

2/17/02

Jeremiah 9-10

The pain that a person goes through when they see the devastation of sin upon a person is overwhelming at times.

Such was the case with Jeremiah as he witnessed the corruption of his nation and the coming judgement.

This is the continuation of Jeremiah's third sermon that began in chapter seven as he was sent by Yahweh to the gate of the temple to rebuke the pilgrims false hope and refuge in the temple, even though they were not living godly.

* This third sermon runs from chapter seven to the ends of chapter ten.

9:1-26 The destructiveness and judgement of sin.

9.1-2 *The broken heart and lamentation of Jeremiah.*

9:1 The prophet's hurt for the people's suffering as a result of their sins.

- 1) Jeremiah expresses his deep lament and emotional hurt for the people, rather than rejoicing over it.

2) The poetical expression of head of waters and his eyes a fountain of tears reveals the intensity and extent of his hurt, that is why he is known as the "weeping prophet".

a) Jesus wept over Jerusalem. Matt. 23:37

b) Paul wept for Israel and was willing to perish for their sake. Rom. 9:1-5; 10:1

3) This verse is the last of chapter eight in the Hebrew text. Jer. 8:23

9:2 The prophet's disgust for the sinfulness of his people.

1) Jeremiah desired to be removed far away into a desolate wilderness shelter due to "his people's sins.

- 2) Jeremiah categorizes them by two things.
 - a) Adulterers, in other words unfaithful to intimate relations.
 - b) Treacherous, meaning betrayers and traitors and selfish.

9:3-6 *The prophet describes the sins of the people.*

9:3 The bent of the people towards moral evil.

- 1) They are diligent to speak lies bending their tongues like a bow. Vs. 3a

- 2) They valiant for falsehood not truth. Vs. 3b
- 3) They move on and progress for one evil to another. Vs. 3c
- 4) They do not know Yahweh, which is the cause of their sin. Vs. 3d-e

9:4-5 The bent of the people towards social injustices.

- 1) There is no trust in anyone. Vs. 4a-b
- 2) There is only the intention of exploiting others and defrauding them. Vs. 4c-d
* The word supplant is the same for “Jacob”, heel catcher, conniver. Gen. 27:36
- 3) The entire society lived by deception and lies, becoming skilled and exhausting themselves in committing evil. Vs. 5

9:6 The bent of the people was to remain in their evil.

- 1) The prophet Jeremiah dwelt in an atmosphere of deceit, the very deceit. Vs. 6a
- 2) The people choose to know deceit and refuse to know Yahweh. Vs. 6b

9:7-11 *The inevitable judgment of the people.*

- 1) The captain of the armies of heaven will be the one to refine and try them for their sins. Vs. 7

* They were already said to be rejected silver. Jer. 6:27-30

- 2) Their lives were hypocritical due to a treacherous heart. Vs. 8
* They cultivated and refined their evil!
- 3) The judgment is just and deserved. being demanded by a holy God. Vs. 9
* This is a repeated statement. Jer. 5:9, 29
- 4) Yahweh will weep for the desecrated places of their idolatry, the mountains and wilderness will be desolate. Vs. 10
- 5) Yahweh will make Jerusalem a ruin and the cities of Judah without inhabitation, except for Jackals. Vs. 11

9:12-16 *God declares the reason for the judgement.*

- 1) Yahweh asks who is the wise man able to understand his reasons for the judgment, only His prophet. Vs. 12
- 2) Yahweh gives three reasons. Vs. 13
 - a) They forsook or abandoned His law.
 - b) They did not obey His voice.
 - c) They did not walk according to His word.
* They failed to examine the path they followed and to look ahead in view of the consequences.

