

Having A Basic Understanding of Some Old Testament Truths

Part 292 – Bringing Out The Bones Through Is There No Recovery (Jeremiah 8:1-22)

1. What was going to happen to the bones of the leaders of Jerusalem?

They were going to be brought out of their graves and spread out as dung on the face of the earth: *“(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” (Jeremiah 8:1-2).*

- “At the time” ties us backwards to the previous chapter (**Jeremiah 7:30-34**).
- Consider Ezekiel’s words here for greater explanation (**Ezekiel 6:1-7**).

2. Would the remnant of the evil family want to live or die?

They would choose death: *“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” (Jeremiah 8:3).*

- Some people reach a point of misery wherein they long for death and such is NOT because they’re going to Paradise (**Job 3:20-22**).
- This would not just be to those who go into captivity. The Lord also drove some away (**Daniel 9:7**) that this should apply to.
- The evil family [in general]... (**Micah 2:1-3**).

3. Did God’s people account for what was happening to them and realize the judgment of God?

No: *“(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” (Jeremiah 8:4-7).*

- Some people arise after a fall (**Proverbs 24:16**).
- They could return to God (**Ezekiel 18:20-23** and **Hosea 14:1**).
- However, they were choosing not to (**Zechariah 7:11-14**).
- They held fast to deception (**Isaiah 30:9-11**).
- God was listening, but none changed (**Psalms 14:2** and **Psalms 33:13-14**).
- They were ignorant of God’s judgment (**Jeremiah 5:4-5**).

4. What did they do regarding the word of the Lord?

Rejected it: *“(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” (Jeremiah 8:8-9)?*

- Oh how wrong it is to think you’re wise on your own (**I Corinthians 3:18-19**).
- The pen of the scribes was in vain (**Isaiah 10:1-2**).
- They were saying their own words, which says a lot (**Isaiah 8:20**).
- They had rejected the word of God (**I Samuel 15:22-23** and **John 12:48**).

5. Did any of them act with honesty or repent because of shame?

No: *“(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. (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” (Jeremiah 8:10-12).*

- Heavy prices were to be paid just as God had previously said He would do (**Deuteronomy 28:15-37**).
- They had all become covetous and had been taught that such brings trouble (**Proverbs 15:27**).
- The spiritual leaders dealt falsely (**Jeremiah 5:31** and **Ezekiel 22:28**).
- They trusted in false peace (**Jeremiah 6:14** and **Ezekiel 13:10-23**).
- They had no shame (**Isaiah 3:9**, **Jeremiah 6:15**, and **Zephaniah 3:5**).
- It should be noted, though not specified here, that all were not completely turned away from God. There was always a remnant (**II Kings 19:30-31**, **Isaiah 1:9**, and **Romans 11:1-5**).

6. Was God going to send them peace?

No, they were going to get trouble: *“(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. (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! (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” (Jeremiah 8:13-17).*

- God planned to consume them (**Ezekiel 20:13** and **Ezekiel 22:19-22**) and illustrated such by stating there would be nothing left on the vine (**Isaiah 5:1-7**).
- They would come to realize the peace they thought they had was false (**Jeremiah 14:19**).
- The imagery of serpents [cockatrices – poisonous serpents] (**Isaiah 14:29-32**).

7. Was there comfort or joy in this message of judgment?

NO: *“(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? (20) The harvest is past, the summer is ended, and we are not saved. (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 8:18-22**)?

- First, I cannot tell whether or not (FOR SURE) we are reading Jeremiah’s sorrow, God’s, or both. All are fitting.
- No comfort for the prophet here (**Psalms 119:136**, **Jeremiah 13:17**, and **Lamentations 1:16**).
- No comfort for God either (**Genesis 6:5-6**, **Psalms 78:40**, **Isaiah 63:10**, and **Ezekiel 33:11**).
- Both God and Jeremiah would have anger over their idolatry (**Deuteronomy 32:16** and **Jeremiah 15:17**).
- There was none pleading their cause and only the Lord would turn to fill this void (**Jeremiah 30:12-17**).