

The Study on the Book of Jeremiah
Week #12: The Response of the People (Part 1)
Sunday, January 12, 2025 (PM Service)

1. The Resignation (Jer. 8:14-17)

a. The Resignation to the Coming Invasion

i. Jer. 8:14-16: These verses reflect the **panic** and **despair** of the people at the approach of the enemy.

1. The people seemed to admit their sin, but there was no true repentance.

2. Instead, they **accused** God of dooming them to perish.

ii. Jer. 8:17: If these poisonous snakes should be understood literally rather than a figure for the **Babylonian** army, there would have been no **antidote** such as God had provided in the wilderness. (**Num. 21:6-9**)

2. The Lamenting for a Stricken People (Jer. 8:18-9:6)

a. This passage probably earned Jeremiah his reputation as the **"weeping prophet"** along with (**Jer. 14:17**), but God is also **weeping** in this passage, as evidence by the fivefold "My people," a phrase frequently expressing God's **covenant** relationship with Israel. (**Ex. 5:1**)

b. Jer. 8:21-22: The **cross** in the NT is not only the place that displays how deeply our **sins** hurt God.

i. "I am crushed" is echoed in **Ezek. 6:9**.

ii. God's **wrath** toward sin is usually emphasized, but His **suffering** is equally intense.

c. "Balm in Gilead" was a metaphor the people would have understood.

i. Its use here is explained in the parallel line, **"Why then is there no healing for the wound of my people?"**

ii. There was a remedy for the people's wound- **repentance**- but they had not applied it.

iii. There was a physician who would heal their spiritual sickness- the **prophet** with God's **Word**- but they refused to consult him.

3. God's Justification (Jer. 9:7-26)

a. God's Justification of the Coming Punishment

- i. Here God, rather than the prophet, is the **refiner** and **tester**.
 - 1. Sometimes when all warnings fail, God submits a life to the crucible of suffering.
- ii. **Jer. 9:13-16:** The answer to the question in **Vs. 12** is that Judah had **disobeyed** God's Law.
 - 1. As a people they had agreed to obey at Mount Sinai.
 - 2. Instead, they had a history of stubborn rebellion against His laws.
 - 3. Their punishment would also be like **poisoning** water (perhaps a reference to the trial by order, **Numbers 5**).
 - a. The people of Judah would have to learn the painful lesson that **"the wages of sin is death."**
 - 4. Their punishment would also include the **scattering** of the people to distant lands.

4. The Lament over the **Destruction** of Jerusalem (**Jer. 9:17-22**)

- a. When **death** or **calamity** came to a community or family, it was customary to call for professional **mourners**.
 - i. They would **wail** loudly, **tear** their clothes, and **throw** dust on their heads as an expression of grief.
 - 1. Their actions brought profuse tears to the eyes of the bereaved.
 - ii. There is no suggestion in these verses that the weeping and wailing was for their sins.
 - 1. Rather, they were mourning because they were going to have to **leave** their land and the houses that were in **ruins**.
- b. **Jer. 9:20-21:** So widespread would be the **death** and **ruin** in the land that there would not be enough professional **mourners** to respond to the calls of all the grieving families.