

Jeremiah 7:1-20, The Temple Sermon (First Two Points)
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A. Overview

1. Book to this point
 - a) 1: Jeremiah's Call
 - b) 2: God's formal complaint against Judah.
 - c) 3-6: Israel and Judah
 - d) 7-10: The Temple Sermon

2. Overview of Temple Sermon
Broadly chiastic, with emphasis on right and wrong cult on the outside and other stuff in the middle.
 - a) 7:1-8:3, Contrasts their hypocritical piety with their idolatry.
 - b) 8:4-9:21, Sin -> Judgment -> Mourning. Like ch. 4-6, but much more emphasis on the mourning.
 - c) 9:22-10:25, Contrasts false gods with the True God.

3. Zoom in on chapter 7. God alternates between talking to the people and talking with Jeremiah about the people; between commenting on their faulty piety toward him and their following after other gods. The result is identifying four forms of improper worship, and warning of the punishment for each.
 - a) 3-15, Part-time piety
 - b) 16-20, Outright idolatry
 - c) 21-28, Shallow spirituality
 - d) 29-8:3, Child sacrifice

B. 1-2, The Setting

God sent Jeremiah to a special place because he wanted to reach a specific audience.

1. *Where*: the gate of the temple.

2. *Who*: those who come into the temple to worship the Lord. This prophecy is addressed to those who claim still to worship God. If Jeremiah spoke anywhere else, they might say, "Attaboy, Jeremiah, go get those sinners." But now he addresses those who think they are walking with the Lord! 2 Cor. 13:5, "Let him that thinketh he standeth, take heed lest he fall."

C. 3-15, Part-Time Piety

God urges them not to trust in the temple as a good-luck charm, reminding them of how he treated the northern sanctuary of Shechem for such presumption.

1. 3-11, Contrasts true repentance with trusting in the temple.

First a short summary, followed by amplification.

a) 3-4, Summary.

- 1) 3, If they truly correct their way of life, he will make them secure in their homeland. Cf. 2:33, where this expression was used ironically. Here it is used in its true sense, to reform their lives.
- 2) 4, By contrast, do not trust in lying words about the magical power of the temple. Note the repetition, as though in an incantation.

b) 5-7, Amplification of the offer of repentance.

1) Condition:

- a> 5a, repeats summary of 3a
- b> 5b, "execute judgment." Carry out that which is right. Note the inf. abs: really do this, not just in appearance. The legal system must not just give an appearance of uprightness.
- c> 6a, not oppress the underprivileged. Not take advantage of the weak.
- d> 6b, not shed innocent blood. This is an idiom for murder, such as Saul sought to perpetrate on David, 1 Sam. 19:5. Also would refer to unjustified revenge, Deut. 19:10, which the cities of refuge were to prevent.
- e> 6c, not go after other gods. This is the 10 commandments in reverse!
- f> "to your hurt." Satan tries to fool us into thinking that sin is fun. Actually, it harms us, both intrinsically (because it violates the order of the universe), and because God will judge it.

2) Promise:

- a> 7a, repeats summary of 3b.
- b> 7b then resolves the ambiguity surrounding "this place." The reference is not just to Jerusalem as the place they happen to be living, but to it as the fulfillment of God's eternal promises to the fathers.

Note especially the expression "for ever and ever." The literal rendering of this phrase is "from everlasting to everlasting." It expresses eternity both forwards and backwards. Here and in Jer. 25:5 it refers to God's grant of the land to the fathers. In its other 7

occurrences, it always refers to the attributes of God: his existence, his blessedness, his *xesed*.

Thus God's grant of the land to the patriarchs is not just "forever" into the future, but also reaches back to God's eternal counsels in the past. Cf. 1 Pet. 1:20; Rev. 13:8; 17:8.

More detail on this phrase: Occurrences re. God:

1> Benedictions

a: Neh 9:5

1: Stand up and bless the LORD your God *for ever and ever*: and blessed be thy glorious name, which is exalted above all blessing and praise.

2: How can one command men to do something "from everlasting"?

A. Is there any chance the phrase could be adjectival, modifying the first object of blessing ("the Lord your God"), just as "which is exalted ..." modifies the second ("thy glorious name")?

