

## Jeremiah Chapter 10

Verses 1-16: Considering the impotence of the false gods and the emptiness of false religion, men surely ought to worship the omnipotent “LORD” and “King of nations.” God’s “name”, which is “great”, reveals His character and reputation. The term “name” became a title for God (compare Dan. 9:18-19; Amos 2:7; 9:12), and was applied in the New Testament to Christ (Acts 4:12; 5:41; 3 John 7).

Verses 1-5: God exposes idols as worthless attempts to create a substitute for Him. Any power that idols have as a governing force in people’s lives is a power assigned to them, not any power they have in themselves.

**Jeremiah 10:1 "Hear ye the word which the LORD speaketh unto you, O house of Israel:"**

This forms the link that connects what follows with what precedes. The “house of Israel” had been told that it was “uncircumcised in heart,” on level with the heathen. Now the sins of the heathen, which they were disposed to follow, are set forth in words of scorn and indignation.

This is a request for Israel to listen to what Jeremiah is saying, because the words he speaks is “the Word” of the LORD.

**Jeremiah 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."**

“For the heathen are dismayed at them”: Or, “though the heathen”. Which is a reason why the people of God should not be dismayed at the signs of heaven, because it is a heathenish fear. Wherein they are frightened at specific conjunctions and positions of the stars, and fear that certain dreadful things will follow; and never regard the Supreme Being as the all-powerful Creator and Architect of the universe and everything in it. Yet such who have the knowledge of the true God, and a revelation of His will, ought not to be terrified hereby (see Isa. 47:13). This text proves that the Israelites are not under the power or influence of any planet; the heathen are dismayed at them, but the Israelites need not be.

“Signs of heaven”: Gentiles worshiped celestial bodies, including the sun, moon, and stars.

One of the customary practices of the heathen is to look to the stars for answers about their lives. “Way” in this verse means religion. This is the same thing we call horoscopes today. God told His people not to get involved with this: it is sin. Anything that takes the place of God in our lives is sin. The heavens have no answers. The God who made the heavens is the answer. They may be living in the land of the heathen, but God forbids them to take up the ways of the heathen. Christians are also like that. We live in the world, but we’d better not take up the ways of the world.

**Jeremiah 10:3 "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."**

Or, "their decrees", or "statutes", their determinations and conclusions, founded upon the observation of the stars; or, their "rites and ceremonies" in religion; in the worship of the sun and moon, and the hosts of heaven. The Syriac version is, "the idols of the people are nothing", which is apparent by what follows:

"For one cutteth a tree out of the forest, the work of the hands of the workman, with the axe": Not for building, or for burning, but to make a god of. The vanity, ignorance, and folly of which are manifest. When it is considered that the origin of it is a tree that grew in the forest. The matter and substance of it is: the body and trunk of a tree are cut down with an axe, and then hewed with the same; and planed with a plane, and formed into the image of a man, or of some creature. And now, to fall down and worship this must be vanity and cluelessness to the highest degree (see Isa. 44:13-20).

These customs here, are speaking of religious customs. Their custom was idol worship. They worshipped wooden idols that had been carved out by man's hands. "Vain" in this scripture, means they got no benefit from their worship.

**Jeremiah 10:4 "They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not."**

"They deck it": Idols were often carved from wood (verse 3), and ornamented with gold or silver (compare verse 9). Some were molded from clay. The context points out the impossibility for such non-existent gods to punish or reward humans (verses 3-5).

They decorate it up to be an outwardly beautiful inanimate object. All of the silver and gold they put upon it does not bring life into it. It is just an idol (nothing).

Verses 5-8: One of the problems with idol worship is that people become like what they worship (Psalm 115:8). Idols are unable to speak, and those who follow them are "altogether brutish" and "foolish".

**Jeremiah 10:5 "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."**

The nature of which is to grow upright and tall, without any branching, till it comes to the top, thereby possibly representing majesty.

"But speak not": Looking as if they were about to speak, standing in a speaking posture, but have not a word to utter, being only dumb stocks, wooden gods.

"They must needs be borne, because they cannot go": They move no further or faster than you lift them, either when you go to set them up, or upon any occasion of removal, as stiff as stakes, being indeed but sticks.

