

Jeremiah Chapter 9

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Chapter 9

Theme: God told Judah to join Jeremiah mourning their total ruin for sins and to alter their confidences.

Outline:

- 1-5** Jeremiah Lamented the Judgment and Sins
- 6-11** God Declared He Must Punish Their Sins
- 12-16** Their Judgment Was Logical, Moral, Wise
- 17-22** Jehovah Called for Widespread Mourning
- 23-24** Glorifying Must Totally Change for Profit
- 25-26** God Mocked Confidence in Circumcision

Preparatory Reading: Jeremiah 7; Jeremiah 8; Zephaniah.

Related Links:

1. *Introduction to the Book of Jeremiah ... here.*
2. [The Bible Cannot Profit.](#)
3. [Nehushtan! \(Brass Serpent\).](#)
4. [Actions Speak Louder than Words.](#)

Introduction:

1. This chapter has similarities to the previous two, and the combination will assist full comprehension.
2. These three chapters (7-9) appear to be one sermon by content, for chapters 6 and 10 are quite different.
3. Going back to chapter seven, God condemned Judah's presumptive hypocrisy to trust in His temple.
4. Going back to chapter eight, God condemned Judah's presumptive hypocrisy to trust in His scriptures.
5. This chapter has God's condemnation for Judah's hypocritical trust in the ordinance of circumcision.
6. What a great set of sober warnings against trusting your church, the Bible, baptism, or communion.
7. This chapter will go back and forth from lamentation to description of sins to judgment to lamentation.
8. If you love the God of the Bible and want to know Him better, then embrace every thing we can learn

Jeremiah Lamented the Judgment and Sins – Verses 1-5

1 Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

- A. Likely a three-chapter sermon, he had closed chapter eight by lamenting (Jer 8:18-22).
- B. Jeremiah blasted the nation for their sins, but he also lamented their death for their sins.
 - 1. Jeremiah has and will lament and mourn his people's sins (Jer 4:19; 13:17; 14:17).
 - 2. Then he will write a whole book of five chapters of lamentation God put in His book.
- C. We are helped here by the great examples of God and Jesus and explanation by David.
 - 1. God revealed He had no pleasure killing His unrepentant elect (Ezek 18:32; 33:11).
 - 2. And He corrected Jonah for no pity to Nineveh's children or cattle (Jonah 4:1-11).
 - 3. Jesus Christ exemplified this attribute by weeping over Jerusalem (Luke 19:41-44).
 - 4. David helped explain it by weeping himself for elect sinners (Psalm 119:136,158).
 - 5. Those that mourn the sins of God's people are marked for mercy (Ezekiel 9:1-6).
- D. Neither God, nor Jesus, nor David, nor Jeremiah wept for reprobates. Understand this.
 - 1. God has mercy and compassion on His elect, and He hardens the rest (Rom 9:6-24).
 - 2. He hates all workers of iniquity and will not let them near Him (Ps 5:4-6; 11:4-6).
 - 3. He and His church rejoiced at the ruin of Egypt and the death of many (Ex 15:1-21).
 - 4. Jesus described His rejection of Jewish reprobates on Judgment Day (Matt 7:21-23).
 - 5. Jesus provoked these rebels to drive them away (Matthew 15:10-14; John 6:60-67).
 - 6. What do psalmists say of God's enemies? They hate them (Ps 139:21-22; 137:7-9).
 - 7. Do you think David was tempted to lament or mourn Goliath's death like he did Saul?
 - 8. Holy martyrs under the altar of God beg for vengeance on enemies (Rev 6:9-11).
 - 9. We are told not to pray for former church members denying Christ (I John 5:16-17).
- E. Lesson: Let us lament and mourn the sins and chastening of those we think God's elect.
- F. Lesson: Let us also have hatred like God, Jesus, David, and scripture against the wicked.