B. Or is this just a back-formation from passive constructions like Ps. 41:13?

C. Cf. Ps. 106:48: elliptical for the content of the blessing: "Declare that the Lord is blessed from everlasting to everlasting"

b: Ps. 41:14 (et 13) Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

c: Ps. 106:48 Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

d: 1 Ch. 16:36 Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.

e: 1 Ch. 29:10 Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.

2> Existence, Ps. 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3> *xesed*, Ps. 103:17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

c) 8-11, Amplification of the warning about lying words. He amplifies the original warning with two questions.

1) 8, recalls 4a, trusting in lying words. They cannot profit; there is no true value in them.

- 2) 9-10, first question: detailed indictment of how they abuse the temple.
 - a> 9, Their sins: stark violations of the Decalogue, expressed in infinitive absolutes
 - 1> Thou shalt not steal
 - 2> Thou shalt not murder
 - 3> Thou shalt not commit adultery
 - 4> Thou shalt not bear false witness against thy neighbor
 - 5> Thou shalt have no other gods before me
 - b> 10, Their hypocritical worship
 - 1> "You come..." to the temple.
 - 2> "...and stand before me." The temple is not just a building; it is God's symbolic dwelling place on earth, the place where people meet with him.
 - 3> "we are delivered..." Same word as Gen. 32:30. Like Jacob, they come into the presence of God, and are delivered from the destruction that such an encounter might be expected to yield. This is a wonderful confession to make in the presence of God. In its sincere form, it acknowledges that we have no right to such deliverance, but God has graciously allowed us into his presence. Yet see the perverse conclusion they draw from it:
 - 4> "...in order to do all these abominations." This is the very error that Paul condemns in Rom. 6:1; the notion that God's salvation permits us to sin, and even is glorified by our sin.
 - 3) 11a, second question: You've made my temple a den of thieves. Quoted by the Lord Jesus in cleansing the temple 600 years later.
 - 4) 11b, "I have seen." Their hypocrisy does not go unnoticed.
2. 12-15, The Penalty. The last time someone trusted in a temple, I destroyed them, and will do the same to you.
- a) 12, The example: Shiloh.
 - 1) Joshua put it there, Josh. 18:1.
 - 2) It was there until the time of Samuel.
 - 3) From it the people took the Ark as a good-luck charm against the Philistines at the Battle of Aphek, 1 Sam. 4.
 - 4) The Ark was captured, thus desolating the sanctuary at Shiloh.
 - 5) We have no further reference of the tabernacle at Shiloh; by the time of Saul, it is at Nob, 1 Sam. 21.
 - 6) Thus the example is that when God's people treat his sacred

things as magical objects instead of as reminders of him, he will desecrate them.

b) 13-15, The application. Because of what you have done, I will act.

1) 13, Recapitulation of their sin.

a> Not only have they sinned,

b> but they have resisted God's patient and repeated efforts to correct their sin.

2) 14-15, The judgment will be like two earlier judgments:

a> Like Shiloh and the Battle of Aphek. The sanctuary will be desecrated, and they will be put to shame before their enemies.

b> Like Israel. They will go into captivity.

3. **Application:** This is an extremely important warning for modern believers. We dare not drift away from the personal nature of our relation with God into mechanism, otherwise we are no better than the Israelites, and are lining ourselves up for the same disaster that befell them.

D. 16-20, Outright Idolatry

Those who provoke God will not be answered, but will suffer loss. The section is chiasitic: the center describes their sin of idolatry, and the beginning and end outline its consequences for them, one negative (no answers to their prayer), and one positive (God's wrath poured out upon them).

1. 16: First result: Don't pray for the people, because God will not hear them. Other biblical antecedents for such a notion:

a) Numb. 15:22-31 contrasts the sin of ignorance (*leshegagah*: error, inadvertence) with the sin of presumption ("with a high hand"); for the first the appropriate response is sacrifice; for the other, excommunication.

b) 1 John 5:16. Two implications:

1) We need to intercede for one another in our stumblings and trials.

2) Such intercession is of no avail for sins of apostasy, sins that mark one as an unbeliever. Which are these? Any that are not corrected upon reproof. Not a specific list of mortal sins, but any sin persisted in.