"Be not afraid of them: for they cannot do evil, neither also [is it] in them to do good": They can do you no more harm than the signs of heaven could; they are but dead wooden stocks. The heathens worshipped some idols that they might do them good, and others that they might do them no harm. But God tells them here, they can do neither good nor harm, as in the next words. They can neither punish nor reward; they can neither hurt their enemies, nor help their friends. By this the true God can be distinguished from idols, that He alone can foretell things to come, and He alone can reward or punish (Isa. 48:5). And therefore, the prophet endeavors to turn them away from their idols to the true God.

This just speaks of the utter uselessness of these idols they have made. They can neither help those who worship them, but are a burden to the people as well. They must be carried around by the worshipper. They have no power to even help themselves. Why would a person fear them? They have no power to do good or evil.

Verses 6-16: This extended comparison of the one true God with the gods of the nations, highlights the vanity of worshipping idols. The One whose name is "the LORD of hosts" will judge the faithlessness of "the work of errors" and their creators.

**Jeremiah 10:6 "Forasmuch as [there is] none like unto thee, O LORD; thou [art] great, and thy name [is] great in might."**

None like Him, for the perfections of His nature, for the works of His hands; and for the instances of His kindness and beneficence, both in a way of grace and providence. There is none like Him for doing good, or meting out justice. That is, for bestowing favors, or inflicting punishments. There is none like Him for goodness or greatness, as follows:

"Thou art great": In His nature; of great power, wisdom, faithfulness, truth, and goodness. And in His works of creation and providence, and in everything in which He is concerned. And greatness is to be ascribed to Him, and greatly is He to be praised; and all the glory due unto His name is to be given Him.

"And thy name is great in might": His name is Himself, and His greatness much appears in the exertion of the attribute of His power and might. In making all things out of nothing, in upholding the whole creation, and in the government of the universe. Or the fame of Him is great through the effects of His power, which are seen throughout the earth.

There is no god like unto the real God. The extreme opposite of these idols is true of the LORD. He is alive for ever more. He has all power and all strength. The very life and breath of man is furnished by God. He is everything to those who will just believe. He even affects those who do not believe. He is their eternal Judge. There is absolutely no comparison between God and these false deities.

**Jeremiah 10:7 "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."**

“King”: God, who sovereignly created and controls all things (compare verse 12, 16; Deut. 4:35), alone is the eternal, living God (compare Psalms 47, 145), worthy of trust. By contrast, earthly idols have to be fashioned by men (verse 9), and will perish (verse 15).

We see in this that God is King of all nations, not just King of the Jews. He created the heavens and the earth, and then created mankind to dwell there. We are all His creation. We are all offered the opportunity to become His sons. These earthly kings that were appointed by God are humans; they are not to be worshipped. We must not worship any created being or thing. We must worship the Creator only. Even the wise men are created by God.

**Jeremiah 10:8 "But they are altogether brutish and foolish: the stock [is] a doctrine of vanities."**

In comparison to the LORD, there is no knowledge or wisdom in them; this is a certain fact. They are verily brutish and/or foolish; there is not a wise man among them. Or, "in one thing they are brutish", namely, in their idolatry. However wise they may be in other respects, in this they are foolish. Or, to give no more instances of their brutishness and folly, this one is sufficient, even what follows:

"The stock is a doctrine of vanities": or what they teach persons, as to worship the trunk of a tree, or any idol of metal, or of wood, is the most vain and foolish thing, and argues gross ignorance and folly, and proves them to be brutish, and without understanding.

The word "baar" that “brutish” was translated from means to kindle or burn. “Stock” in this verse, is speaking of wood. To worship a piece of wood, no matter how well decorated it might be, is a foolish thing indeed. They are worshipping this piece of wood in vain.

**Jeremiah 10:9 "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]."**

“Tarshish”: Possibly a commercial port in southern Spain or on the Island of Sardinia (Compare Jonah 1:3).

“Uphaz”: Location is uncertain.

“They are all the work of cunning men”: Both the idols and their clothing; especially the latter is meant, which was curiously wrought and embroidered by men skillful in that art.