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

- A. Jeremiah here showed the balance by his indignation against their sins calling for death.
 - 1. While wishing he could hide from seeing the end, he despised their wicked treachery.
 - 2. We should avoid being near the wicked due to their sins, to see elect die, or be sinned.
- B. The prophet began a list of the sins here – adultery of both kinds, joined treachery, etc.
- C. Paul told Timothy to separate from compromisers in the church (I Tim 6:5; II Tim 3:5).

- D. Lesson: We must be vigilant of today's widespread compromise to avoid rebel sinners.

3 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.

- A. He continued a list of their sins: lying, disregard for truth, always evil, ignorant of God.
- B. Lying bends words instead of being a straight-as-an-arrow, each-word-right truth lover.
- C. Great men are valiant for the truth, and God will bless them (Prov 8:7; 22:17-21; 23:23).
- D. The wicked we can observe around us progress in sin without regard even to nature.
- E. God is a holy God; true knowledge of Him will hate evil He hates (Ps 97:10; Pr 8:13).
- F. Lesson: Let us crave knowing God, be valiant for truth, hate all evil, despise any lying.

4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

- A. Judah's sins were so widespread that all relationships had to be examined (Mic 7:5-6).
 - 1. Taking heed of neighbors was to distrust them, due to widespread slander (Jer 6:28).
 - 2. **Supplant** = To trip up, cause to stumble or fall by tripping. To dispossess and take the place of (another), esp. treacherous or dishonorable ways. As Jacob (Gen 27:36).
 - 3. Every brother, by blood or nation, had intentions of overthrowing brother or friend.
- B. Managing relationships is wisdom; membership does not qualify for jobs or marriage, though we can do all in our power to maximize employability and marriage eligibility.
- C. Lesson: Let you and yours be known for absolute faithfulness and love in relationships.
- D. Lesson: It is acceptable to manage relationships to avoid fools and to protect yourself.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

- A. This verse is much a restatement of the previous three verses, which preachers must do.
- B. Learning is achieved by repetition, and emphasis is shown by repetition. So embrace it.
- C. Remember an indictment of these wretches earlier summarizing this situation (Jer 6:28).
- D. Lesson: God warned us most Christians would become like this (II Tim 3:1-17; 4:1-4).
- E. Lesson: The greatest goal for you, your family, and this church is impeccable godliness.

Section Lessons

- A. Lesson: Let us lament and mourn the sins and chastening of those we think God's elect.

- B. Lesson: Let us also have hatred like God, Jesus, David, and scripture against the wicked.
- C. Lesson: We must be vigilant of today's widespread compromise to avoid rebel sinners.
- D. Lesson: Let us crave knowing God, be valiant for truth, hate all evil, despise any lying.
- E. Lesson: Let you and yours be known for absolute faithfulness and love in relationships.
- F. Lesson: It is acceptable to manage relationships to avoid fools and to protect yourself.
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- H. Lesson: The greatest goal for you, your family, and this church is impeccable godliness.

God Declared He Must Punish Their Sins – Verses 6-11

6 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.

- A. Jehovah reminded Jeremiah he was living with a bunch of liars who embraced their lies.
 - 1. Judah's lies took them away from repentance and learning God's will for their lives.
 - 2. False prophets telling lies of peace, temple, Bible, circumcision diverted from God.
- B. David also observed this in his generation – men denying God through lies (Ps 36:1-4).
- C. Arminianism and other heresies steal the precious knowledge of the true God from men.
- D. Lesson: Every doctrinal or practical lie will dilute or corrupt the true knowledge of God.
- E. Lesson: God is perfect in character and conduct without any contradiction of attributes.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

- A. Jehovah declared intentions to destroy these liars that would not turn in truth to Him.
- B. He would bring the fiery wrath of the Chaldean army on them to purge away the dross.
 - 1. The idea of melting them was used before, but the melting was to no avail (Jer 6:29).
 - 2. He would try them all; there would be a few to survive the Refiner's fire (Jer 50:20).
- C. What else should He or could He do to such wicked people as just described (Hos 6:4)?
- D. Lesson: Never push God to melt you, for you may not survive; repent and reform, now.

