

Jeremiah Chapter 7

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Chapter 7

Theme: Jerusalem to be destroyed like Shiloh for hypocritical trust in temple buildings and ceremonies.

Outline:

- 1-4** Jeremiah Blasted Vain Trust in Temple
- 5-7** Only Obedience Could Save Jerusalem
- 8-11** The Temple Would Not Protect Sinners
- 12-15** Shiloh's Earlier Ruin Proved Warning
- 16-20** God's Fury to Burn for Their Idolatry
- 21-24** Obedience Greatly Trumps Worship
- 25-28** Judah Constantly Rejected Correction
- 29-34** God Promised Death for Abominations

Preparatory Reading: Psalm 50; Isaiah 1; Isaiah 58; Micah 3.

Related Links:

- A. *Introduction to the Book of Jeremiah ... here.*
- B. [The Bible Cannot Profit.](#)
- C. [Nehushtan! \(Brass Serpent\).](#)
- D. [Actions Speak Louder than Words.](#)

Introduction:

- A. The previous chapter identified the Jews as reprobates; this chapter exposed false trust in the temple.
- B. The Jews here put their trust in the externals of their religion, like they had done before with the Ark.
- C. In this chapter they trusted Solomon's grand temple for Jehovah; in the next chapter it will be scripture.
- D. Never put your trust in church attendance, baptism, communion, or the Bible without full obedience.
- E. We love every aspect of religion and worship God has given us, but they are secondary to the Giver.
- F. We thank God for our church, but there is no salvation in our church for anyone without full obedience.
- G. We thank God for the KJV Bible (next chapter), but the Bible cannot profit those who do not obey it.
- H. God sees and knows you perfectly; He can list your sins as easily as He will the Jews in this chapter.
- I. God sees and knows how much and why you fear and love Him, so repent to fear and love Him more.

J. America is foolish like Judah when it says, *God Bless America*, without full repentance and obedience.

Jeremiah Blasted Vain Trust in Temple – Verses 1-4

1 The word that came to Jeremiah from the LORD, saying,

- A. Statements like thus, such as, *Thus saith the LORD*, are common for inspired Jeremiah.
- B. Though it is only men who preach the Bible, the Bible's words are God's (I Thess 2:13).
- C. He sends His words by men, Elihu and Paul, so honor them (Mal 2:7; I Thess 5:12-13).

2 Stand in the gate of the LORD'S house, and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

- A. God sent Jeremiah to the place of the crux of the matter – the gate of Solomon's temple.
- B. He was to stand in the gate and declare to all those of Judah that came to worship there.
- C. What follows in the way of condemnation does not deny that the Jews worshipped.
- D. Religious rituals are nothing to God compared to obeying (Ps 50:7-23; Is 1:10-20).
- E. David gave a two-fold reason to attend God's worship – to inquire of Him (Ps 27:4).
- F. God graciously gave Judah revelation, so He expected them to hear the inspired prophet.
- G. Lesson: Let us prepare and tell Him we are ready to hear when He speaks (I Sam 3:9).

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

- A. It is appropriate and right for any preacher to remind his hearers of Who he represents.
 - 1. He first reminded them that Jehovah was Head of heaven's angelic armies (hosts).
 - 2. He then reminded them Jehovah was the God of Israel itself and not other nations.
- B. Jeremiah told them to amend their ways and doings in order to have His continued favor.
 - 1. **Amend** = To free (a person) from faults, correct, reform, turn from wrong, convert. To reform oneself, abandon one's faults or evil ways.
 - 2. If we distinguish ways and doings, their ways were their habits, traditions, or trends.
 - 3. If we distinguish ways and doings, their doings were their actual acts in those ways.
- C. If they made the required changes to please Him again, He would protect them again.
 - 1. An army was coming to dispossess the Jews of what remained of the promised land.
 - 2. They would need divine protection to avoid the coming war to tear Jerusalem down.
 - 3. This message was preached against about 100 years later by Haggai (Haggai 1:5,7).

- D. Jehovah's religion is heart and action, not ritual (Psalm 15:1-5; John 14:15; II Pet 1:10).
- E. Lesson: God's lofty position as Lord of all and His love for us should gain our attention.
- F. Lesson: We must remember, repent, and do the first works to keep the Spirit (Rev 2:5).
- G. Lesson: Obedience trumps hearing, believing, or talking (James 1:22; 2:19; I John 2:4).