The silver and gold mentioned here, was used to decorate the idols of wood. Again, this was vain to worship. The silver and gold here was just a coating to make the wood appear to be something

better than it was. It appears these cunning workmen had colors scattered on the idols, to make it appear as if they were clothing. None of this could make an idol live. They are nothings.

**Jeremiah 10:10 "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."**

In opposition to all nominal and fictitious deities, which are not by nature God, only by name, and in the foolish imagination of the people. Or, "the LORD God is truth"; that cannot lie, is true to His covenant and promises, and will never deceive those that worship and serve Him, or rely upon Him.

"He is the living God": That has life in Himself, and is the author and giver of life to others. To all men natural life, to some men spiritual and eternal life; whereas the gods of the Gentiles have no life in themselves. They are either dead men, or lifeless and inanimate things: sticks and stones; and can give no life to others.

"An everlasting King": From everlasting to everlasting. He is King of old, even from eternity, and will ever be so. His kingdom is an everlasting one, and His throne for ever and ever, and He will always have subjects to reign over. He will not have any successor as mortal kings do, even such who have been deified by their idolatrous subjects.

"At His wrath the earth shall tremble": That is, the inhabitants of it, when it is poured forth in judgments in the present life, and in the everlasting destruction of soul and body hereafter. And then shall they fear Him, though now they do not.

"And the nations shall not be able to abide His indignation": Especially at the Day of Judgment (see Rev. 6:16).

The Creator has complete control of His creation. God is not dead; He is alive for ever more. He is the Beginning and the Ending. There was nothing before Him and there will be nothing after Him. "Living God" is speaking of the great I AM. He is King. He is Truth. He is Life. He is Love. At one word from His mouth, the entire earth "shall tremble". At His command, the planet we call earth came into existence. He flung it out in space and told it to stay in perfect orbit, and it did. Everything and everyone are His.

Verses 11-16: The true and living Creator God is again contrasted with lifeless idols.

**Jeremiah 10:11 "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."**

In other words, to your great lords, the Babylonians, when they shall solicit you to worship idols.

"The gods that have not made the heavens and the earth": This seems to have some allusion to a saying common among those Greeks that held one supreme Deity; let him that saith he is a god make another world. Here is noted how frail they both are.

"They shall perish": And how weak they are, they could not make:

"The heavens and the earth": This verse is written in the Chaldean tongue, and not in the Hebrew. That when they came among them that did worship their idols, they might openly and plainly profess the true God in that language. Which the enemies understood better than they did the Hebrew, and that in such kind of bold language as this. Let all those gods perish from off the earth, and under the heavens, that were not able to make either. It is an imprecation upon their idols.

These false gods made of wood would not last five minutes in a fire. Wood shows their worldliness and that they are nothings. They did not make anything. They themselves are the design of men's hands.

**Jeremiah 10:12 "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."**

Once people admit their need, they should turn away from their emptiness and focus on God's fullness. True wisdom is to be found in God alone (James 1:17). Ultimately, there is nothing and no one who can successfully substitute for God.

The very first thing we are taught in the Bible is that God spoke and created the heavens and the earth.

Genesis 1:1 "In the beginning God created the heaven and the earth."

Each time God made something, the Bible tells us "and God said". The next sentence says, it was so. We read in:

John 1:1-3 "In the beginning was the Word, and the Word was with God, and the Word was God." "The same was in the beginning with God." "All things were made by him; and without him was not any thing made that was made."

You see, the spoken Word of God created all things.

**Jeremiah 10:13 "When he uttereth his voice, [there is] a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures."**

The Bible not only says that the power of God created the universe but that the same power sustains it (Col. 1:17). God's power is at work in the elements and even in the process of evaporation ("vapors").

God controls all the elements of the earth. The rain must obey His voice as does the wind, and everything else. A good example of that power over the elements, is when Jesus spoke to the raging sea and told it to be still, and it obeyed (Mark 4:39).

**Jeremiah 10:14 "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."**

Or the science of making an idol, whether it be of wood, gold, silver, or brass. He is no better than a brute, if he thinks when he has made it, he has made a god. Or, "because of knowledge"; for want of it. Being without the knowledge of God and divine things, he is like the beasts that perish (Psalm 49:20).