8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

- A. Like the previous verses, God continued to repeat Himself about their evil, against pity.
- B. The God of truth hates lying and liars; His melting would find reprobates (Pr 6:16-19).
 - 1. We must hate God's warning here of any difference in heart and word (Pr 23:6-8).
 - 2. Jesus ordered sincere love, no dissimulation and not feigned (Rom 12:9; I Pet 1:22).
- C. Lesson: All grace and purity start in the heart, and they must guide the speech (Pr 22:11).

- D. Lesson: Never say anything negative about a brother without forced by God's authority.
- E. Lesson: You will not backbite, slander, tattle, or whisper if you will not do it your heart.

9 Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

- A. His questions have obvious answers; His repetition emphasizes their sins and His wrath.
- B. These questions were asked already, and the answer is emphatically yes (Jer 5:9; 5:29).
- C. Lesson: God is holy; He must judge sinners; He will judge (Rom 2:1-2; Heb 10:30-31).
- D. Lesson: Playing with sin is insane folly, for His visit and vengeance is like nothing else.

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

- A. Jehovah just declared He would visit vengeance on them, so Jeremiah laments the ruin.
- B. God's fiery vengeance would burn up land of Judah and leave it desolate (Jer 4:19-29).
- C. For God's balance of lamentation for judgment and hatred for reprobates, see verse 1.
- D. Lesson: Our God is a consuming fire, which Paul declared, and He proved in 70 A.D.

11 And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

- A. What else could God do? What else should He have done? He is perfectly just and holy.
- B. He did it this time to the city with Solomon's temple. He did it again to Zerubbabel's.
- C. Jesus warned Jerusalem their city and temple would be desolated (Matt 23:38; 24:15).
- D. If you are troubled by dragons here, it is common for God and you to use such words.
 1. The profit is to realize God's judgment is thorough, terrible, and final for sinners.
 2. God can and will take a glorious city and reduce it to nothing with or without fire.
 3. Satyrs or dragons can be wild goats (look like satyrs) or mystical creatures of speech.
 4. What are the *Monsters of the Midway* ... the NFL Chicago Bears ... and no one fusses.
 5. If troubled by the word *dragons* here, make sure you never use the word
- E. Lesson: God can justly leave sinners desolate now or at death, so trust Him (Ps 34:22).
- F. Lesson: He can leave everything you loved or trusted in as heaps of dung, so obey Him.

Section Lessons

1. Lesson: Every doctrinal or practical lie will dilute or corrupt the true knowledge of God.
2. Lesson: God is perfect in character and conduct without any contradiction of attributes.

3. Lesson: Never push God to melt you, for you may not survive; repent and reform, now.
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Their Judgment Was Logical, Moral, Wise – Verses 12-16

12 Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

- A. The verse is simple, once you read it carefully, and then emphasize a single word, what.
- B. Wise men grasped God's promised judgments and spread the warning, knowing why.
 1. The judgment on Judah is repeated from an earlier verse (Jer 9:10). But why is it so?
 2. There were few in Judah with this wisdom, so it was mainly the voice of Jeremiah.
 3. Moses warned Israel to think (Deut 32:29); Hosea rebuked them for not (Hos 14:9).
 4. Jesus mocked His people for forecasting weather but missing Him (Luke 12:54-57).
- C. Each generation needs men to know the times this way (Eccl 8:1-5; 7:14; I Chr 12:32).
- D. For more about being a wise man with answers and perspective from the Bible ... **Who Is As the Wise Man?**.
- E. Lesson: It is our wisdom to see the folly of America, most Christians, and the judgment.
- F. Lesson: To be wise for the times, learn the Bible (Pr 18:1; Eph 5:14-17; Heb 5:12-14).

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

- A. The reason for desolation was simple – the Jews rejected Jehovah's gift of truth to them.
 1. Any Jew with intelligence at all should have known it by Moses and many prophets.
 2. God had carefully presented them perfect laws, but they ignored and violated them.
 3. No nation had such favor; no other nation changed gods (Ps 147:19-20; Jer 2:9-13).
- B. God's law included rules to constantly review it and to keep it (Deut 6:6-9; 17:18-20).
- C. Lesson: It is our duty to often review scripture personally, with family, and in church.