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

- A. Jeremiah exhorted, instructed, and warned (v. 3); then he reproved their heretical error.
 - 1. In case they did not see what they were doing wrong, He identified the error plainly.
 - 2. We divided this part of the chapter into small sections to focus on specific aspects.
 - 3. They falsely assumed they were safe from a destructive war by having God's house.
 - 4. It was not only a magnificent piece of work, but they knew it was Jehovah's abode.
 - 5. They could not imagine He would ever let it fall into the hands of pagan Chaldeans.
 - 6. Though God saved Israel out of Egypt spectacularly, it did not cover sin (I Cor 10:5).
- B. Their false idea caused them to presume on God's protection no matter how they lived.
 - 1. If it is not truth, then it is a lie, and trying to judge malice or ignorance is worthless.
 - 2. If the person holding the lie is ignorant, there is a malicious spirit behind the heresy.
 - 3. They were deceived by the lie, and it is a terrible thing to presume truth about a lie.
 - 4. When any man sins, he must presume on some lie to think he can get away with it.
 - 5. The repetition about the temple was vain like Baal's followers and Diana's devotees.
 - 6. Yes, it was the temple of the LORD by David and Solomon, but the LORD was holy.
- C. Jeremiah had warned in general of vain thoughts before this single one (Jer 4:14; 6:19).
 - 1. This was likely a lie the prophets used to teach national peace (Jer 4:10; 6:14; 8:11).
 - 2. The use of the plural *these* included all of it – the court, the house, and the holy place.
- D. There were precedent cases and would be subsequent cases of similar trust in externals.
 - 1. Previously, they took the Ark into battle and lost it and much more (I Samuel 4:17).
 - 2. Previously, they had adored Moses' brass serpent for about 800 years (II Kgs 18:4).
 - 3. Contemporarily, they presumed on God's presence while sinning (Micah 3:8-12).
 - 4. Subsequently, even the apostles were enamored with temple stones (Matt 24:1-2).
- E. Lesson: We deny and reject sacramentalism: there is no grace conveyed by ordinances.
- F. Lesson: Do not trust baptism, communion, Bible, truth, church, or pastor while in sin.

Section Lessons

- A. Lesson: Let us prepare and tell Him we are ready to hear when He speaks (I Sam 3:9).
- B. Lesson: God's lofty position as Lord of all and His love for us should gain our attention.
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Only Obedience Could Save Jerusalem – Verses 5-7

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

- A. Jehovah came right back to what they needed to do – amend their ways and their doings.
 - 1. He had started in verse 3 with this fine exhortation like Haggai, *Consider your ways*.
 - 2. But He modified amending by thoroughly = thoroughly = fully, completely, perfectly.
 - 3. Halfway efforts are vain, so Jeremiah had stressed fully returning before (Jer 4:1-2).
 - 4. Halfway efforts are vain; even idols in the heart must come down (Ezekiel 14:1-5).
 - 5. There is no room to protect or excuse favorite sins, sinful habits, popular sins, etc.
- B. See a play on words – by inspiration – *thorough* repentance requires *thorough*
- C. Jehovah the merciful made it simple by a specific sin – fair and just treatment of others.
 - 1. **Judgment** = Justice, righteousness, equity; thus fair, just, impartial, reasonable, etc.
 - 2. When demanding godliness, the LORD pursued their relationships with others again.
 - 3. There are two commands in God’s religion – love of God and others, and the others are enemies and strangers, not friends (Matt 5:38-48; Luke 10:25-37; Hebrews 13:2).
 - 4. The love of neighbor – those you encounter – must be emphasized (Galatians 5:14).
 - 5. Is anyone grieving or wounded by your actions, then make it right, now (Jer 6:6-7).
 - 6. Mistreating others is oppression next, and treachery by Malachi (Malachi 2:10-16).
- D. For much more about righteous relationships, see *Righteous Relationships ... Righteous Relationships (2 sermons)*, *Righteous Relationships (2 sermons)*.
- E. Lesson: Amending a life to please God must be strict as godly sorrow (II Cor 7:10-11).
- F. Lesson: God accepted Asa’s imperfect revival, but no one should ever presume on it.

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

- A. God continued relational and other sins to be changed to amend their ways and doings.
- B. Oppression was related to wickedness, violence, spoil, grief, wounds (Jeremiah 6:6-7).
 - 1. God commanded good treatment of strangers, for they had been such (Ex 22:21-24).
 - 2. Even in the N.T., charity for strangers is repeated by Abram’s example (Heb 13:20).
 - 3. The fatherless and the widow have always been very special to Jehovah (Ps 68:4-5).

