

Jeremiah 8

The first three verses of this chapter should be placed as the end of the previous chapter. Once again, the people are condemned for their idolatry and told that judgment is coming. Some of the themes in this chapter, though not new, is the rejection of the word of God for the word of men - wisdom was absent; the encouragement of others through lies; and Jeremiah's sorrow over the people and the direction they have chosen.

- 1 At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:**
- 2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.**
- 3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.**

These verses should be included in chapter seven. Here is 7:32-33:

- 32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.
- 33 And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

"These verses form the ghastly conclusion to the preceding oracle, bringing to an end the grim cycle for those who worship idols and bow down to the sun, moon, and stars."

The Expositors Bible Commentary, Revised Edition, Jeremiah, page 172

Vs. 1-2 **"At that time"** refers back to the "carcasses of the people" and "they shall bury in Tophet."

The humiliation in the bones of the dead being exhumed and as "dung" upon the ground.

The people "loved," "served," "walked after," and "worshipped" false gods. Their end result for their idolatry will be humiliation.

Vs. 3 Those who escape death at the hands of the Babylonians will chose to die rather than to live.

The curse of disobedience of the Mosaic Covenant is the result.

Deuteronomy 28:

- 14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.
- 64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.
- 65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:
- 66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:
- 67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

The judgment of the 5th Trumpet judgment.

Revelation 9:

- 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

- 4 Moreover thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?**
- 5 Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.**
- 6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.**
- 7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.**

Vs. 4 This verse begins a series of questions that continue throughout this chapter. Jeremiah is to ask:

If someone falls, don't they stand up? Yes.

If someone goes in the wrong direction, don't they change their direction when they become aware of their going in the wrong direction? Yes.

Vs. 5 Why then does the people go in the wrong direction? Why do they cling to deceit and not reject their lies?

Vs. 6 God called to the people and was ready to hear, but the people acted in a blind, unthinking way – "as the horse rusheth into the battle."

No one questioned their actions or turned from their evil.

Vs. 7 The people are compared to animals that know their appointed ways, but the people of Judah don't know God's ways for them.

"Man, created so much higher than the lower creation, drifts so much farther than it does when he loses his moorings in God." Dr. Charles Feinberg, Jeremiah, page 79

THE USE OF QUESTIONS IN SPIRITUAL CONVERSATIONS

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| Adam | "And the LORD God called unto Adam, and said unto him, Where art thou?," Gen. 3:9 |
| Disciples | "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.
He saith unto them, But whom say ye that I am?" Matthew 16:13-15 |
| Two disciples | "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.
And they talked together of all these things which had happened.
And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.
But their eyes were holden that they should not know him.
And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?
And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:
Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:
Ought not Christ to have suffered these things, and to enter into his glory?"
Luke 24:13-19, 25-26 |
| Pharisees | "Then went the Pharisees, and took counsel how they might entangle him in his talk.
And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.
Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?
But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? |

Shew me the tribute money. And they brought unto him a penny.
 And he saith unto them, Whose is this image and superscription?
 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."
 Matthew 22:15-21

Pharisees "While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David.
 He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
 If David then call him Lord, how is he his son?" Matthew 22:41-45

Saul "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Acts 9:4

Council "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19

8 How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.
9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?

Vs. 8 The question is asked, "How can you say we are wise and the law of God is with us?"

If the people are correct the law was made in vain (rqv sheh'-ker; an untruth; by implication, a sham) and the scribes wrote in vain.

The scribes "wrongly applying it, perhaps even writing new, unjust laws purportedly based on God's Torah but actually based on injustice, selfishness, and greed."

The Expositors Bible Commentary, Revised Edition, Jeremiah, page 175

Vs. 9 The wise men are ashamed, dismayed, and taken by their error and have no wisdom because they have rejected God's word.

10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.
11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

Vs. 10 The people, the prophet, and the priest are given to covetousness and injustice.

Vs. 11 They promise the people peace, healing the wound slightly, but are misleading the people since there is and will be no peace.

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.
13 I will surely consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

Three thoughts in these two verses:

1. The people were not at all ashamed of their abominable practices
2. The result of the abominations will be destruction.
3. The judgment will be God's judgment.

At what point does a nation deserve/get the judgment of God? Is it when the majority of the nation has no shame at all with abominable practices? Does this include abortion, homosexual marriage, transgender practices, lying and greed among the ruling elites?

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

15 We looked for peace, but no good came; and for a time of health, and behold trouble!

Vs. 14 Another question is asked. Why does the people act as if there are no problems (why do we sit still)?

The people need to get ready for their judgment. They have no response to God's just actions in judging them as they have sinned against God.

Vs. 15 The people looked for peace, believing the message of the false prophets - 8:11, and health but there was none, only trouble.

16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.

Vs. 16 The Babylonian invasion was heard throughout the land, "was heard from Dan," and they devoured the entire country.

Vs. 17 God's judgment was to send an invincible army that could not be talked out of the invasion (try talking a serpent/snake or a cockatrice/viper out of biting you).

18 When I would comfort myself against sorrow, my heart is faint in me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?

Vs. 18 Jeremiah is devastated by what is coming upon the people. He tried to comfort himself in his sorrow, but his heart was weak.

Vs. 19 Is there a God who reigns in Israel?

God's response, "Why have they provoked me to anger with their graven images, and with strange vanities?"

20 The harvest is past, the summer is ended, and we are not saved.

There is no hope for the nation. This is not a new theme but once again mentioned - 2 Chronicles 36:16; Jeremiah 2:30; 4:8; 5:7-9; 7:16.

21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

22 Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?

Jeremiah hurts, is black (as in mourning), and astonished.

Is there no healing ointment? Is there a physician? The answer to both these questions is YES.

But, Jeremiah laments that there is no healing for the nation.