

2/3/02

### Jeremiah 7-8

The pollution of the nation reached it highest with Manasseh the father of Josiah and Josiah attempted to reform the people and in the refurbishing of the temple, Hilkiah the father of Jeremiah found the book of the Law but the reform by the people was not true.

Yet the people were trusting in the fact that they had refurbished the temple and claimed their protection and right standing before Yahweh in it, rather than their obedience.

So Jeremiah is sent to confront the people at the gate of the temple, probably at one of the feast days and this is the third sermon of Jeremiah. Jer. 7-10

#### **7:1-8:3** Jeremiah's temple sermon.

**7:1-15** *The temple of God promised no refuge.*

**7:1-7** The misplaced faith of the people.

**7:1-2** The command to Jeremiah to address the people in the temple.

- 1) The word from the LORD came to Jeremiah as the mind and will of God to be proclaimed. Vs. 1
  - a) Some believe that this sermon and chapter 26 are the same and gives the results of the sermon in the first year of Jehoiakim in 608 B.C, just a few months after the death of Josiah.
  - b) Other do not but it was certainly during one of the feast.
- 2) The prophet was told exactly what to do. Vs. 2
  - a) Jeremiah was to stand in the gate of the temple and was to declare a specific word.
    - \* Remember he is of the priestly family and his father was Hilkiah.
  - b) Jeremiah was to command all the people of Judah who entered the gates to worship the LORD “hear the word of the Yahweh”, revealing the divine authority.
    - 1) The word worship “shachah” means to bow down or prostrate oneself.
    - 2) They were outwardly bowing to Yahweh but inwardly they were standing for their own type of false worship.

- c) Probably about the time of Josiah's reform which began in 621 B.C. instead of Johoiakim?  
 \* It is believed that the first twelve chapters fall under Josiah's reign.

**7:3-4** The call to turn from their sin.

- 1) Yahweh tells the people to amend their ways and doing, in other words repent, then they will dwell in the temple. Vs. 3  
 \* "In this place", appears three times. Vs. 3, 6, 7
- 2) The people were not to trust in the lying words that "the temple of the Lord" could promise their safety. Vs. 4
  - a) The false prophets were without doubt using this phrase constantly, so the people were using as some magical formula!
  - b) Like the misplaced faith in the ark as they took it to battle and it was captured. 1Sam. 4:3
  - c) The same false confidence occurred in the New Testament. Matt. 26:61; Mk. 14:58; Jn. 2:19-20; Acts 6:13-14

**7:5-7** The particular sins stated.

- 1) If they thoroughly execute judgment between a man and his neighbor. Vs. 5
- 2) If they did not oppress the stranger, fatherless, widow, not shed innocent

blood and walk after others gods to their hurt. Vs. 6

\* True piety instead of paganism braking the sixth through ninth commandments! Ex. 22:21-22

- 3) The promise was that they dwell in the temple and the land of their fathers. Vs. 7

**7:8-11** *The major self-deception of the people.*

- 1) The people were trusting in word that could not profit them. Vs. 8
- 2) The question of Yahweh was would they steal, murder, commit adultery, swear falsely, burn incense to Baal and walk after other gods they did not know, then stand before Him in His house called by His name and declare that they were delivered to do all those abominations? Vs. 9-10
  - a) The were confusing a personal relationship with their physical relation to the temple!
  - b) Like the book of Malachi were violating the commandments.
- 3) Yahweh asked the people if His house had become a den of thieves in their eyes and affirms that He is a witness to it. Vs. 11  
 \* Often religious temples would become temporary refuge locations for thieves

and the authorities could not touch them, but they were deceiving themselves. Matt. 21:13; Mk. 11:17; Lk. 19:46

**7:12-15** The monument of judgment for the people.

**7:12** God's judgment of Shiloh.

- 1) Yahweh tells the people to go to Shiloh where He had set His name when they first entered the land.
- 2) He had judged it for the evil of the people, about twenty miles north of Jerusalem in the territory of Ephraim.
  - a) The tabernacle had been set up there after the conquest of Canaan. Josh. 18:1; 22:12; Judges. 21:19; 1Sam. 1:3, 9, 24
  - b) At Shiloh Israel went into idolatry. 1Sam. 4:1-11; Ps. 78:60-64
  - c) During Saul's reign the tabernacle was at Nob. 1Sam. 21:1-2

**7:13** The evil of the people in rejecting God's word.

- 1) The people had done all these evils.
- 2) The people had been warn to turn by the prophets from the rising of the sun.
- 3) The people ignored Yahweh, they did not answer. Jer. 7:25; 25:4; 26:5; 29:19

**7:14-15** The consequences of the people's evil and ignoring God.

- 1) Yahweh would destroy the house called by His name. Vs. 14
- 2) The temple came to be the things they were trusting for their safety and deliverance. Vs. 14
  - \* They were syncretizing the worship of Yahweh with their own belief.
- 3) The house of the LORD would become like Shiloh. Vs. 14
- 4) The people would be cast out of Yahweh's sight. Vs. 15
- 5) The people would be as their brethren, the whole posterity of Ephraim, as they went into captivity to Assyria, 722 B.C. Vs. 15