4. Widows are yet important in the N.T. with detailed benefits for them (I Tim 5:1-16).
5. Oppression can occur in marriage, treachery by Malachi (Mal 2:10-16; I Peter 3:7).
- C. Innocent blood is those not deserving death, including children (Jeremiah 26:15,23).
 1. They burned their children to pagan gods demanding it – murder of innocent souls.
 2. What would the world be like, if all practiced such Bible Christianity (Deut 4:5-8).
 3. If you do not know if abortion is murder or not, let Jehovah tell you (Ex 21:22-25).
 4. Innocent blood was expanded by Jesus to include anger without a cause (Matt 5:22).
- D. And of course, if they were to amend their ways and doings, their idolatry had to stop.
 1. Why hurt yourself? These vile idolaters begged for God's judgment (Deut 6:14-15).
 2. God is not really hurt by your sin, but your sin will cause God to hurt you (Pr 13:15).
 3. You would never commit idolatry? Coveting is idolatry to God (Eph 5:5; Col 3:5), for it implies that God and His promises are not enough to satisfy you (Heb 13:5).
- E. Lesson: Right relationships is best measured by treatment of needy, strangers, enemies.
- F. Lesson: Atheistic Russia and China have no abortion conscience, but America should.

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

- A. Their guarantee of the land of promise forever was not by the temple, but by obedience.
 1. God's promises of land to Israel were always conditional from the very beginning.
 2. For much more about conditional promises of the land to the Jews ... **Abraham's Land, Dispensationalism, Gospel Millennium (8 Sermons)**.
- B. Embrace the countless declarations and implications of ... *if – then* ... Bible promises.
- C. Lesson: Israel's land promises were conditional; they violated them; deny Jewish fables.
- D. Lesson: Do not wish you had such promises, for you have better (II Cor 6:16-18; 7:1).

Section Lessons

- A. Lesson: Amending a life to please God must be strict as godly sorrow (II Cor 7:10-11).
- B. Lesson: God accepted Asa's imperfect revival, but no one should ever presume on it.
- C. Lesson: Right relationships is best measured by treatment of needy, strangers, enemies.
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- F. Lesson: Do not wish for such promises; you have better, if holy (II Cor 6:16-18; 7:1).

The Temple Would Not Protect Sinners – Verses 8-11

8 Behold, ye trust in lying words, that cannot profit.

- A. God returned to His opening argument (v. 4) that presumption of His temple was vain.
 - 1. After calling for them to amend some practical areas, He here detailed their heresy.
 - 2. They believed, since they had the Creator Jehovah's worship center, they were safe.
 - 3. It is hard to imagine, for they were also idolaters, the highest betrayal of Jehovah.
- B. This is horrible – to believe, yea to trust, in lying words that cannot and will not profit.
 - 1. To believe a lie and assume it is truth is a vile thing, so ask and search for old paths.
 - 2. Today lying words that do not profit include the sacramentalism of most Christians.
- C. Lesson: Pastor and people must study hard to avoid deception (I Tim 4:16; Acts 17:11).
- D. Lesson: Pastor and people must pray to avoid deception (Ps 119:18,27,33,35,37; 141:4).
- E. Lesson: All actions imply trust in something – what do your actions reveal as your trust?

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

- A. God listed six sins they were known for and presumed the temple would stop judgment.
- B. The differences between these sins, in spite of what you might think, are very negligible.
- C. Four of them are relational sins against others, and two of them are sins against Jehovah.
- D. Lesson: If you think your sins minor, find them in the Bible and the sins related to them.

10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

- A. The verse must be understood in light of the six sins God had just listed for their heresy.
- B. Their heresy was to allow those sins and trust the temple to deliver them from judgment.
 - 1. They came to the temple of Jehovah, and there they performed worship He required.
 - 2. They came, brought gifts, listened, spoke, and acted as if they were truly His people.
 - 3. They presumed He would *deliver* them (the chosen word) as He had done in the past.
- C. They did not actually say the words, but implied them by assuming safety from Chaldea.
 - 1. To call their actions abominations while worshipping is too much to apply literally.
 - 2. The words they did say are in verse 4 – good words and fair speeches of adoration.
 - 3. This method of identifying sins or claims by ones action is elsewhere (Mal 1:7,12).
- D. They foolishly trusted in God's providential protection but while violating His holiness.
 - 1. The warnings of war had been stated; Babylon was on the rise; they would be safe.
 - 2. Their heretical presumption was that Jehovah would deliver them to save His temple.
- E. There is nothing here at all to criticize, condemn, or warn about divine predestination.
 - 1. Some that ignore context have foolishly used this text to rail against antinomianism.

2. Fearing PB “absoluters,” they use this chapter against predestination (Jer 7:10,31).
 3. They change the sense of “delivered” from salvation to that of predestinated to do it.
 4. A text without a context is a pretext, and some erred by fear of divine sovereignty.
- F. For more about the sovereignty of God without foolish limits, **Dominion of God**.
- G. Lesson: When we attend an assembly, it is the house and presence of the living Jehovah.
- H. Lesson: Your actions outside His house say more to Him than your worship inside it.
- I. Lesson: Though we have an incredible church and body of truth, obey for your safety.
- J. Lesson: A text without a context is a pretext; there is nothing here about predestination.
- K. Lesson: Though not here, the first step to heresy is an unrelated verse for a true point.

