a burning fire.

Jeremiah 19

- 1 Thus saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;**
2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee,

Jeremiah is told to take the potter's bottle and go the valley of Hinnom which is the place used for the burning of garbage.

1. In the Hinnom Valley, the city dumped its waste and burned their trash. Because the Hinnom Valley is located on the southeast side of Jerusalem, the prevailing winds carry the winds away from the city. For this reason, it became the city dump. Dead animals from the temple sacrifices were thrown there to rot and be eaten by worms and maggots. Trash was burned here. The city sewage was emptied here. It was smelly, ugly, burning, crawling with worms, full of rot, and full of disease.
2. During the Old Testament period, many of the Israelites sacrificed their children to the false gods of Molech and Baal in the Hinnom Valley. Leviticus 20:2: You shall also say to the sons of Israel: "Any man from the sons of Israel or from the aliens sojourning in Israel who gives any of his offspring to Molech, shall surely be put to death; the people of the land shall stone him with stones."
5. With its pagan history and burning sewer stench, Jerusalem's Hinnom Valley serves as a vivid metaphor for both the Christian and Jewish concept of hell.
6. By Jesus' time in the New Testament, the Greek translation of Hinnom Valley, "Gehenna," became a synonym for hell. For this reason, the English New Testament versions of the Bible translate Gehenna as hell." <https://www.holylandsite.com/hinnom-valley>

- 3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.**
4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;
5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:
6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.
7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.
8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.
9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

Jeremiah is told to tell the political leaders and the inhabitants of Jerusalem that God will judge the nation because they have forsaken God, followed after strange gods, offered their sons as sacrifices. Because of these sins the counsel of their leaders will be empty and the end result will be destruction.

- Vs. 6 Tophet--from Hebrew, toph, "drum"; for in sacrificing children to Molech drums were beaten to drown their cries. Thus the name indicated the joy of the people at the fancied propitiation of the god by this sacrifice; in antithesis to its joyless name subsequently.

- 10 Then shalt thou break the bottle in the sight of the men that go with thee,
 11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.
 12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet:
 13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.
 14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD'S house; and said to all the people,
 15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

Jeremiah is told to break the potter's bottle in the sight of the people and the nation will be like Tophet in that the place of idol sacrifice, Tophet, will be what Jerusalem and Judah will become, destroyed because of their sin. Once again we are confronted with the people's rejection of God's word leading to their demise.

Jeremiah 20

- 1 Now Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.
 2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.
 3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magormissabib.

Pashur was opposed to Jeremiah's ministry and had him put in prison. The result was, with a name change by the LORD illustrating the reality, that Pashur would be subject to fear in every direction.

Pashur security on all sides **Magormissabib** fear on all sides

Names are very important in the Bible. They express a characteristic of the person named.

"Before he was known as a great patriarch, Abram... whose name meant (a high father) -- was elevated to another level when it came to his covenant with the Lord. For God changed his name, that would be more fitting to his new discovered purpose. And from that point forward -- Abram would be known as Abraham (the father of a multitude):

'And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.' Genesis 17:1-5

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Isaac = "laughter"

Reuben = see, a son"

"And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me." Genesis 29:32

Isaiah = "God's salvation"

Immanuel = "God with us"

Israel = "a prince with God"

Jeremiah = "whom the LORD has appointed"

Judah = "praise"

Jesus = "Jehovah saves"

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:29

Paul's name was NOT changed from Saul to Paul -

"Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him." Acts 13:9

- 4 **For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.**
- 5 **Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.**
- 6 **And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.**

Pashur was a false prophet. The prophecies of Jeremiah being the opposite of his for the people produced an anger and hatred of Jeremiah. God's judgment on Pasur for his lies and actions would be exile to Babylon with his family and friends where he would die and be buried.

- 7 **O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.**
- 8 **For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.**

Once again Jeremiah opens his heart to his inner turmoil concerning God and the persecution he is subject to. Daily Jeremiah was mocked derided.

Jeremiah believes God has deceived him in that all are rejecting his message, the word of/from God, and God's word is a reproach and a derision.

- 9 **Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.**

In his bitterness and depression, Jeremiah states that he will no longer speak of God nor speak in God's name.

BUT, "his word was in my heart as a burning fire shut up in my bones."
There is a "new covenant" application to this that is appropriate.

All believers are indwelt with the Holy Spirit upon salvation.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Corinthians 6:19

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption," Ephesians 4:30

Is the Holy Spirit God?	Does the Holy Spirit hate sin?	Does the Holy Spirit convict and discipline a sinful child of God?
	Can a child of God sin and not have any discipline by the Holy Spirit?	

"Whosoever is born of God doth [poieō] not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:9-10

"No one who is born of God practices [poieō] sin, because His seed abides in him; and he cannot sin, because he is born of God." 1 John 3:9 NASB

"No one who is born of God practices sin - Practitioners of sin are not of God! They are not regenerated and indwelt by the Holy Spirit as indicated by their unholy lives! They are not born from above as shown by their pattern of living like those from below!" https://www.preceptaustin.org/1_john_39_commentary

Kenneth Wuest - **Is born** is a perfect participle in the Greek text, speaking of the past completed act of regeneration, namely, the impartation of the divine nature (2Pet 1:4-note) or divine life, and the present result, the fact that the person who has been made the recipient of divine life is by nature, and that permanently, a spiritually alive individual. **Practices** - is poieō in the present tense which always speaks of continuous action unless the context limits it to punctiliar action, namely, the mere mention of the fact of the action, without the mentioning of details. The translation reads, "Every one who has been born out of God, with the present result that he is a born-one (of God), does not habitually do sin."

https://www.preceptaustin.org/1_john_39_commentary

10 For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

Jeremiah continues his lament on why he is through as a prophet.

Many defamed him.

They were mocking him saying there is fear everywhere (mocking him with his own words - Jer. 6:25). Even his friends were waiting for Jeremiah to fail.

11 But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.

In these verses we see Jeremiah's refocus and prayer to God for vindication. The key to his turning his attitude around was to focus on God and not the people (his surroundings).

1. God is with him.
2. God is powerful and fearful.
3. God sees the heart of man.
4. God is petitioned by Jeremiah to take up his cause by bringing vengeance on his enemies..
5. God is praised by Jeremiah for delivering the people from their evil enemies,

14 Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.

18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

After focusing on God and singing His praises, Jeremiah now slips back into despondency. He curses the day he was born, doesn't want his birthday to be a blessed day, despises the man who brought news of his birth to his father and that he should be like Sodom and Gomorrah, and finally wishes his mother's womb would also have been his grave. He then laments that he was born to a life of trials and sorrow and consumed with shame.

WOW!!! These verses are a reminder to us how quickly our life can turn if we don't constantly focus on God. That is why we are told, as believers:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." 1 John 1:3-4

Thus:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.