D. Lesson: To whom much is given shall much be required; we have much (Luke 12:48).

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

- A. Rather than walk in Jehovah's good way, they had followed their hearts' imaginations.
- B. There is no worse thing to believe or do than to follow your heart morally (Jer 17:9-10).
- C. No other nation had the truth; no other nation changed gods (Ps 147:19-20; Jer 2:9-13).
- D. Family tradition and parental example or instruction is only as good as strict scripture.
- E. Lesson: Pastors must violently destroy your imaginations and thoughts (II Cor 10:3-6).
- F. Lesson: Do not default to any family habits or ideas unless proven by obvious scripture.

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

- A. Back and forth Jehovah and Jeremiah went ... describing sins and the coming judgment.
- B. Do you love name-dropping? You should, when Jehovah, like here (32 times in book).
- C. The water of gall to drink for their disobedience was used previously (Jer 8:14), where gall is a bitter substance like wormwood, and Judah was now bitter with great fear.
 - 1. **Wormwood** = The plant Artemisia Absinthium, proverbial for its bitter taste. An emblem or type of what is better and grievous to the soul.
 - 2. **Gall** = The secretion of the liver, bile. The gall-bladder and its contents. Bitterness of spirit, asperity, rancor. See Bible (Deut 32:32; Job 20:14; Lam 3:5; Acts 8:23).
- D. His judgment for sin can exceed any fear, grief, anxiety, or pain you have ever known.
- E. Lesson: Know and never forget, our God and our Father is Jehovah of heaven's armies.
- F. Lesson: Know and never forget, God can send overwhelming bitterness for your sin.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

- A. Jehovah continued with His sentence of judgment against the Jews for their many sins.
- B. These are obviously not His elect remnant, for He promised to scatter and kill them all.
 - 1. Scattered fearfully among strangers with different language, culture, customs, etc.
 - 2. Moses foretold the judgment (Lev 26:33); Solomon gave the cure (I Kings 8:46-52).
- C. Remember, a full end would not be made by God reserving some (Jer 4:27; 5:10,18).
- D. Lesson: This judgment of the Jews is terrifying, but He can or should do worse to you.

Section Lessons

1. Lesson: It is our wisdom to see the folly of America, most Christians, and the judgment.
2. Lesson: To be wise for the times, learn the Bible (Pr 18:1; Eph 5:14-17; Heb 5:12-14).
3. Lesson: It is our duty to often review scripture personally, with family, and in church.
4. Lesson: To whom much is given shall much be required; we have much (Luke 12:48).
5. Lesson: Pastors must violently destroy your imaginations and thoughts (II Cor 10:3-6).
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Jehovah Called for Widespread Mourning – Verses 17-22

17 Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come:

- A. Consider ye – think about it – in light of terrible vengeance, you need skilled mourning.
 1. The previous words to this verse were horrific and concluded with total national ruin.
 2. They needed professionals for most intense mourning given the fury to fall on them.
 3. God here does not approve of this art form but rather the grief the calamity deserved.
 4. Jesus encountered these mourners in His ministry and mocked them (Matt 9:23-26).
- B. Preachers may use dramatic effect, for Jehovah does here calling for extreme mourning.
 1. This would not produce repentance but would be fitting in the face of national ruin.
 2. Since the nation was not mourning like Jeremiah, they must need professional help.
 3. Since the nation was not mourning like they should have, at least hire fake wailing.
 4. There is no reason to think He meant it sincerely but rather ironically (Judges 10:14; I Kings 18:27; 22:15; Ezekiel 20:39; Matthew 26:45).
- C. Lesson: You should consider sin and its judgment and hate the former to avoid the latter.
- D. Lesson: Pastors may wisely use dramatic effect, usually in words, as part of apt to teach.