- 3) The people walked according to the dictates of their own hearts and the Baals as their fathers. Vs. 14
 * The problem is their stubborn and hard heart is a consistent characteristic of the people through the book!
- 4) The LORD of host will give them hemlock and water of gall to drink, in other words death and suffering. Vs. 15
 * Jer. 8:14; 23:15
- 5) They would be scattered among the Gentiles and the sword will consume them. Vs. 16
 * The judgments of Yahweh should never be understood apart from the covenant blessings and curses. Deut. 28-29

9:17-22 *The call for women to wail over the destruction of Jerusalem.*

- 1) Yahweh tells the people to call the professional women who were hired to mourn for the dead to show how much they were loved. Vs. 17
 * Esther 4:1-3; Eccl. 12:5; Ezk. 27:32; Amos 5:16; Matt. 9:23; 11:17
- 2) They are to make a great lamentation not for their sin but for their being plundered and cast out of the land. Vs. 18-19
 * They had forsaken Yahweh, so He would forsake them!

- 3) Yahweh commands these women to teach their daughters and neighbor lamentation for the death coming upon the children and young men. Vs. 20-21
 * There is no safety, not even in the houses that would be locked, as the enemy would enter through the window and kill without discretion!
- 4) The bodies of men shall be left on the streets like cuttings after the harvest. Vs. 22

9:23-24 *The only legitimate thing to glory in.*

- 1) No man is to glory or boast in his wisdom, strength or riches, for the simple reason that these can not deliver a man in the days of God's judgment. Vs. 23
- 2) The only glory or boasting that could save a person was that he glory in the following. Vs. 24
- a) That he understands and knows God.
- 1) He has understanding and knows Me.
 - 2) He understands and knows Me.
 - 3) He has the wisdom to know Me.
- b) That He is Yahweh who exercises lovingkindness "hesed", judgment "mispat" and righteousness "tzedek" in the earth. 1Cor. 1:31; 2Cor. 10:7; Ja. 1:9

* These are preferred in contrast to the glorying in one's own wisdom, might and riches, in contrast to the covenant language!

- c) That in these Yahweh delights, the very heart of what the nation was to do and be.

9:25-26 The judgment is for all the uncircumcised.

- 1) Yahweh will judge the Jew with the Gentile for they were living like the Gentile. Vs. 25
- 2) Physical circumcision is voided if the heart is not circumcised, Judah is seen as one of the gentile nations. Vs. 26
 - a) So Judah is listed in the midst of these four gentiles nations who did practice circumcision at one time.
 - b) The heart is what Yahweh always intended to be circumcised. Deut. 10:16, Jer. 4:3-4
 - c) The New Testament is consistent. Rom. 2:25-29; Gal. 6:15; Phil. 3:3; Col. 2:11

10:1-25 The folly of idols compared to the true God.

10:1-5 *The warning to not learn the way of the Gentiles.*

10:1-2 The call to listen to God.

- 1) The words are those of Yahweh to the house of Israel, referring the entire nation. Vs. 1
- 2) The plead is not to learn the pagan religious practices of worshipping creation as they are superstitious at the sign of the heavens. Vs. 2
 - a) The stars, the sun, moon and eclipses, having their astrological tablets they depended on as today's horoscopes, etc.
 - b) Jeremiah speaks to them as if they are already in captivity and exposed to the Babylonians religions.
 - c) That is why God gave us the creation story in Genesis, that we know He created all things and not fear the diversity of creation or worship it. Rom. 1, 12:2

10:3-5 The steps of making vain of idols.

- 1) The customs of idols is a vain or stupid thing taking a tree and shaping it with an ax. Vs. 3
- 2) The people decorate it with silver and gold and secure it with a nail so it does not fall over. Vs. 4

* Is. 40:19-20; 41:7; 47:12-14
- 3) These idols stand straight up like a palm tree, but lifeless unable to speak;, having

the need to be carried, due to the fact that they cannot help themselves. Vs. 5a-e

* They become like their idols, insensate.

Ps. 115:1-8

4) They can not do evil or any good, they are part of Yahweh's creation. Vs. 5f-g

10:6-10 *The Supreme uniqueness of God.*

1) No one can compare to Yahweh who is great and his name great in might or power. Vs. 6

2) It is folly to not fear Yahweh the king of the nations, it is His right and due. Vs. 7a-c

3) No wise man in any nation or kingdom can compare to Yahweh. Vs.7d-f

4) The people are altogether dull-hearted and foolish; A wooden idol is a worthless empty doctrine. Vs. 8

5) The reason is that they are the skillful work of man's hands out of the creation of Yahweh that is lavished with precious metals and clothing. Vs. 9

a) Tarshish usually taken as Spain.

b) Uphaz is thought to be perhaps on the coast of Africa.