"Every founder is confounded by the graven image": Or put to shame on account of it; since, after all his art, and care, and trouble, in smelting and refining, and casting it into a form, it is no more than a piece of gold, silver, or brass, which has no deity, nor anything like it, within it.

"For his molten image is falsehood": It is a lie, when it is said to be a god. And it deceives those who worship it, and place any confidence in it. Kimchi renders it, "his covering"; the covering of the idol with gold and silver, with blue and purple (as in Jer. 10:9). It is all a means of deceit to impose upon the people, and lead them into idolatry.

"And there is no breath in them": They are mere stocks and stones, lifeless and inanimate objects. They have neither life themselves, nor can they give it to others.

Man's knowledge is limited/ finite when compared to God's knowledge. Man cannot create a living thing. God breathes the breath of life into every living thing. Anything man makes is an inanimate object. Worship of anything or anyone other than God, is false worship.

**Jeremiah 10:15 "They [are] vanity, [and] the work of errors: in the time of their visitation they shall perish."**

Better, a work of mockery, i.e., worthy of that and of that only. The word being apparently substituted, after Jeremiah's manner; for the technical word, not unlike in sound, is translated "image work" in 2 Chron. 3:10.

"In the time of their visitation they shall perish": I.e., in the time when they are visited with punishment, as in 1 Peter 2:12; Isa. 10:3; Luke 19:44.

Only a very ignorant vain person would worship an idol. Anyone who worships anything or anyone, other than God, will perish on judgement day.

Revelation 20:15 "And whosoever was not found written in the book of life was cast into the lake of fire."

**Jeremiah 10:16 "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."**

“Portion of Jacob”: God is the all sufficient source for His people (Num. 18:20), and He will not fail them as idols do (11:12).

“Israel is the rod of his inheritance”: To this nation, God gave His inheritance in covenant love.

The word "rod" was translated from the word shebet, which also means branch off, or clan or tribe. We can understand this scripture, if we think of Israel as the tribe of His inheritance. Israel is an offshoot of the family of Jacob. The LORD of hosts is the same one as the King of the Jews. Remember that Israel is made up of the physical house and the spiritual house of Israel.

Romans 3:29 "[Is he] the God of the Jews only? [is he] not also of the Gentiles? Yes, of the Gentiles also:"

Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."

**Jeremiah 10:17 "Gather up thy wares out of the land, O inhabitant of the fortress."**

The prophet now enters upon another subject, and probably begins another sermon.

"Gather up thy wares": I.e. everything thou hast any advantage by, not only your domestic concerns, but all your traffic and merchandise. Wherever thou hast any concerns in the land, as men used to do in case of invasion by an enemy, to secure them. It seems to be a sarcasm, or kind of military derision.

"O inhabitant of the fortress": This is understood by some as spoken to the Babylonians, that they should make provision for their escape, their idols being not able to save them. But this seems to be remote from the prophet's meaning. It is rather therefore directed to the inhabitants of Jerusalem, that being the chief place of security in Judea, and by a synecdoche (a figure of speech in which a part is made to represent the whole or vice versa), to all other places that they promised themselves security in. The approaching destruction being to pass through the whole country.

The "wares" here, are speaking of their belongings that they can carry. "Inhabitant of the fortress" is speaking of them being overrun.

**Jeremiah 10:18 "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]."**

This is a reason enforcing the exhortation in the preceding verse, and shows that the same people spoken of here are addressed there.

“Behold, I will sling out the inhabitants of the land at this once”: Meaning the inhabitants of the land of Judea. Or otherwise the prophet would never have expressed such a concern for them as he does in the following verse. Their captivity is signified by the slinging of a stone out of a sling, and shows how sudden, swift, and certain, it would be. And that it would as easily and



swiftly be done, and with equal force and rapidity, as a stone is slung out of a sling. And that it would be done by the LORD Himself, regardless of who the instruments were.

"And will distress them": Or "straiten" them, on every side. It seems to intend the siege; or bring them into great straits and difficulties, through pestilence, famine, sword, and captivity.