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

- A. Inspired Jeremiah continued his sermon to humble the Jews by the great grief coming.
- B. The need for the mourners was now; the lion had risen from his thicket and was coming.
- C. There was no time to delay, for the longsuffering of God had ended; disaster was near.
- D. Lesson: We need such grief for sin – first our sins, and then the sins of God's children.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

- A. The professionals of the previous verses were due to Judah's grief and to provoke grief.
- B. Wise ones hearing Jeremiah or fools seeing the Chaldean desolation of Judah would wail, for the description is that of losing their land and homes by overpowering force.
 - 1. They were spoiled, because the enemy had stripped them of their assets and property.
 - 2. They were confounded, for they were sure such things could not occur in God's land.
 - 3. Love his figures of speech – *we have forsaken the land .. our dwellings cast us out!*
- C. To grasp Jeremiah, prophets used the perfect tense to make the future certain and real.
 - 1. The perfect tense is used for the future, as earlier verses are future (Jer 9:11,15-16).
 - 2. The perfect tense is used for the certain future, for the following is future (Jer 9:22).
- D. Lesson: If you believe and obey Jesus Christ, you will never be confounded (I Pet 2:6).
- E. Lesson: If you want assurance now, embrace the great grace offered (Rom 5:1-5; 15:13).

20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

- A. Jeremiah continued crying to Judah about wailing and lamentation for the coming terror.
 - 1. The word yet here intends another aspect of the soon calamity – lives, not just assets.
 - 2. What was the further warning of Jehovah? Death that would get all kinds of persons.
- B. Women, who often show the most grief, should teach daughters and friends mourning.
 - 1. Women, who may feel death the most, would face incredible grief for many deaths.
 - 2. Women, who want to protect their daughters, must prepare them also for long grief.
 - 3. Wise mothers will teach daughters the terribleness of sin and its terrible judgment.
- C. Wise readers will feel the fear, the grief, the loss, the terror of death for all close persons.
- D. Lesson: If you foolishly think you have survived His chastening, it can get much worse.
- E. Lesson: Fools think sin only affects them, but sins will affect your children (Ex 20:5).

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

- A. Why mother to daughter instruction in wailing? Because death would be in every home.
 - 1. Death would not be stopped; it would enter a poor man's house and a prince's palace.
 - 2. It would not matter if you locked doors against it, death would come in the window.
 - 3. It would not matter for exceptional protection of a place, death would violently enter.

- B. Chaldeans would kill children regardless of age and young men regardless of strength.
 - 1. It is hard to read ... death will enter houses by windows to kill children in the street.
 - 2. It is better to read ... death will kill children, taking them from their outdoor habits.
- C. Lesson: There is no protection from the long arm of divine justice; forget it (Pr 11:21).
- D. Lesson: There is no avoiding judgment by age or sex, if you have sinned (Deut 32:25).

22 Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.

- A. Men, who may defend themselves the best, would die to be as worthless dung on fields.
- B. Men would be killed fleeing and left in fields like irrelevant grain at harvest is ignored.
- C. So ends this part of the sermon with Jehovah through Jeremiah pronouncing great woe.
- D. Lesson: No matter how strong you may be, God's chastening can leave you like
- E. Lesson: No matter how well you are liked, God's judgment can make you immaterial.

Section Lessons

- 1. Lesson: You should consider sin and its judgment and hate the former to avoid the latter.
- 2. Lesson: Pastors may wisely use dramatic effect, usually in words, as part of apt to teach.
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Glorying Must Totally Change for Profit – Verses 23-24

23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

- A. These verses seem drastically out of place after promises of judgment, but they are not.
 - 1. First, see that Jeremiah is wrapping up a three-chapter sermon with two final appeals.
 - 2. Second, recall how repeatedly moved from sin to judgment to mourning to warning.