6) Yahweh is the true and only God. Vs. 10

a) He is the living God and the everlasting King, idols are dead and temporal.

b) At His wrath the earth will tremble and the lifeless idols will fall.

c) And the nations will not be able to endure His indignation, the local deities will not save them.

10:11-16 *The judgment of God on the idols.*

1) Yahweh declares that the idols are not the Creator of heaven and earth, all powerful and will perish. Vs. 11

a) This is the only verse in Aramaic in Jeremiah.

b) The others passages in Aramaic in the Old Testament. Ezra 4:8-6:18; Dan. 2:4b-7:28.

2) Yahweh is Omnipotent. Vs. 12

a) He has made the earth by His power.

b) He has established the world by His wisdom.

c) And has stretched out the heavens at His discretion. Ps. 65:6-8; 77:18, 89:11

* Verse 12-16 are repeated exactly in 51:15-19.

3) Yahweh is responsible for the hydrological cycle of the earth by His command. Vs. 13

a) Causing evaporation and precipitation from the rivers, lakes and oceans.

b) Causing clouds to form and be transported by the wind.

c) Causing rain and lightning in a downpour.

- d) Causing weathering, erosion, transportation and back out to the oceans.
- 4) Every craftsman of idols is dull-hearted, without knowledge of the true God and put to shame by the very lifeless image he makes and worships, being falsehood. Vs. 14
- 5) Vain and empty are idols and production of a corrupted perspective, perishing with those who make them. Vs. 15
- 6) The God of Jacob is nothing like them. Vs. 16
- a) For He is the Maker of all things.
- b) And Israel is the tribe of His inheritance;
- c) The LORD of hosts is His name.
* The One to be looked to, called on and worshipped!

10:17-22 *The captivity of Judah.*

- 1) All the people of Judah would be thrown out of the fortress of Jerusalem and the land of Israel, being distressed by Yahweh. Vs. 17-18
- 2) The prophet proclaims his suffering for his people, “Woe is me for my hurt! My wound is severe. But I say, “Truly this is an infirmity, And I must bear it.” Vs. 19
- 3) The prophet describes the coming doom as a Bedouin who has no one to set up

- his tent, for Israel is to be plundered. Vs. 20
- 4) The shepherds are figurative of the leaders who had become dull-hearted, spiritually and had not sought the LORD therefore they will be punished and the people would be scattered. Vs. 21
- 5) The report of the advance of the Babylonian army had already come, resulting in great commotion out of the north country, To make the cities of Judah desolate, a den of jackals. Vs. 22

10:23-25 *The prayer for justice..*

- 1) The prophet confesses to God man’s inability to guide and direct his own life apart from Yahweh. Vs. 23
* A man's heart plans his way, But the LORD directs his steps. Prov. 16:9
- 2) The prophet pleads for God’s correction with justice not in God’s anger that would destroy him. Vs. 24
- a) The prayer of the prophet was in hope that repentance and dependence on Yahweh would come by the nation!
- b) Mercy is implied by the phrase “not in your anger”, receiving less than they deserved.
- c) Yahweh had already told Jeremiah not to pray for them. Jer. 7:16; 11:14; 14:11-12

- 3) The prophet asks Yahweh to pour out His fury on the Gentiles, who do not know Him and the families who do not call on His name; for their ill treatment of Israel and Jerusalem. Vs. 25
- a) This is called an imprecatory prayer in the Psalms, calling on God to avenge their enemies.
 - b) At Your rebuke, O God of Jacob, Both the chariot and horse were cast into a dead sleep. You, Yourself, are to be feared; And who may stand in Your presence When once You are angry?
Ps. 79:6-7