Jeremiah Chapter 10

April 14, 2024 · AM · https://letgodbetrue.com/sermons/2024/jeremiah-chapter-10/

Chapter 10

Theme: God dramatically contrasted Himself to heathen idols and warned again of His severe judgment.

Outline:

1-5 Reject Pagan Ways of Heavens and Trees

6-10 Jehovah Is Infinitely Superior By His Life

11-16 Jehovah Is Infinitely Superior By Creation

17-22 Judah Will Be Desolated for Faulty Pastors

23-25 Will God Remember Mercy in Judgment

Preparatory Reading: Isaiah 10; Daniel 4; Psalm 79.

Related Links:

1. *Introduction to the Book of Jeremiah … here.*
2. Exposition of Isaiah 44 *(verses 9-20).*
3. God Boasting of Himself – Isaiah.
4. God Boasting of Himself – Job.
5. Sheep Clothing of False Prophets.

Introduction:

1. This chapter leaves the three-chapter sermon before it that condemned false trust in temple worship.
2. Here the prophet will declare Jehovah's intrinsic superiority to all idols by truth, life, creation, etc.
3. We should love a chapter like this as God mocks idolatry and exalts Himself by attributes and actions.
4. While the chapter opens by mocking wood idols, an indirect blast of Christmas, there is much more.
5. This is the God of the Bible; you should be attentive to every verse to learn Him and His expectations.

Reject Pagan Ways of Heavens and Trees – Verses 1-5

1 Hear ye the word which the LORD speaketh unto you, O house of Israel:

A. Jeremiah likely began a new sermon here with these wonderful words of introduction.

B. We should believe we hear these wonderful words before every sermon (I Thess 2:13).
   1. Listen to the offer and the warning – *hear ye!* Listen – *the LORD speaketh unto you!*
   2. This is the LORD God Jehovah – there is no other god but man's depraved insanity.
   3. Here is the house of Israel – God's church of the O.T., a fabulous privilege indeed.

C. Lesson: We should value the words of His mouth more than necessary food (Job 23:12).

D. Lesson: When God speaks, and He does every sermon, we should listen (I Sam 3:9-10).

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

A. GOD Jehovah ordered His church through Jeremiah to reject pagan religious customs.
   1. Moses ordered this 1000 years earlier in very plain language (Deut 12:1-4,29-32).
   2. God hates false religion, and His people commit spiritual adultery by flirting with it.

B. The first sin of pagan religious customs here is to be moved merely by celestial events.
   1. Pagans have long worshipped sun, moon, planets, and the stars from the sky above.
   2. We enjoyed the recent solar eclipse, but it did not alarm us or move us religiously.
   3. Yet, we should abominate the 12 signs of the Zodiac and the horoscope based on it.
   4. We do not care about equinoxes or solstices beyond how they affect day and night.

C. An extensive study of pagan obsession with the heavens could be made, but not here.

D. For much more about spiritual adultery, see the following two documents … Spiritual Adultery (2 sermons), Christmas is Spiritual Adultery.

E. Lesson: We want to avoid every religious or spiritual connection with darkness we can.

F. Lesson: We must hate direct contact with witchcraft and avoid most indirect of it … Witchcraft.

G. Lesson: We need not overreact against birthdays or pagan names for days, months, etc.

3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

A. Here are religious customs of the nations around Israel that God commanded against.
   1. They went into the forest to get a tree that they will use for divine worship as follows.
   2. This is like Isaiah's mockery of using three parts of a tree for three uses (Is 44:9-20).
   3. We have read God's mockery of family festivities for the queen of heaven (Jer 7:18).
   4. This is not worship under green trees, but rather cutting a tree down and erecting it.

B. We love trees, forests, wood, axes, and much better equipment to make things of wood.
   1. Thus far in the description there is no sin, but there is sinful intent by what follows.
   2. An extensive study of pagan customs of tree worship could be made, but not here.