3. Third, look at the last two verses of the chapter for a short mention of a similar error.
 4. For an example of such a change, read Paul prove the resurrection (I Cor 15:29-32).
- B. These three objects of human glory by trust or profit we have often applied to ourselves, ignoring the context, but the point is still just as valid, though not with its original intent.
 - C. Jeremiah here concluded his condemnation of Judah without much advice or correction.
 1. There was no remedy, but rebels like these, believing all kinds of lies, would pretend.
 2. When a sinner does not repent, it is because he trusts in something else to save him.
 - D. With horrific loss, pain, suffering, and death foretold, sinners would trust to themselves.
 1. The Jews thought themselves wise and able to work out of trouble (Jer 8:8; 18:18).
 2. The Jews thought they had a strong army and thus fought Pharoah (II Chr 35:20-22).
 3. The Jews thought they had much wealth to buy peace over war (Jer 2:18; Is 30:1-6).
 - E. Lesson: These three areas of glory and trust for the Jews are primary reasons today also.
 - F. Lesson: We alter them today to be education/intelligence; athletics/sports; assets/career.
 - G. Lesson: God knows America and you better than you do, and He warns against all three.

24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

- A. Rather than smashing the Jews' glory or trust in such things, He proposed an alternative.
- B. The Jews should rather trust in their great God Jehovah and His attributes for His favor.
 1. They had superior knowledge of the Creator GOD even over Abraham (Exodus 6:3).
 2. He had revealed an incredible amount of additional truth from Moses to the present.
 3. They only, of all nations on earth, had the scriptures telling of Him (Ps 147:19-20).
 4. They knew by revelation and experience He was loving, kind, just, and righteous.
 5. They should delight in the traits for safety, for they make Him merciful, gentle, right.
 6. They should delight in these traits for His favor, since He delighted in them Himself.
 7. The best and greatest means of safety for Judah was to delight in this GOD of theirs.
 8. We choose the positive sense of judgment for God delighting in it, for He declared elsewhere that He had no pleasure in the death of His people when they could repent.
- C. David had written 400 years earlier of God blessing those delighting in Him (Ps 37:4).
 1. Rather than love, glory in, seek, or trust the idols of man, they could delight in Him.
 2. He had promised to give the desires of the heart to those making Him their delight.
 3. Those men that had delighted in Jehovah, like David, had been protected mightily.
- D. Lesson: The greatest fulfillment, joy, and profit of a human life is to delight in Jehovah.
- E. Lesson: To glory in Jehovah, you must learn Jehovah and how He operates in the world.

- F. Lesson: God exercises these attributes on earth; we reject Deism and God at a distance.
- G. Lesson: Glorifying in Jehovah is delighting in Him and His attributes that He delights in.
- H. Lesson: The higher you put Jehovah, the less you will think of folly, sin, vanity (Ps 4:4).
- I. Lesson: Theology is the science of God; love it. Attributes are His traits; love them all.
- J. Lesson: If you truly delight in God's attributes, then you will do them (Mic 6:8; 7:18).

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- B. Lesson: We alter them today to be education/intelligence; athletics/sports; assets/career.
- C. Lesson: God knows America and you better than you do, and He warns against all three.
- D. Lesson: The greatest fulfillment, joy, and profit of a human life is to delight in Jehovah.
- E. Lesson: To glory in Jehovah, you must learn Jehovah and how He operates in the world.
- F. Lesson: God exercises these attributes on earth; we reject Deism and God at a distance.
- G. Lesson: Glorifying in Jehovah is delighting in Him and His attributes that He delights in.
- H. Lesson: The higher you put Jehovah, the less you will think of folly, sin, vanity (Ps 4:4).
- I. Lesson: Theology is the science of God; love it. Attributes are His traits; love them all.
- J. Lesson: If you truly delight in God's attributes, then you will do them (Mic 6:8; 7:18).

