**Jeremiah 9 (Lesson 6a)**

**I. Text Of Chapter 9 – Judah’s Corruption & Ruin (3 minutes to read)**

A. Judah Runs From One Evil To Another Evil (9:1-9)

 1. Jeremiah loves His people enough to be a perennial spring of tears for them (vv. 1, 18; cf. Lk. 19:41-44) but he also just wishes he were away from their wickedness and depravity.

 2. v. 4 – pun w/ the name “Jacob” (i.e. supplanting brother; Gen. 27:36)

 3. v. 6 – personal word to Jeremiah from God (cf. v. 3; Hos. 4:6)

 4. God will purify them in the furnace of affliction (cf. Is. 48:10) because He has to indeed avenge Himself (cf. 5:9, 29; Ezek. 22:17-22).

B. Because Of This They Will Be Scattered (9:10-16; cf. Lev. 26:33; Dt. 28:64)

 1. vv. 10f are reminiscent of Jesus’ Olivet Discourse (Matt. 24:1-28//Mk. 13:1-23//Lk. 21:5-24). They left God; God now leaves them.

 2. vv. 12-16 – the wages of sin are always death (Rom. 6:23; Lam. 3:15)

C. Mourners Are Called In To Lament Judah (9:17-26; cf. Matt. 9:23; Lev. 18:27f)

1. *“Under such conditions of crisis the only rest which the wise can know is in the mercy (hesed) and righteousness of God (cf. 1 Cor. 1:13; 2 Cor. 10:17). Hesed is commonly used in the Old Testament of covenant love (AV, RV lovingkindness; RSV steadfast love; NEB unfailing devotion), hence God is emphasizing His own moral consistency as against the infidelity of His people.”* (R.K. Harrison, *TOTC*,92)

2. So many killed, new recruits will be required (contrast Deut. 6:4-15).

 3. Trimming hair away from temples was forbidden in the Law (cf. 49:32; Lev. 19:27) and may be a reference to certain Arab tribes who did this to honor pagan gods (e.g. Bacchus/Dionysus in Herodotus iii. 18).

**II. Thought Questions For Chapter 9**

 A. What other Bible character(s) struggled w/ living amidst the unregenerate? (9:2; 2Pet. 2:8) Have you ever felt like this and wanted to just get away from it all?

 B. What two masters can one serve? (9:13-14; cf. Matt. 6:24; Rom. 6:6ff)

 C. Where is 9:24 either quoted or alluded to in the New Testament? Explain the context of each usage.

 D. What characterizes God? What is said of God’s response to these characteristics? What should we take away from this? (cf. 9:24; Ps. 89:14-16; 92:1f; 97:2f)

 E. In 9:25-26, God tells them that physical circumcision without spiritual circumcision is worthless. What applications may we make from this? (cf. Col. 2:11-13; Deut. 10:16; 30:6; Jer. 4:4; Rom. 2:25-29)

**III. Applications For Chapter 9**

 A. Brothers and sisters in God should be able to depend on each other! Contrast 6:28; 9:4; Prov. 3:29; 11:9; 25:18.

 B. Note the contrast between the empowering nature of doing good and the call to not grow weary in these things (e.g. Gal. 6:10) versus Judah’s wearying of themselves to do evil (cf. Eph. 4:26-32; Ps. 36:3f).

 C. Compare Ezek. 9 and Jer. 9:21f.

 D. *“Wisdom, power, and riches are to this day the sole glory of many and the object of envy to those who have them not. But true glory awaits those who understand the Lord and walk in intimate fellowship with Him (cf. Psa. 111:10).”* (Harkrider, 34; commenting on 9:23-24)

**Jeremiah 10 (Lesson 6b)**

**I. Text Of Chapter 10 – Hosts vs. The LORD of Hosts (2.5 min. to read)**

A. Don’t Be Like The Heathen Idol Worshippers! (10:1-5)

 1. Idols are like scarecrows in a cucumber patch (cf. Baruch 6.70).

2. They can do no harm AND they can do no good either!

B. The LORD Is Living And True! (10:6-16)

1. *Tarshish* (i.e. Tartessus in Spain) supplied various metals to Tyre (cf. Ezek. 27:12) that supplied the primary ornamentations of idols in Judah.

 2. *Uphaz* (cf. Dan. 10:5) may not refer to a specific place but rather to being a metallurgical term for refined gold (cf. 1Kgs. 10:18; 2Chron. 9:17). The point being that not matter how attractive an idol may be made to appear, it is still a created thing and not the Creator of all things.

 3. v. 9 – *“Nothing can transform a block of wood into a God.”* (Mott, 76)

 4. v. 11 seems to have originally been written in Aramaic and may preserve a proverb regarding the vanity of idols.

 5. vv. 12-16 are comparable to Is. 40:12-17 and are repeated in 51:15-19.

C. Serving False Gods Brings Grief & Captivity (10:17-25; cf. Ezek. 12:1-7)

 1. *“The long predicted catastrophe is now at the very gates of Jerusalem, and Judean society is in imminent danger of collapse. Jeremiah pleads that the punishment will be in proportion to what Judah can endure.”* (Harrison, 93-94) On the basis of man’s moral weakness, he begs God not to be too harsh/angry in His judgment of Judah (46:28; Hab. 3:2).

 2. *“The judgment upon Judah teaches one great lesson which she had refused to learn in any other way—the lack of control that man has over the affairs of life; the foolishness of idolatry and of trust in men; the disastrous end to which human wisdom leads. When man acts independently of God he comes to ruin. Only in Jehovah is salvation to be found.”* (Mott, 77)

**II. Thought Questions For Chapter 10**

A. What idols might we struggle with and how can we learn to see them for what they truly are? (cf. 10:1-5) See Humphries, 120.

B. What is meant by a “discipline of delusion” or “doctrine of vanities” in vv. 8f? (NEB: “they learn their nonsense from a log of wood.”) Humphries, 117.

 C. Explain 10:16. What does it say and how does it read to you?

 D. What is the danger of following one’s heart? (cf. 10:23; 17:9; Prov. 14:12)

**III. Applications For Chapter 10**

 A. There are strong similarities between Is. 44:9-20 and Jer. 10:1-5. *“Perhaps Jeremiah was quoting aphorisms coined by Isaiah relating to idolatrous worship, but in any event the prophecy as a whole shows that Jeremiah had first-hand acquaintance with the depraved nature of Canaanite worship, and thus did not need to draw either on the experience or the vocabulary of his prophetic precursors.”* (R.K. Harrison, *TOTC,* 92) See also, Humphries, 113.

B. Interest in astrology poses a legitimate danger to God’s people. We need to beware! (cf. 10:1f; Deut. 18:9-14). Do not worship the hosts instead of the LORD of hosts! (10:16) See also, Humphries, 112.

C. God is singularly unique (10:6f; cf. Ps. 22:28; 86:8-10).