C. While this verse and the next sound like a Christmas tree, verses after this go beyond it.

D. Include other verses against Christmas (Deut 12:1-4,29-32; II Cor 6:14-18; Rev 18:4).
E. Lesson: Religious customs or traditions of men, no matter if pleasant, are at least vanity.
F. Lesson: Similarities to Christmas here are enough for you to avoid it (II Cor 6:14-18).
G. Lesson: If you press a passage that stretches or violates its context, you can be exposed.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

A. This tree taken out of the forest is locked in place to keep it from moving … it is an idol.
B. The verse reads like, *Deck the halls with boughs of holly,* but it is beyond decorations.
    1. Note similarities to Christmas e.g. signs in heavens (solstice), tree, silver, gold, etc.
    2. We want nothing to do with a pagan practice adored by Rome at the winter solstice.
    3. For much more about why Christians cannot celebrate pagan Christmas … 120 Reasons Against Christmas, Christmas is Spiritual Adultery.
C. Lesson: We discover an indirect but very strong condemnation of Christmas trees here.
D. Lesson: While this passage indirectly includes Christmas trees, use other passages also.
E. Lesson: These verses condemn Christmas: Deut 12:1-4,29-32; II Cor 6:14-18; Rev 18:4.

5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

A. They look like the palm tree, without any branches; the closest we know is a totem pole.
    1. These wooden gods cannot speak, cannot move, and cannot do any good or evil.
    2. It is pitiful to read Jeremiah's exhortation not to fear them. Fear what? A palm tree?
B. Lesson: We abominate Christmas, but the connection here is more indirect than direct.
C. Lesson: We must not touch such, so we avoid green trees (Deut 12:1-4; II Cor 6:14-18).

Section Lessons

A. Lesson: We should value the words of His mouth more than necessary food (Job 23:12).
B. Lesson: When God speaks, and He does every sermon, we should listen (I Sam 3:9-10).
C. Lesson: We want to avoid every religious or spiritual connection with darkness we can.
D. Lesson: We must hate direct contact with witchcraft and avoid most indirect of it … Witchcraft.
E. Lesson: We need not overreact against birthdays or pagan names for days, months,
F. Lesson: Religious customs or traditions of men, no matter if pleasant, are at least vanity.
G. Lesson: Similarities to Christmas here are enough for you to avoid it (II Cor 6:14-18).
H. Lesson: If you press a passage that stretches or violates its context, you can be exposed.
I. Lesson: While this passage indirectly includes Christmas trees, use other passages also.

J. Lesson: These verses condemn Christmas: Deut 12:1-4,29-32; II Cor 6:14-18; Rev 18:4.

K. Lesson: We abominate Christmas, but the connection here is more indirect than direct.

L. Lesson: We must not touch such, so we avoid green trees (Deut 12:1-4; II Cor 6:14-18).

Jehovah Is Infinitely Superior By His Life – Verses 6-10

6 Forasmuch as there is none like unto thee, O LORD; thou art great, and thy name is great in might.

A. **Forasmuch** = In consideration that, seeing that, inasmuch as. Jehovah is the only God.
   1. Refer back to verse 2, do not learn heathen ways of worship compared to our God.
   2. Refer back to verse 3, their religious customs are total vanity – profitless, worthless.
   3. Refer back to verse 5, their gods cannot do any evil to you or do you any good at all.
   4. Refer forward to verse 7, because this great God deserves fear for might and wisdom.

B. After insanity of adoring an inanimate block of wood, it is time for the only true God
   1. All the gods and idols of the heathen are fantasy nonsense, but not our God Jehovah.
   2. God Himself made search to see if He could find any God like Him (Isaiah 43:8-13).
   3. We may overuse the name Jehovah at times, but recall, the name LORD is Jehovah!