"That they may find it": So as He had spoken by His prophets, it came to pass exactly as they had foretold. The Targum says, "that they may receive the punishment of their sins." And so do the Septuagint and Arabic versions, "that thy stroke may be found". But the Syriac version is very different from either, "that they may seek me and find"; which is an end that is sometimes answered by afflictive dispensations.

The "slinging out" indicates that they went, not of their own free will, but were forced out by God. Their distress was not just for the loss of their land and belongings, but they were slaves of the Babylonians now.

Verses 19-20: The picture of a tent that can no longer be erected because all the "cords are broken" and no one is available to raise it, would have presented a vivid message to people not far removed from their nomadic ancestors.

**Jeremiah 10:19 "Woe is me for my hurt! my wound is grievous: but I said, Truly this [is] a grief, and I must bear it."**

Or "breach"; which was inflicted upon the Jews / Jewish people, when they were besieged, taken, and carried captive; with whom the prophet heartily sympathized, and considered their calamities and distresses as his own. For these are the words of the prophet, lamenting the sad estate of his people.

"My wound is grievous": Causes grief, is very painful, and hard to be endured.

"But I said": Within himself, after he had thoroughly considered the matter.

"This is a grief": An affliction, a trial, and exercise.

"And I must bear it": Patiently and quietly, since it is of God, and is justly brought upon the people for their sins.

This could be Jeremiah grieving over their loss, or it could be the people themselves grieving over their loss. They are finally aware they must bear the grief, because they brought the trouble on themselves. This too will pass. They must just make up their minds to bear it.

**Jeremiah 10:20 "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."**

“My tabernacle is spoiled”: Jeremiah, using a nomadic metaphor, shifted into words that Israelites would speak when the invaders attack. They will feel despair and cry out over their homes being plundered and their children being killed or scattered to exile.

We see the complete desperation of people who no longer even have a tent to dwell in. Their children, who had helped raise the tent for times of resting, are captured and gone. We could also see in this a lamenting Father, who no longer has the tabernacle to dwell in, with His children. The priests and High Priest are captured too.

**Jeremiah 10:21 "For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered."**

The “pastors” were Judah’s false civil and religious leaders (compare the note on 3:15).

"Pastor" means to tend a flock. There are two ways to tend a flock. The one possibly intended here, is the shepherd in the country who tends his sheep, grazing them in the pastureland. It seems the other is important here too: The minister of the church who actually is the pastor of his flock. It is a dangerous thing for either of them to not seek the LORD. The shepherd who allows the wolves to come in and destroy, because the LORD was not guiding his actions, is intended here. During the invasion of a country, the physical sheep can get scattered. In the spiritual sense, the invasion of the church by the devil can also scatter the flock.

**Jeremiah 10:22 "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."**

Or, "the voice of hearing"; that is, the voice heard. A report was made that the king of Babylon had invaded the land, and was coming up to besiege Jerusalem.

"And a great commotion out of the north country": A large army from Babylon, which lay north of Judah, came with a deafening noise, and caused great trembling and shaking among the inhabitants of Judah.

"To make the cities of Judah desolate, and a den of dragons": This shows that the whole paragraph is to be understood of the Jewish nation, and of their destruction. (See notes on Jer. 9:11).

Babylon is the “dragon” mentioned here. This is a large, noisy army that “is come” from the north, to invade Jerusalem and Judah.

Verses 23-25: Jeremiah had a moment of personal accountability as he realized his own precarious standing before God. The LORD’s spokesman affirmed man’s sinful condition, including himself among the sinners (“correct me”). Prayers for justice should be accompanied by profound awareness of personal responsibility before God, who judges without partiality (Romans 2:11).

**Jeremiah 10:23 "O LORD, I know that the way of man [is] not in himself: [it is] not in man that walketh to direct his steps."**

“The way of a man is not in himself”: Man is incapable of guiding his own life adequately. This prayer reveals Jeremiah’s need of God (Prov. 3:5-6; 16:9), who had a plan for him even before he was born (1:5).

When men walk in their own ways, they fall. We are told many times in the Bible that a man who does what is right in his own sight is not living for God. The LORD has a path for all who believe in God to walk. It is a straight, narrow path which leads to righteousness. We must walk in the Light of God to see the path clearly.