God Mocked Confidence in Circumcision – Verses 25-26

25 Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised;

- A. The LORD again identified the coming crisis – ruin of Judah by their Chaldean enemies.
- B. That great event would ignore the significance of circumcision the Jews adored, for Nebuchadnezzar would punish Judah and all the area nations without any distinction.
- C. God gave circumcision to Abraham for an outward sign of covenant promises to them.
 - 1. The anatomical alteration was charged to Abraham with strict rules in Genesis 17.
 - 2. It was confirmed to Moses with further rules and punishments (Ex 12:48; Lev 12:3).
 - 3. Jews took great pride in their minor surgery as proof they were God's chosen ones.
 - 4. They rejoiced to be different and mocked others derisively (I Sam 14:6; 17:26,36).
 - 5. Even converted Jews to Christ still adored and required it (Acts 15:1; Gal 6:11-15).
- D. The pagan Chaldeans were uncircumcised, but they would punish the circumcised Jews.
 - 1. God's conditional covenant promises and land promises would be withdrawn now.
 - 2. Their sins broke the rules of the covenant, so the sign of the covenant meant nothing.
- E. The Chaldeans would also punish the neighboring nations that did not practice the rite.

1. Note the Spirit's use of with, so both circumcised and uncircumcised are punished.
 2. The lineup of nations next is quite fascinating, both circumcised and uncircumcised.
 3. Judah (circumcised) is between Egypt (uncircumcised) and Edom (uncircumcised).
 4. These nations are representatives for the confederation trying to resist the Chaldees.
- F. Here Jeremiah rejected their third false trust in a row – temple, scripture, circumcision.
1. They trusted in temple buildings in chapter 7, but God denied it (Jeremiah 7:1-15).
 2. They trusted having the scriptures in chapter 8, but God denied it (Jeremiah 8:8-9).
 3. Now here he rejected their trust in a divinely commanded ritual, a divine ordinance.
- G. Paul mocked Jewish circumcision when they lived worse than Gentiles (Rom 2:25-29).
- H. Lesson: Our ordinances of baptism and communion, among many, do not cover sins.
- I. Lesson: God can bless unconverted sinners around you while chastening you for sins.

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

- A. Here are the nations with various forms of circumcision the Chaldeans would punish.
1. The LORD declared Babylon would punish the circumcised with the uncircumcised.
 2. These nations are judged later in Jeremiah (Jer 25:15-29; 27:1-11; chapters 46-51).
 3. Egypt = uncircumcised in the flesh, for they had no connection to Abraham's line.
 4. Judah = circumcised in the flesh, but uncircumcised in the heart, thus uncircumcised.
 5. Edom = Esau's descendants, and there is no evidence they observed circumcision.
 6. Ammon = Lot's descendants by his youngest cave daughter; no circumcision known.
 7. Moab = Lot's descendants by his oldest cave daughter; no circumcision known.
 8. Nations farther away = Arabians, Elam, Kedar, Hazor, Dedan, Tema, Buz, etc., etc.
 9. Ishmaelite nations possibly keeping circumcision had no true covenant connection.
- B. Judah is listed here between Egypt and Edom as being one of the uncircumcised nations.
1. Judah is in the previous verse as circumcised, for they are the object of punishment.
 2. Judah is in the previous verse as circumcised, for other were not well known for it.
 3. Judah is in the previous verse as circumcised, but only due to the flesh surgery itself.
 4. Judah is in this verse as uncircumcised because the issue is leverage with Jehovah.
 5. Their rebellion, indicating an uncircumcised heart, had ruined circumcision's profit.
 6. Judah's sins had rendered them equal to uncircumcised pagans to be punished hard.
- C. Here Jeremiah rejected their third false trust in a row – temple, scripture, circumcision.
1. They trusted in temple buildings in chapter 7, but God denied any value (Jer 7:1-15).

2. They trusted having the scriptures in chapter 8, but God denied its value (Jer 8:8-9).
 3. Now here he rejected their trust in a divinely commanded ritual, a divine ordinance.
- D. Lesson: Do not take communion with sins, for it can bring damnation (I Cor 11:26-34).
- E. Lesson: Do not think communion will protect you from God's judgment like Judah here.

Section Lessons

1. Lesson: Our ordinances of baptism and communion, among many, do not cover sins.
2. Lesson: God can bless unconverted sinners around you while chastening you for sins.
3. Lesson: Do not take communion with sins, for it can bring damnation (I Cor 11:26-34).
4. Lesson: Do not think communion will protect you from God's judgment like Judah here.
5. Lesson: Heart obedience is far more important for you than any church activity or duty.