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

- A. The summary magnifies the error – their presumption made His temple an ungodly hole.
1. Stealing was the first sin listed (verse 9). Did they think God approved of such sins?
 2. By their actions, tolerating theft, they turned God’s holy house into a den of thieves.
 3. While they gave His temple great lip service, their character and conduct mocked it.
- B. The LORD saw it all. He saw their character and conduct, which worship did not cover.
- C. The LORD saw it all. They presumed against warnings by a house they did not honor.
- D. Lesson: God sees our actions, thoughts, confidence, and any disregard for obedience.
- E. Lesson: Any sins you allow, you turn Christ’s church into an iniquitous den of that sin.

Section Lessons

- A. Lesson: Pastor and people must study hard to avoid deception (I Tim 4:16; Acts 17:11).
- B. Lesson: Pastor and people must pray to avoid deception (Ps 119:18,27,33,35,37; 141:4).
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- E. Lesson: When we attend an assembly, it is the house and presence of the living Jehovah.
- F. Lesson: Your actions outside His house say more to Him than your worship inside it.
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Shiloh’s Earlier Ruin Proved Warning – Verses 12-15

12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

- A. Thus far, God rebuked temple trust, called for amending ways, and mocked temple trust.
- B. The LORD by Jeremiah now told the Jews of Jerusalem to take a field trip to Shiloh.
 - 1. Those of the current holy city of worship should check out a previous such holy city.
 - 2. While Joshua conquered Canaan, the tabernacle was set up at Gilgal near Jericho.
 - 3. Shiloh was God's place after the conquest (Joshua 18:1; Judges 18:31; I Sam 1:3).
 - 4. Shiloh was a city in Ephraim's tribal area, one of Israel's ten tribes (Judges 21:19).
 - 5. Due to Eli's compromise with his wicked sons, the Ark was taken to never return.
 - 6. Due to this tragic loss and the Ark residing in Gibeah until David, Shiloh declined.
- C. They should have thought about the Ark being stolen when trusted by sinning Israelites.
- D. What did Shiloh have left in the time of Jeremiah? Nothing for the previous 500 years.
- E. What had happened 100 years earlier? The Assyrians defeated Israel and scattered them.
- F. Lesson: God's judgment of rebel sinners – Bible, others, you – should teach wisdom.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

- A. Here is the reason for God's judgment – *because* – He will pronounce in the next verses.
 - 1. When God identifies sins (verse 9), He remembers and will judge because of them.
 - 2. Furthermore, He remembers each effort made by His prophets with clear warnings.
 - 3. The six sins listed earlier were a token example of all their rebellious abominations.
- B. They rebelliously did not hear His warnings; they rebelliously did not repent for them.
 - 1. He described here and elsewhere diligent and energetic efforts to rise early to warn.
 - 2. His mercy and patience are great, for He could have judged them by Moses' words.
- C. Lesson: God is very longsuffering and merciful, sending His warnings again and again.
- D. Lesson: God knows every warning you have ever heard and measures your responses.
- E. Lesson: Rebellion along with the privilege of more revelation demand severe judgment.

14 Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

- A. The result is simple due to the cause in the previous verse – you rebelliously defied me.

1. The temple of the LORD was His and called by His name, as above (Jer 7:4,10-11).
2. The judgment – I will destroy this temple, this city, this land, like I destroyed Shiloh.
- B. The LORD reminded them that He knew of their foolish trust in the temple buildings.
 1. They should never have trusted a building over obeying the holy God of the building.
 2. They should have remembered previous folly of the Ark and of Moses' brass serpent.
- C. The magnificent temple of Solomon would help them no more than the tent did Shiloh.
- D. The gift of the temple, the city, and the land were conditional. They forfeited the gift.
- E. Lesson: We have no special corner on God's mercy; He can judge us like He has others.

15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

- A. Beyond destroying the temple, city, and land, He would scatter Judah like He had Israel.
 1. Jews of Judah (Benjamin) thought themselves better than Israel, but God did not.
 2. Due to sin, there was no longer a difference of God's treatment of Israel or of Judah.
 3. The two tribes carrying the line of Jesus was sent into captivity like the ten tribes.
- B. Many were killed; some went to Babylon; some died in Egypt; some poor were left.
- C. The terrible part of judgment was to be cast out of God's sight – His presence and favor.
- D. Lesson: You can lose all spiritual good you have had on earth by sinning against God.

Section Lessons

- A. Lesson: God's judgment of rebel sinners – Bible, others, you – should teach wisdom.
- B. Lesson: God is very longsuffering and merciful, sending His warnings again and again.
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God's Fury to Burn for Their Idolatry – Verses 16-20

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

- A. The longsuffering and mercy of God does not last forever. Prayer will not always work.
 1. His kindness, patience, and repeat warnings had run out, and the Jews were finished.
 2. Chronicles ends with this terrible judgment of no remedy for it (II Chron 36:14-21).
 3. This was not new; it had been shown and taught before (Num 14:26-37; Prov 29:1).
 4. David had written clearly of God swearing against rebellious sinners (Ps 95:7-11).