C. Great is the LORD, greatly to be praised, and His greatness is unsearchable (Ps 145:3).

D. God's name is great in might by definition (Ex 3:14) and by reputation (I Sam 4:6-8).

E. Lesson: Every word of descriptions of Jehovah like this should thrill hearts and minds.

7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

A. Fearing this great God, the LORD Jehovah, is a no-brainer, for it is obviously correct.
   1. Love this title of His, King of nations, for there is no wise man like unto Jehovah.
   2. The unusual expression, for to thee doth it appertain, means fear is His right and due.
   3. The contrast and difference from a totem pole opening the chapter is gloriously huge.
   4. There is no reason not to fear Him and every reason to do so. It appertains to Him.

B. **Forasmuch** = In consideration that, seeing that, inasmuch as. Jehovah is the only God.
   1. Jeremiah compared Jehovah to the wise men of all nations, stepping up from a stock.
   2. If all wise men and kingdoms were searched, no man had power or wisdom like God.
   3. If all wise men and kingdoms were searched, there was no god comparable to Him.
   4. Our God is the only wise God (Romans 16:27; I Timothy 1:17; Jude 1:25). Amen!

C. Lesson: Our God is King of nations, the blessed and only Potentate; never fear politics.

D. Lesson: Let them adore their Pantheon (Rome) and Parthenon (Athens), we have Jesus.

8 But they are altogether brutish and foolish: the stock is a doctrine of vanities.

A. The wise men of the earth had only come up with stupid idolatry to prove their insanity.

B. **Brutish** = Of or pertaining to the brutes, or lower animals, as opposed to man. Pertaining to, resembling, or characteristic of the brutes: a. in want of intelligence or in failure to use reason: dull, irrational, uncultured, stupid. *Unrelated to bruit (Jer 10:22).*

C. **The stock** = a reference to worshipping a stump or shaft of a tree as described earlier.

D. Lesson: Hate evolution more than idolatry in this sense, at least idolatry seeks to a god.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

A. The beautiful idol god is quite attractive and made by hardworking and skilled men.

B. **Tarshish** = a port city in Spain for silver (Ezek 27:12). See Isaiah Isaiah – Chapter 23 (Is 23:1,6,10,14).

C. **Uphaz** = a place for excellent gold (Dan 10:5). No proof if Ophir or not (I Kings 9:28).

D. The beautiful outfit for these gods aped the cunning work of Bezaleel (Exodus 39:1-7).

E. Total depravity uses the senses to redirect away from our invisible God to human idiocy.

F. Lesson: Never value the beauty of pagan religions, especially the RCC, for it is a deceit.

G. Lesson: Our God is in the heavens, and one angel or Jesus the Son will crush all else.

10 But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

A. The inspired disjunctive, but, contrasted Jehovah from the beautiful idol just described.
   1. The totem pole decorated with gold and silver above is nothing but a stock or stump.
   2. There is no life in a dead tree of any kind, and there is no rational life in a living tree.
   3. No matter how beautiful man may make an idol, it is still always and only an image.
   4. Jehovah is the true God, for the gods just noted, though beautiful, are false and a lie.

B. Here is the combination of divine terms we love, the living and true God (I Thess 1:9).
   1. He is the living God, and He is an everlasting king; His life is eternal (Deut 32:40).
   2. He is everlasting, from before time to after time; He dwells in eternity (Isaiah 57:15).
   3. He is the eternal King, crowned alone, with absolute, sovereign authority (Pr 30:31).
   4. These precious descriptions, like 40s chapters of Isaiah, should thrill heart and mind.

C. When God is angry, the terrestrial world is shaken (storm) and nations quake (Babylon).
D. This became very true when God sent Cyrus the Persian to turn nations upside down.
E. Lesson: Put your total and final trust in Him today for worship, protection, judgment.
F. Lesson: Learn to delight and glory in this God by loving and declaring words like this.

Section Lessons

A. Lesson: Every word of descriptions of Jehovah like this should thrill hearts and minds.
B. Lesson: Our God is King of nations, the blessed and only Potentate; never fear politics.
C. Lesson: Let them adore their Pantheon (Rome) and Parthenon (Athens), we have Jesus.
D. Lesson: Hate evolution more than idolatry in this sense, at least idolatry seeks to a god.
E. Lesson: Never value the beauty of pagan religions, especially the RCC, for it is a deceit.
F. Lesson: Our God is in the heavens, and one angel or Jesus the Son will crush all else.
G. Lesson: Put your total and final trust in Him today for worship, protection, judgment.
H. Lesson: Learn to delight and glory in this God by loving and declaring words like this.