**7:16-20** *The prohibition to pray for the people.*

**7:16** The prophet is commanded not to pray for the people any longer.

- 1) This is the conclusion of the set judgment to come in the previous verse. Vs. 16
- 2) The prophet is not to pray, cry or intercede for the people. Vs. 16
  - \* Jer. 11:14; 14:11-12; Ps. 66:18
- 3) The New Testament also commands this of some. 1Jn. 5:16

**7:17-18** The prophet is called to observe their sins.

- 1) Yahweh asks the Jeremiah if he does not see the evil they do in the cities of Judah and the streets of Jerusalem? Vs. 17
- 2) Yahweh describes the entire families involvement in the idolatrous worship. Vs. 18
  - \* The children gather wood, the fathers kindle the fire, and the women knead dough, to make cakes for the queen of heaven; and they pour out drink offerings to other gods.
  - a) The queen of heaven probably is the goddess of the Assyrio-Babylonian Ishtar, the goddess of fertility. Jer. 44:17-19, 25
  - b) Mary bears this name in the Catholic Church, the Queen of heaven.
- 3) Yahweh declares that they provoke Him to anger. Vs. 18
  - \* Manasseh, the most evil king, the father of Josiah, the son of Hezekiah introduced many idols to the people of God. 2Kings 21:1-9

**7:19-20** The people's self inflicted shame and judgment.

- 1) Yahweh says they not only provoke Him to anger but they provoke themselves to the shame of their own faces. Vs. 19
- 2) Yahweh reiterates that the anger of His fury will be poured out on man, beast and

land, for their worship was that of nature rather than the Creator. Vs. 20

\* A clear violation of the first four commandments.

**7:21-28** *The act of obedience is better than sacrifice.*

**7:21-23** The uselessness of the offerings.

- 1) Yahweh tells the people to eat the meat of the burnt offering that was usually burnt up completely. Vs. 21
- 2) The burnt offering represented dedication and consecration a contradiction of their lives, so they might as well eat them. Vs. 21
  - \* Paul warns the believer of partaking unworthy. 1Cor. 11:27
- 3) Yahweh did not honor sacrifices apart from obedience is the meaning. Vs. 22-23
  - a) He commanded them, saying, "Obey My voice." 1Sam. 15:22; Hos. 6:6; Amos 5:21-24; Mic. 6:6-8; Is.1:10-17
  - b) The promise was, "And I will be your God, and you shall be My people.
  - c) The benefit was, "And walk in all the ways that I have commanded you, that it may be well with you."

**7:24-27** The rebellion of their fathers.

- 1) They did not obey Yahweh. Vs. 24
- 2) They followed the dictates of their evil hearts. Vs. 24
- 3) They went backwards and not forward. Vs. 24
- 4) Yahweh had sent His servants the prophets faithfully to warn and turn them. Vs. 25
- 5) They refused to obey or incline their ear, they stiffened their necks in rebellion and did worse than their fathers. Vs. 26  
\* Jer. 17:23, 19:16

**7:27-28** The command to Jeremiah.

- 1) Jeremiah was to speak to the people even though they would not listen, just as God told him at the time of his call. Vs. 27
- 2) Jeremiah was to declare that the nation did not obey, receive correction and truth perished, not being in their mouths. Vs. 28  
\* Oswald Chambers on this verse says,  
“The only way to hear God is to obey Him.”

**7: 29-31** *The prophet's display of giving the people up by God.*

- 1) The prophet is to the people to cut off their hair and cast it away and lament alone indicating that Yahweh had rejected and forsaken the people. Vs. 29

- \* The symbol was a sign of mourning and also the Nazirite would let his hair grow to signify his consecration to God. Num. 6:5
- 2) The people had set up abominable idols in the temple to pollute it, after Josiah had cleansed the temple. Vs. 30
- 3) The people had committed the horrible evil of sacrificing their children to Molech which was prohibited. Vs. 31  
\* Lev. 18:21; 20:2-6
- a) Tophet from an Aramaic word “fireplace” on the southeast end of the valley of Hinnom, south of Jerusalem, as it deepens southeastward it joins the Kidron Valley.
  - (1) Introduced by Ahaz and Manasseh, abolished by Josiah and reinstated by Jehoiakim. 2Kings 16:3; 21:6; 2Kings 23:10
  - (2) The Valley of Hinnom also was the dump of the city and is symbolic of the fire of hell or Gehenna by Jesus. Matt. 5:22
- b) The god of pleasure, as today's abortions and many others that Josiah burn. 2King 23  
\* We have killed and continue to kill over 4,000 babies a day since 1973 Roe versus Wade, more that were

killed in the twin tower incident of  
Set. 11, 2001

**7:32-34** *The judgment of their sin in the same valley.*

- 1) The valley will be called the valley of slaughter in their coming judgement and there will not be room enough to bury the dead. Vs. 32
- 2) The animals will feed on their corpse without disturbance. Vs. 33  
\* Deut. 28:26
- 3) The outcome will be that Yahweh will cause to cease the voice of mirth, gladness, the bride and the bridegroom, the land being desolate. Vs. 34

**8:1-3** *The desecration of the dead.*

**8:1** The leaders bones will be exhumed.

- 1) At that time refers back to the judgment by Babylon.
- 2) The kings, priest, princes and prophet, those who led the people astray and desecrated.