1 John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Verses 24-25: Jeremiah saw himself (“correct me”), in solidarity with his people (compare Dan. 9:1), and understood the nation must be punished, but desired some mercy and moderation; he prayed that God’s full fury would be poured on the nations that induced the Jews into idolatry.

Jeremiah surrenders to God’s administration of “judgment” but asks that the necessary chastisement of the Jews not be carried out severely (compare 46:28; Hab. 3:2).

**Jeremiah 10:24 "O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing."**

The prophet here represents the body of the Jewish nation, especially the godly among them. He considers the troubles coming upon the nation as a correction and chastisement of the LORD. He does not refuse it, or desire it might not come upon them. He knows the chastisements of a father are for good. He only implores it might be "with judgment"; not in strict justice, as his and the sins of his people deserved, or they would not be able to bear it. But in measure and moderation, with a mixture of mercy and tenderness in it; and in a distinguishing manner, so as to make a difference between his own people and the others; in the correction of them (see Ezek. 34:16).

"Not in thine anger": In vindictive wrath, and hot displeasure, which is elsewhere mentioned by the saints (Psalm 6:1).

"Lest thou bring me to nothing": Or "lessen me", or "make me little"; or “make us few”, as in the Arabic version; or “bring to a small number”, as in the Syriac; and so, to utter ruin.

All that happened to these Israelites, happened to bring them back to God. They had wandered away, and God used this to correct them. Notice in the following Scriptures, why God allows this to happen to His children:

Proverbs 22:15 "Foolishness [is] bound in the heart of a child; [but] the rod of correction shall drive it far from him." Those who are not chastised of God to correct them, do not belong to Him.

Hebrews 12:8 "But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

God corrected them to save them.

**Jeremiah 10:25 "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."**

Make a difference between Thy people that know Thee, and make a profession of Thy name, and worship Thee. And the heathen, the nations of the world who are ignorant of God, and worship stocks and stones, while Thou corrects Thine own people in measure, in love, and not in wrath. Pour out without measure all Thy fury upon the Gentiles that know not God, and are guilty of the grossest idolatry.

"And upon the families that call not on Thy name": This does not signify single families, commonly so called; but kingdoms, as the Targum interprets it. Heathen kingdoms and nations that call not upon or worship the God of Israel, but their own idols; such as the family of Egypt (Zech. 14:18). And so it is expressed in a parallel place (Psalm 79:6), which is either taken from here, or this from there.

"For they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate": A heap of words to express the great destruction and desolation of the land of Israel, of Jerusalem, and the cities of Judah. And of their houses and dwelling places, private and public. And of their spoiling them of all their goods, substance, wealth, and riches; which are given as reasons of the above curse.

God had not intended for the heathen to destroy them with such vengeance. The heathen were destroyed because they went too far with their punishment, and also because they did not believe in God. However, they were not destroyed until the captivity had ended.

## **Jeremiah Chapter 10 Questions**

1. Why were they to listen to the words of Jeremiah?
2. What was one of the evil practices of the heathen?
3. What do we call this today?
4. Even though they are living in the land of the \_\_\_\_\_, they are not to take up their ways.

5. The customs of the people are \_\_\_\_\_.
6. What are the customs mentioned in verse 3?
7. What were the idols made of?
8. What did they deck the idols with?
9. Why were they to not be afraid of the idols?
10. Idols have no power to do \_\_\_\_\_, or \_\_\_\_\_.
11. Describe some things that make God far superior to any idol.
12. Who is King of all nations?
13. What does the word "nations" tell us?
14. What word was "brutish" translated from?
15. What are some other things it means?
16. What does the blue and purple in verse 9, tell us?
17. "Living God" is speaking of the great \_\_\_\_.
18. What will happen to all false gods?
19. What is the first thing we are taught in the Bible?
20. When is a good example of God having power over the elements?
21. What was the word "rod", in verse 16, translated from?
22. What are some other things it means?
23. What are the "wares" in verse 17?
24. What does "slinging out" indicate?
25. What is verse 20 speaking of?
26. What does "pastor" mean?
27. Who are the dragons in verse 22?
28. What happens when a man walks in his own ways?
29. Why did God allow this to happen to them?

30. Why will God pour out His wrath on the heathen?