Jehovah Is Infinitely Superior By Creation – Verses 11-16

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

A. God directed Jeremiah to continue the blast against idolatry and for Him by creation.
    1. What truth to preach! Any god that did not create heaven and earth is no god at all.
    2. What truth to preach! Any god that did not create shall be destroyed from the earth.
    3. What truth to preach! Any god not creating will be destroyed from under heaven.
B. What is God? What is a God? What is the God? He is creator, defining God (Gen 1:1).
C. Lesson: Never allow evolution any room in any way, for it eliminates the Creator God.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

A. Our God, the LORD Jehovah, created all things noted here – earth, world, and heavens.
B. Our God, the LORD Jehovah has Creator-level power, wisdom, and discretion. Amen!
C. We love His attributes here – creator power, sustaining wisdom, and creative discretion.
D. Lesson: The heavens declare His glory and the firmament His handiwork, so love them.
E. Lesson: Never think you have or will face a difficulty He cannot easily remove for you.

13 When he uttereth his voice, there is a multitude of waters in the ***heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.***

A. When He speaks, things happen! When He speaks, all creation listens and obeys Him!
   1. Idol gods may have mouths, if you give them one, but they cannot speak (Ps 115:5).
   2. Your words are totally impotent (powerless); your words only disrupt nice silence.

B. When He speaks, things happen! When He speaks, all creation listens and obeys Him!
   1. God orders clouds to hold water that dwarfs what you can imagine of water weight.
   2. God orders a water cycle to evaporate, travel, condense, fall, evaporate continuously.
   3. God orders lightning and thunder to entertain and more. It is His voice (Ps 29:1-11.
   4. God orders wind to come out of His storehouse, and it obeys and can overwhelm us.

C. Lesson: Make every day an object lesson to recall His voice ordered much around you.

D. Lesson: Most people have no idea how much water is in the water cycle; study it a little.

14 Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.

A. Not only are idols very impotent and stupid, but so are their makers (Ps 115:8; 135:18).

B. God mocked idolatry as a lie in a person's right hand they cannot release (Is 44:9-20).

C. **Brutish** = Of or pertaining to the brutes, or lower animals, as opposed to man. Pertaining to, resembling, or characteristic of the brutes: a. in want of intelligence or in failure to use reason: dull, irrational, uncultured, stupid. *Unrelated to bruit (Jer 10:22).*

D. The idea of creating a god that should have created you is very brutish and confounding.
   1. Any man that creates a god is like a brute beast in intellect, for it is an insane idea.
   2. Any founder that casts or refines metal for a god is confounded in intelligence also.

E. An idol god is ridiculous, and God never stops mocking them and their foolish creators.

F. Lesson: We need not treat false religions gently or kindly beyond Paul (Acts 17:16-34).

G. Lesson: All false doctrine is based on lies from Satan is no different than making idols.

H. Lesson: Our God and religion are both true, therefore we shall never be confounded.

15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

A. Stated above, all false gods and idols will perish on earth and under heaven (Jer 10:11).

B. They are vanity – worthless and profitless without ability, power, or value of any kind.

C. They are the work of errors – any labor put into them is false, stupid, and wrong. Amen.

D. Our God will visit such gods to expose and destroy them from any further consideration.

E. All these inspired and perfect words for idolatry are opposite the true and living God.

16 The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: The LORD of hosts is his name.

A. What a name for the LORD Jehovah! Connected to the nation as their divine portion!
   1. All the gods of nations, then or now, different from Jehovah, are ridiculous vanities.
   2. No other god anywhere has His memorial name – I AM THAT I AM (Ex 3:14-15).
   3. Furthermore, His glorious name is attached to hosts, as director of the angelic armies.