5. God heard Moses' appeal to His words, but God got Himself glory (Num 14:17-24).
 6. God's finality here matches His rejection of Moses and Samuel for them (Jer 15:1).
 7. God's finality here matches His rejection of Noah, Daniel, and Job (Ezekiel 14:14).
 8. Note the repetition – do not pray; do not cry for them; make no intercession to God.
- B. This end or limit to God's longsuffering is true in both testaments. Let Gentiles tremble.
1. Jesus gave the false prophetess at Thyatira only a space of time to repent (Rev 2:21).
 2. Paul took David's words and applied them to Jews (Ps 95:7-11; Heb 3:1-19; 4:1-11).
 3. When God swears, there is no remedy (Hebrews 2:1-4; 6:4-8; 10:26-31; 12:25-29).
 4. Apostasy from Jesus Christ is not to be prayed for according to John (I Jn 5:16-17).
 5. Proverbs is for all men – you must love death, if you neglect her (Pr 1:20-32; 8:36).
- C. Lesson: Do not play with God; do not be lukewarm; He will not hear begging for mercy.
- D. Lesson: We have the answers for the difficult verses of Hebrews and I John ... **Hebrews Threatening Verses, First John Chapter 5 (#1) ... Verses 1-5.**

17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

- A. The holy and just God of Israel need not explain His severity, but He did in these verses.
- B. The Jews were so blatant in their wickedness that Jeremiah or anyone could see plainly.
- C. Sins of Manasseh before Josiah and sins of Jehoiakim and others after him were visible.
- D. However, there is a specific sin that the omniscient God identified in the next verses.
- E. Lesson: It is great folly to ever think God does not see your sins (Jer 23:23-24; Pr 15:3).

18 The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

- A. What a beautiful family event with all participating in religious worship! God forbid!
 1. The idea that warm and fuzzy family times justify compromise is worse than dung.
 2. The Bible Jesus says to hate all family members, no matter if good (Luke 14:25-33).
- B. What in the world is this nonsense here? It is a religious tradition for false gods. See it.
 1. The queen of heaven is mentioned elsewhere in this book (Jeremiah 44:17-19,25).
 2. The queen of heaven here is most likely the Phoenician goddess Ashtoreth, who embodied the female receptive principle of the moon, note the terminology, not king.
 3. Solomon went after Ashtoreth, goddess of the Zidonians (Zidon/Sidon near Tyre), and Josiah had just recently or was about to tear down Solomon's monument to her.
 4. If this were a moon god, then there was pagan worship then like Islam gives Allah.

5. Of course, Pope Pius XII in 1954 officially decreed that Mary is the queen of heaven.
 6. Were the cakes made by the women similar to the cracker god that Catholics adore?
 7. Or were they similar to hot cross buns of the UK and many other countries ... [hot cross buns \(wikipedia.org\)](https://en.wikipedia.org/wiki/Hot_cross_bun).
- C. The devil is not creative compared to Jehovah, so his religions ape the true several ways.
1. While Jehovah had loaves of shewbread in His worship, the devil has these cakes.
 2. While Jehovah had drink offering poured out to Him, so the pagans had similar rites.
- D. What a coincidence! This sermon was preached Easter Sunday in 2024. A providence!
1. What did many Christians do this morning? Sang songs to a sunrise (Ezek 8:15-18).
 2. What will many Christians do later? Hunt rabbit eggs, obvious symbols of fertility.
- E. Jehovah explained why He would not hear his prayers – He was angry about idolatry.
1. The God of the Bible is a jealous God and is named Jealous (Exodus 34:14; 20:5).
 2. He is the same God in the New Testament, as Paul warned Corinth (I Cor 10:20-22).
- F. Lesson: Real Christians will not even touch paganism (I Cor 10:20-22; II Cor 6:14-18).
- G. Lesson: Real Christians do not care what family may do or want to do. They honor God.

19 Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces?

- A. They did provoke Jehovah to anger – see previous verse (Jer 11:17; 25:6-7; 32:29; etc.).
1. Depending on context or line of argument, God could reason He was not bothered.
 2. Their idolatry did not truly harm Him, for worship of idols was insanity (Is 45:16).
 3. Elihu reasoned this way with Job, for his wickedness did not hurt God (Job 35:7-8).
- B. They hurt themselves more – they caused their own confusion and coming destruction.
1. The context already showed bitterness, confusion, and their hurt (Jer 2:19; 7:6; 3:25).
 2. Their foolish changing of gods unlike others would bring unquenchable fiery ruin.
- C. Paul reasoned very similarly with the Corinthians about pagan idols (I Cor 10:20-22).
- D. Lesson: Our sins provoke God to anger, but also show insane love of death (Prov 8:36).
- E. Lesson: Get rid of anything that offends God; He is perfect; it will thus bring your ruin.