**8:2** The reason for the desecration.

- 1) They would be sprawled out before the gods they worshipped, the sun, moon and the stars.
- 2) They had loved, served, waked, sought and worshipped these.

- 3) They would become fertilizer for the ground, exposed for their shame.  
\* At time they would bury important man with valuables and therefore the conquerors would rob the graves.

**8:3** The effect on the remaining evil people.

- 1) Death will be rather chose than life.
- 2) In Jerusalem and in captivity.
- 3) The Lord of host is the one doing this, the captain of the armies of heaven.

**8:4-22** The deception of sin.

**8:4-12** *The stubborn rebellion is to be punished.*

**8:4-5** Judah's refusal to return.

- 1) The prophet was to express Yahweh's lament as He sought repentance. Vs. 4  
\* The play in word with "turn away" and "return".
- 2) The reason for Judah's perpetual backslidings and stated as two-fold. Vs. 5
  - a) They hold fast to deceit.
  - b) They refuse to return.

**8:6-7** The evidence of the people's lack of repentance.

- 1) Yahweh listened but no man spoke right nor repented. Vs. 6a-c

- 2) Yahweh asked what He had done for everyone to turn to their own course as a horse rushing into battle. Vs. 6d-f
- 3) Their sin is magnified, being unnatural in comparison to the animals that respond to their migratory seasons, the people could not discern their judgment. Vs. 7

**8:8-13** The false hope given by the leaders.

- 1) The people were saying they were wise having the Law but it was at the hand of the false scribes. Vs. 8
  - a) The scribe were responsible for the study and exposition of the word. 1Chron. 2:55
  - b) Ezra was a ready scribe to teach the people. Ezra 7:6
- 2) They are unwise by rejecting the word of God. Vs. 9

**8:10-12** The punishment of the leaders.

- 1) The consequences would be to give their wives to other, their fields for everyone is given to covetousness and the priest and prophet to falsehood. Vs. 10
- 2) Their care of the people has been temporary and a lie, there was no peace coming. Vs. 11
- 3) These leaders were not ashamed, having lost the ability to blush, so God would punish them. Vs. 12

**8:13-17** *The invading Babylonian army.*

- 1) Their judgment would be complete and total as a harvest of grapes and figs. Vs. 13, 2:21
- 2) The invaders were on their way and the people are called to seek refuge in the cities. Vs. 14a-c
- 3) The prophet calls the people to be silent in their refuge as God's doing of water of gall to drink, perhaps poisoned waters by the enemy, for their sin against Yahweh. Vs. 14d-f
- 4) The people looked for peace in vain, the snorting of the horses were heard in Dan already, the entire land trembled as they devoured it. Vs. 15-16
- 5) The Lord would send serpents to bite, not able to charm them to escape death, like in the wilderness with Moses. Vs. 17  
\* Num. 21:6-9

**8:18-22** *The pain and sorrow of Jeremiah.*

- 1) The prophet turmoil and agony cries out for some comfort in his sorrow but can find none and his heart fainted. Vs. 18
  - a) He dose not gloat over their judgment.
  - b) He suffers along with them.
- 2) The prophet describes the confusion of the people as they cry from a far country. Vs. 19
  - a) "Is not the LORD in Zion?"

- b) “Is not her King in her?”
  - c) The Lord answers them by a question,  
“Why have they provoked Me to  
anger With their carved images--With  
foreign idols?”
- 3) The prophet proclaims the sad condition  
of the people by the words of the people.  
Vs. 20
- a) “The harvest is past, The summer is  
ended, And we are not saved!”
  - b) The harvest of barley and wheat came  
in April, May and June.
  - c) The harvest of figs, grapes and  
pomegranates came in August and  
September.
- 4) The prophet identifies with the people in  
the suffering deeply as he is astonished,  
calling them “my people”. Vs. 21
- 5) The prophet reasons why the people are  
not healed by the illustration of the balm  
in Gilead, which had a healing benefit in  
the resin of the mastic tree or by the  
physician. Vs. 22
- a) The answer is not that there is not  
balm spiritually but that they refuse to  
be healed. Jer. 46:11; 51:8; Gen.  
37:25; Ezk. 27:17
  - b) The people needed to know they were  
sick before they could seek for their  
healing.