B. The God of Israel (replacement name for Jacob) is totally different from all other gods.
   1. He is the former of all things. He came before all things, for He created all things.
   2. He chose one nation over all others to be their God, the nation coming from Jacob.
   3. God measured out the land of Canaan for them, but it was also His kingdom on earth.
   4. When He set the boundaries of all nations, it was all about His people (Deut 32:8).

C. Lesson: The LORD Jehovah should be your portion, and Jesus His Son (Ps 73:25-26).

D. Lesson: Nothing compares to God, yet all our foolish race is deceived to look elsewhere.

E. Lesson: To the degree you allow anything or anyone else to be your portion, you lose.

Section Lessons

1. Lesson: Never allow evolution any room in any way, for it eliminates the Creator God.
2. Lesson: The heavens declare His glory and the firmament His handiwork, so love them.
3. Lesson: Never think you have or will face a difficulty He cannot easily remove for you.
4. Lesson: Make every day an object lesson to recall His voice ordered much around you.
5. Lesson: Most people have no idea how much water is in the water cycle; study it a little.
6. Lesson: We need not treat false religions gently or kindly beyond Paul (Acts 17:16-34).
7. Lesson: All false doctrine is based on lies from Satan is no different than making idols.
8. Lesson: Our God and religion are both true, therefore we shall never be confounded.
9. Lesson: The LORD Jehovah should be your portion, and Jesus His Son (Ps 73:25-26).
10. Lesson: Nothing compares to God, yet all our foolish race is deceived to look elsewhere.
11. Lesson: To the degree you allow anything or anyone else to be your portion, you lose.

Judah Will Be Desolated for Faulty Pastors – Verses 17-22

17 Gather up thy wares out of the land, O inhabitant of the fortress.

A. Jews hiding in Jerusalem from the Chaldean invasion should pack their favorite things.

B. Jerusalem was the primary fortress city for protection by location, size, and preparation.
   1. They should get their valuables and necessities together for a long trip … to Babylon.
   2. There may be some practical value, but the verse is more condemning and warning.

C. Lesson: Let us be content with food and raiment, for we shall take nothing with us.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so.

A. Here is Jehovah's clear warning of impending judgment that will greatly trouble Judah.

B. The Chaldeans would so easily overcome the Jews that it would be like being slung out.

C. Jehovah's treatment of Judah here was what God did to David's enemy (I Sam 25:29).

D. The Jews lied to each other, especially pastors, of peace, but they would find God true.

E. Lesson: Believe God's word on every point and promise rather than learn by experience.

F. Lesson: You can be bound up in the bundle of life and enemies slung out by obedience.

19 Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.

A. This and the next verse are difficult, but not so much if we trust large and small context.
   1. First, get the force of the previous verse – all pain and terror preached would occur.
   2. Second, recall Jeremiah showing lamenting already (Jer 4:19; 8:18-22; 9:1,10; etc.).
   3. Third, see him at the end of the chapter reasoning from the grief here (Jer 10:23-25).
   4. Fourth, look ahead to the second verse from here to see his keen insight of the cause.

B. Jeremiah was a lamenting prophet, as we have seen before (Jer 4:19; 8:18-22; 9:1,10).
   1. There is little reason to force this unnaturally on rebellious people that did not mourn.
   2. See the notes on example verses listed here, for they need not to be repeated again.
   3. Part of a prophet's work, to declare the sin and punishment of others, produces grief.
   4. Since it was his calling and work, he had to bear up under it and continue to preach.

C. Lesson: Sincere pastors get tired of repeating warnings, but they must continue to do it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

A. Jeremiah continued his personal bewailing the coming judgment of Judah to move men.
   1. We have seen this metaphor before, as it is more than just Jeremiah's tent (Jer 4:20).

2. The nation of Judah and the city of Jerusalem compared to a tent were coming down.
3. The children – like children of Israel, the inhabitants of the land – would be killed.
4. While it is Jeremiah mourning, he was the mouthpiece of God for God's nation.