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

- A. Jehovah declared His violent anger bringing total destruction due to holy hatred of sin.
1. Today it is called *total war* – use of all resources to destroy the enemy in all respects.

- 2. God would not leave anything – not Judah’s infrastructure, husbandry, or livestock.
- 3. This is the judgment without remedy that Chronicles recorded (II Chron 36:16-20).
- B. This unquenchable fire is not the lake of fire (Isaiah 34:10; 66:24; Jer 17:27; Matt 3:12).
- C. Lesson: This is the God of the Bible, so pretend He is not like this to your own peril.
- D. Lesson: This is the God of the Bible, so love Him just as He has revealed Himself here.

Section Lessons

- A. Lesson: Do not play with God; do not be lukewarm; He will not hear begging for mercy.
- B. Lesson: We have the answers for the difficult verses of Hebrews and I John ... **Hebrews Threatening Verses, First John Chapter 5 (#1) ... Verses 1-5.**
- C. Lesson: It is great folly to ever think God does not see your sins (Jer 23:23-24; Pr 15:3).
- D. Lesson: Real Christians will not even touch paganism (I Cor 10:20-22; II Cor 6:14-18).
- E. Lesson: Real Christians do not care what family may do or want to do. They honor God.
- F. Lesson: Our sins provoke God to anger, but also show insane love of death (Prov 8:36).
- G. Lesson: Get rid of anything that offends God; He is perfect; it will thus bring your ruin.
- H. Lesson: This is the God of the Bible, so pretend He is not like this to your own peril.
- I. Lesson: This is the God of the Bible, so love Him just as He has revealed Himself here.

Obedience Greatly Trumps Worship – Verses 21-24

21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

- A. Jehovah appealed to Himself by His name and by His identity as the deity of the nation.
- B. He mocked them here for the temple form of worship – offerings, sacrifices, eating, etc.
 - 1. He had just told them in the previous chapter He had no use for such stuff (Jer 6:20).
 - 2. Combine the gifts you bring to me and eat them yourselves, for that is the only value.
 - 3. Burnt offerings were to be totally consumed on the altar, but God said here to treat them like other offerings and to dine on them, for they meant nothing to Him at all.
 - 4. Since the offerings offended Him, they might as well fill their bellies with the meat.
 - 5. He often mocked their ceremonial hypocrisy (Ezekiel 20:39; Psalm 50:7-15; Isaiah 1:10-20; 58:1-7; Hos 8:13; Amos 4:4-5; 5:21-23; compare Matthew 26:45 for irony).
 - 6. He will further explain this mockery in the next verse by declaring holy priorities.
- C. Lesson: We often ridicule attendance, baptism, communion rightly as vain, if by itself.

22 For I spake not unto your fathers, nor commanded them in the day that

I brought them out of the land of Egypt, concerning burnt offerings or ***sacrifices***:

- A. God did command the fathers from Egypt about sacrifices, but another rule was greater.
 - 1. Learn to read the Bible wisely. He did command sacrifices, but only subordinately.
 - 2. Obedience is the crucial component (I Sam 15:22; Is 58:1-7; Hosea 6:6; Matt 12:7).
 - 3. As the next verse explains, it was heart and life obedience that trumped any sacrifice.
- B. Jesus told the woman of Samaria that external worship in Jerusalem was ending ... **Spirit and Truth of John 4:20-24**.
- C. Lesson: We can apply this holy logic to any N.T. ordinance, for godliness is far greater.

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

- A. This is Jehovah's religion. Forget the ceremonies and rituals. Give Him your obedience.
 - 1. God filled many pages with Moses' details for sacrifices, but they were secondary.
 - 2. Israel could be God's peculiar treasure over others, if they simply obeyed (Ex 19:5).
 - 3. There are many other references in Moses' books about obedience (Ex 23:20-33).
- B. Jesus taught the same in the N.T. to Jews, but they rejected His doctrine (Matt 23:23).
- C. Paul taught the same in the N.T. to Gentiles, so get excited to do it (II Cor 6:14-18; 7:1).
- D. Lesson: Never be content or distracted by anything religious but full heart/life devotion.
- E. Lesson: Life at home, on the job, in the car, and your private thoughts should be all His.