B. Jeremiah made it very personal as God's ambassador to push the Jews for repentance.

C. This is a metaphorical picture of the desolation of a nation and its citizens and housing.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

A. Jeremiah spoke here with knowledge of God for the cause and reason of Judah's ruin.

B. **Brutish** = Of or pertaining to the brutes, or lower animals, as opposed to man. Pertaining to, resembling, or characteristic of the brutes: a. in want of intelligence or in failure to use reason: dull, irrational, uncultured, stupid. *Unrelated to bruit (Jer 10:22).*

C. The pastors had no sense or knowledge; they were like animals; they ignored Jehovah.

D. They would not prosper – their preaching lies would be exposed – their flocks scattered.

E. Lesson: God has promised to expose in His timing all false teachers today (II Tim 3:9).

F. Lesson: Pastors that study lazily hurt men and get exposed (I Tim 4:16; II Tim 2:15).

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

A. Nebuchadnezzar was on his way; the lion had come out of the thicket (Jeremiah 4:7).
1. **Bruit** = Report noised abroad, rumor, tidings; news of Nebuchadnezzar (Nah 3:19).
2. Bruit is not brute! Learn a new word you will not use again, unless to confuse others.
3. The commotion was frightening news of the Chaldean army mobilized and moving.
4. The news report and tiding coming out of Mesopotamia would have been terrifying.

B. Babylon was coming for Judah – though other nations later – they came at Judah first.
1. Why Judah first? The Jews needed punishment the most for greater evil (Jer 2:9-13).
2. Why Judah first? Because God made sure his divination said so (Ezekiel 21:21-24).
3. Desolation was the goal of the Chaldeans for Zedekiah's lying and foolish rebellion.
4. Desolation was their military goal as Jehovah had promised (Jer 4:7,27; 7:34; 9:11).

C. 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 without any inhabitant.
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

D. Lesson: In a sinful world led by its prince and god, trust your Father; mock the news.'
E. Lesson: If you know you deserve chastening and see it coming, repent and reform, now!

Section Lessons

A. Lesson: Let us be content with food and raiment, for we shall not take anything with us.
B. Lesson: Believe God's word on every point and promise rather than learn by experience.
C. Lesson: You can be bound up in the bundle of life and enemies slung out by obedience.
D. Lesson: Sincere pastors get tired of repeating warnings, but they must continue to do it.
E. Lesson: God has promised to expose in His timing all false teachers today (II Tim 3:9).
F. Lesson: Pastors that study lazily hurt men and get exposed (I Tim 4:16; II Tim 2:15).
G. Lesson: In a sinful world led by its prince and god, trust your Father; mock the news.'
H. Lesson: If you know you deserve chastening and see it coming, repent and reform, now!

Will God Remember Mercy in Judgment – Verses 23-25

23 O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

A. These verses are a prayer by their address and content, different from before and after.
B. The prayer seems to be Jeremiah ending reasoning with Judah to approach God Himself.
C. First, we rule out what the verse cannot be teaching, no matter what it may sound like.
    1. This verse cannot teach fatalism that we cannot influence our situation (Prov 16:9).
    2. This verse is not teaching how we are born again and then converted by the Spirit.
D. Second, we always study the Bible (and actually any words) by context to be accurate.
    1. The verse before is Chaldeans coming from the north to desolate Judah (Jer 10:22).
    2. The verses before that verse is God's plan to scatter Judah's flocks (Jer 10:17-21).
    3. The verse after this is correction, or chastening, with the fear of total ruin (Jer 10:24).
    4. The next verse is furious judgment, which Jeremiah directed to nations (Jer 10:25).
E. Third, we read the verse carefully to identify the way of man and the direction of man.
F. Therefore, we see two or three angles on this verse with declining degrees of intensity.
    1. We are not ashamed to offer more than one view due to inspired ambiguity, which we use for Bible verses allowing great breadth (Ps 119:96; Matt 5:21; I Cor 9:10).
    2. We want to avoid limiting a verse to what we think is right and miss extra wisdom God might intend by a broader perspective that includes more than we first thought.
    3. The first and best application is Nebuchadnezzar, for God was sending him to Judah.
    4. The second application is the Jews themselves, for their plans to survive would fail.
    5. The third application sees there is no escape, but chooses to beg the Lord for mercy.

G. The verse can be this simple. Nebuchadnezzar is not coming on his own choice and purpose, but rather to successfully punish Judah and area nations according to your will, and on that basis I ask thee to limit your chastening and redirect him toward enemies.

H. This interpretation and application follows Sennacherib earlier (Is 10:5-15), which is one of the best descriptions of a pagan king coming to do God's will against His people.
   1. God does manage and manipulate kings' hearts, even Nebuchadnezzar's (Pr 21:1).
   2. No matter how great Nebuchadnezzar was, God could put him in Judah or a pasture.
   3. Do not overlook the divination event Ezekiel recorded about this move (Ezek 21:21).
   4. This is the simplest interpretation and fits context perfectly, including what follows.
   5. God hardened Pharaoh's heart and used him to accomplish His will (Rom 9:15-21).
   6. God's providence rules all, as Job; He is greater than man; He does not give account.
   7. God's rule over all is key (Job 23:14; Prov 16:1; 16:33; 20:24; Mal 1:1-5; Ps 31:15).

I. Lesson: Always know that any monarch, any nation, or any criminal is directed by God.

J. Lesson: It is precious wisdom to see God's judgment and identify it (Jer 9:12; Mic 6:9).

K. Lesson: With Elihu we should submit ourselves to God as greater than us (Job 33:12).

24 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

A. After great respect to God's providence in the previous verse, Jeremiah asked for mercy.
   1. In prayer, he represented Judah as himself, for only thus does it apply, and it is wise.
   2. He admitted the need for correction, but wanted it done with moderate discretion.
   3. Habakkuk did something very similar with wording you should remember (Hab 3:2).

B. This prayer does not need to be answered any more than Moses was by all being killed.
   1. God told Jeremiah not to pray (Jer 7:16), and He will deprecate Moses and Samuel.
   2. God did judge with anger, as the book to this point and to the last chapter will show.
   3. Did Jeremiah do wrong? No; he fulfilled his role as intercessor; it may have helped.
   4. God did not bring the nation to nothing, or a full end, as He said (Jer 4:27; 5:10,18).
   5. He will promise it again in comparison to the neighboring nations (Jer 30:11; 46:28).

C. Lesson: When wrong, admit it and that chastening is right, and only then beg for mercy.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

A. Jeremiah reminded the LORD that there was a fundamental difference among nations.

B. Jeremiah asked God to recall the differences and to shift His anger from Judah to them.
   1. From Babylon the far away enemy to Edom the enemy neighbor, he indicted them.

2. Rather than show fury to Judah, he asked God to show fury to their pagan enemies.
3. Those wicked nations did not know Jehovah and never called on His glorious name.
4. Furthermore, the wicked nations had attacked and destroyed the gift land from God.

C. Compare Habakkuk's confusion, who could not see Chaldees judging Israel (Hab 1:13).
D. This text here is also found in Psalm 79:6-7, though we are not sure which came first.
E. God will promise it again in comparison to the neighboring nations (Jer 30:11; 46:28).
F. Lesson: It is acceptable to pray for God to recall differences in conduct (Ps 35:11-16).
G. Lesson: Israel celebrated in song and dance at Egypt's ruin and death of Pharaoh's army.

Section Lessons

A. Lesson: Always know that any monarch, any nation, or any criminal is directed by God.
B. Lesson: It is precious wisdom to see God's judgment and identify it (Jer 9:12; Mic 6:9).
C. Lesson: With Elihu we should submit ourselves to God as greater than us (Job 33:12).
D. Lesson: When wrong, admit it and that chastening is right, and only then beg for mercy.
E. Lesson: It is acceptable to pray for God to recall differences in conduct (Ps 35:11-16).
F. Lesson: Israel celebrated in song and dance at Egypt's ruin and death of Pharaoh's army.