24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

- A. The Jews would not follow the simple advice and easy means for perfect living on earth.
- B. Let the five indictments here make you sick, so sick you will never do any of the same.
 - 1. They hearkened not – they would not listen to clear instruction and rich promises.
 - 2. They did not give the truth of God a chance, but set their ears toward other things.
 - 3. They listened to their own thoughts and their own hearts and chose to follow them.
 - 4. They went backward away from the easiest religion with the greatest rewards ever.
 - 5. They should have run to this glorious God and loving Father to enjoy Him forever.
- C. Their thoughts were the worst source of action possible (Jer 17:9-10; Prov 14:14; 4:23).
- D. Lesson: It is the same today for most Christians, they have turned from truth to fables.
- E. Lesson: Hate backsliding of any kind or degree; crave growth in grace to all fruitfulness.

F. Lesson: Backsliding starts in your deceitful heart; hate your thoughts; love His thoughts.

Section Lessons

- A. Lesson: We often ridicule attendance, baptism, communion rightly as vain, if by itself.
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Judah Constantly Rejected Correction – Verses 25-28

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them:

- A. The LORD had been very diligent, energetic, and faithful to teach and warn the nation.
 - 1. He began with Moses and helpers and then the judges like Joshua and men following.
 - 2. He compared Himself to a man rising early to get to work to diligently pursue a job.
 - 3. The main office He identified here were prophets with a divine message ... **The Prophets of God, Sacred Heralds – God’s Preachers.**
 - 4. He asked Israel by Isaiah, *What more could I have done for my vineyard* (Is 5:1-4)?
- B. By the time we get to Jeremiah in about 500 BC, God had sent prophets for 1000 years.
- C. Lesson: You have heard God’s truth and wisdom many times, so you owe Him much.
- D. Lesson: Our great God is very longsuffering, merciful, and patient, but do not abuse it.

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

- A. Israel’s fathers coming out of Egypt were terrible, so God killed them in the wilderness.
- B. Yet the Jews Jeremiah preached to were worse, for they sinned against greater blessings.
 - 1. The Jews that left Egypt had plagues, Sinai, manna for learning, but not 1000 years.
 - 2. God judged Judah worse after Israel’s example (Jer 3:11), and it was true here also.
- C. Note a change in person about fathers in two verses; God turned from them to Jeremiah.
- D. Lesson: Let us state it plainly and work to make it happen that our children exceed us.

27 Therefore thou shalt speak all these words unto them; but they will not *hearken to thee: thou shalt also call unto them; but they will not answer thee.*

- A. What did Jeremiah preach? His own ideas? His own threats? No, the words of Jehovah!
- B. Here He explained the finality of His judgment and His rejection of Jeremiah's prayers.
 - 1. God warned Jeremiah at ordination and repeated their rebellion here (Jer 1:8,17-19).
 - 2. The many lines of reasoning we have studied so far are spectacular, but to no good.
- C. Lesson: Let no rebellious or stubborn person shut his or her ears against any preaching.

28 *But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.*

- A. God charges His preachers to declare plainly the rebellion they witness in their hearers.
- B. This indictment, this sentence, was from the LORD Jehovah, and Jeremiah declared it.
 - 1. The generalization about Judah was fully legitimate when the numbers justified it.
 - 2. Not only was the preaching from I AM THAT I AM, but He was also Judah's God.
 - 3. The Jews justified their ruin by not obeying the preaching and rejecting correction.
 - 4. They turned away from God to deceit, so their ears and mouths were given to lies.
- C. Truth itself never perishes, but it was gone here, for the Jews chose lies, like the temple.
- D. Truth itself never perishes, but it was gone here, for their mouths only belched their lies.
- E. Lesson: Preaching the N.T. gospel includes reproof and correction, so embrace both.
- F. Lesson: The perilous times today are Christians and churches choosing fables over truth.
- G. Lesson: Accepting reproof, correction, rebuke is the best test of character. See Proverbs.

Section Lessons

- A. Lesson: You have heard God's truth and wisdom many times, so you owe Him much.
- B. Lesson: Our great God is very longsuffering, merciful, and patient, but do not abuse it.
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God Promised Death for Abominations – Verses 29-34

29 *Cut off thine hair, O Jerusalem, and cast it away, and take up a*

lamentation on high places; for the LORD hath rejected and forsaken the *generation of his wrath*.

- A. Jerusalem was the daughter of Zion. He told her to shave her head and throw her locks away, a horrible thing for a woman to do, but indicative of her glory gone (I Cor 11:15).
 - 1. Jeremiah blasted this rebellious, stubborn generation to mourn God's wrath on them all.
 - 2. Jehovah had rejected and forsaken them; His temple would not help; they were done.
 - 3. Jeremiah called them the generation of His wrath, much like John Baptist (Matt 3:7).
 - 4. Peter gave a similar warning to John's generation of Jews at Pentecost (Acts 2:40).
 - 5. For much more about the use of the word generation for contemporary Jews ... **This Generation**.
- B. Lesson: We are part of a crooked and perverse nation and generation, let us be separate.
- C. Lesson: His promise to never leave us nor forsake us is conditional upon our obedience.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

- A. God saw the terrible atrocities of idolatry in the city of Jerusalem deserving His wrath.
- B. Manasseh and others put abominations in the temple (II Kgs 21:4; II Chronicles 36:14).
- C. Most churches and ministries today add wood, hay, or stubble to Christ (I Cor 3:10-17).
- D. Lesson: Man's inventions added to the foundation of Jesus in a N.T. church is pollution.
- E. Lesson: Let us be diligently strict and dogmatically simple for only pure N.T. doctrine.

31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

- A. Jeremiah has a similar verse with variations of Baal and Molech from this (Jer 32:35).
- B. One of the chief places for child sacrifice and burning refuse and burial was this Tophet.
 - 1. It was near Jerusalem in a ravine bordering Judah and Benjamin (Joshua 15:8; 18:6).
 - 2. Various kings of Judah sacrificed children there (I Kgs 11:7; II Chr 28:3; 33:1-10).
 - 3. Some evidence says the name is for drums beaten to drown out children's screams.
 - 4. Josiah defiled the place severely to try to end all child sacrifice there (II Kgs 23:10).
 - 5. It became a refuse pit with constant fire, a picture of hell, Gehenna (Isaiah 30:33).
 - 6. Since this denunciation is likely after Josiah, it refers back to Manasseh (Jer 15:4).
 - 7. Consider how abominable it is to burn to death any child, but even daughters also.
 - 8. Satan's religions want your children like this, but God sacrifice His own Son for us.
 - 9. Never forget the angel of the bottomless pit is Abaddon and Apollyon, destroyer.

- C. God had never commanded such abomination as child sacrifice nor even thought it.
 - 1. This text, like one earlier, is perverted by fear of absoluters (Jer 7:10; 19:5; 32:35).
 - 2. Of course His omniscience fully foresaw the sin previous to it and during its practice.
 - 3. God had commanded against this abominable religious rite (Lev 18:21; Deut 12:31).
 - 4. God surely did not command them to do this thing in His revealed will (Deut 29:29).
 - 5. But He surely had planned and intended them to do so in His secret will (Deut 29:29).
 - 6. How do we know God intended it? By extension (Exodus 4:21; 14:4; Deuteronomy 2:30; II Samuel 24:1; II Chronicles 32:31; Psalm 76:10; 81:11-12; Isaiah 63:17; John 12:40; Acts 2:23; 4:28; 7:42; Rom 1:18-32; II Thess 2:9-12; I Peter 2:8; Jude 1:4).
 - 7. How do we know God did this? By Ezekiel's perfect description (Ezekiel 20:25-26).
 - 8. How did God's church do such a thing? By rejecting preaching and being given over.
- D. For much more about God's sovereignty extending to sin, [The Dominion of God](#).
- E. What does God think of an abomination in His holy, revealed will? See the next verse!
- F. Lesson: God has secret things and revealed things; the difference helps (Deut 29:29).
- G. Lesson: If you reject His truth or wisdom, He is just to blind or harden you to any sin.

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.

- A. God had specific plans for this place of child sacrifice – a burial place for the rebels.
- B. The Chaldeans and Jews later to cleanse the land of corpses would fill it with the bodies.
- C. As the next verse declares, there would too many carcasses to bury, so some were left.
- D. Lesson: Even when some sins are by God's judgment, He will still judge them severely.

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.

- A. It has always been a great dishonor to have your body exposed to elements and animals.
- B. Moses had warned of too many carcasses to drive birds and beasts away (Deut 28:26).
- C. There were not enough caring Jews left to protect these bodies from their consumption.
- D. Lesson: How will you die and with what honors? Create your epitaph and legacy today.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

- A. Here is the final conclusion of the coming war – total desolation of Judah and Jerusalem.
 - 1. God made us to enjoy good times – times with glad and happy conversation of good.

- 2. God made certain events for such joy – like weddings with two spouses rejoicing.
- 3. There would be no good times in the horrific destruction of the Jews He had planned.
- B. This holy and just God did the same thing 577 years later to the same city and people for killing His Son (Dan 9:26-27; 12:11; Matt 23:38; 24:15; Luke 19:43-44; 21:20).
- C. Our God intends joyful living (Neh 8:9-12; Ps 37:4; 84:11; Eccl 9:7-10; I Tim 6:17-19).
- D. Captives in Babylon prayed for peace to enjoy the opposite of this grief (Jer 29:4-7).
- E. Lesson: Our God planned and intends us to enjoy life, so embrace Him and His ways.
- F. Lesson: God can easily and justly strip every bit of joy out of your life for your sins.

Section Lessons

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