2. 17-18, the sin that leads to these results: Blatant idolatry. Note how the picture unfolds before our eyes.

a) 17: What's going on in the streets of Jerusalem?

- b) As we look, we see children gathering sticks, men striking fire, and women making dough. Nothing unusual about that; people bake every day.
- c) But these are not ordinary cakes. The word occurs only here and 44:19 in Heb.; apparently refers to special cultic cakes imprinted with the image of the goddess. "Queen of heaven" is Astarte, the Semitic Venus, goddess of fertility. Ashtoroth in the Bible.
- d) Their purpose is represented as explicitly to provoke the Lord to anger. Their sin is flagrant, designed explicitly to flaunt their rebellion against him. This is a sin of high hand, not a sin of ignorance,

3. 19-20, Second result.

Their actions seek to provoke the Lord. In fact, they are only making life miserable for themselves, for he will pour out his wrath on them.

- 4. **Application:** We cannot assume that any sin will be forgiven. There is a line, and once one crosses it, there remains no more sacrifice for sin, but a certain fearful looking for of judgment (Heb. 10:26,27).

E. **21-26, Shallow Spirituality**

God -> People : quote p embedding reason p

1. quote f: 21 K.OH)FMAR Y:HWFH C:BF)OWT):ELOH"Y YI&:RF)"L

2. quote: reason p: Don't offer sacrifice, because I want obedience instead.

a) text:

1) (OLOWT"Y/KEM S:PW. (AL-ZIB:X"Y/KEM

2) W:/)IK:LW. BF&FR

b) reason: contrast p

1) thesis:

a> 22 K.IY LO)-DIB.AR:T.IY)ET-):ABOWT"Y/KEM

b> W:/LO) CIW.IYTIYM B.:/YOWM *HOWCIY) **HOWCIY)IY

M"/)EREC MIC:RFYIM (AL- D.IB:R"Y (OWLFH WF/ZFBAX

2) anti: descriptive interaction p

a> iu: quote p

1> quote f: 23 K.IY)IM-)ET-HA/D.FBFR HA/Z.EH

CIW.IYTIY)OWT/FM L")MOR

2> quote:

a: \$IM:(W. B:/QOWL/IY

b: W:/HFYIYTIY L/FKEM L"/)LOHIYM

c: W:/)AT.EM T.IH:YW.-L/IY L:/(FM

d: WA/H:ALAK:T.EM B.:/KFL-HA/D.EREK:):A\$ER

):ACAW.EH)ET/:KEM L:/MA(AN YIY+AB L/FKEM

b> cu: The people refuse to hear.

1> contrast p

a: thesis:

1: 24 W:/LO) \$FM:(W.

2: W:/LO)-HI+.W.)ET-)FZ:N/FM

b: anti:
 1: WA/Y."L:KW. B.:/MO("COWT B.I/\$:RIRW.T
 LIB./FM HFRF(
 2: WA/Y.IH:YW. L:/)FXOWR W:/LO) L:/PFNIYM
 2> contrast p
 a: thesis: 25 L:/MIN-HA/Y.OWM):A\$ER YFC:)W.
):ABOWT"Y/KEM M"/)EREC MIC:RAYIM (AD HA/Y.OWM
 HA/Z.EH WF/)E\$:LAX):AL"Y/KEM)ET-K.FL-(:ABFDAY
 HA/N.:BIY)IYM YOWM HA/\$:K."M W:/\$FLOXA
 b: anti: negated antonym paraphrase
 1: text:
 A. 26 W:/LOW) \$FM:(W.)"L/AY
 B. W:/LO) HI+.W.)ET-)FZ:N/FM
 2: para:
 A. WA/Y.AQ:\$W.)ET-(FR:P./FM
 B. H"R"(W. M"/):ABOWT/FM

3. 27-28

God -> Jer.: sequence p

After they refuse to hear you, point out that this will result in loss of revelation.

a) paraphrase p

1)

a> 27 W:/DIB.AR:T.F):AL"Y/HEM)ET-K.FL-HA/D.:BFRIYM
 HF/)"L.EH

b> W:/LO) YI\$:M:(W.)"LEY/KF

2)

a> W:/QFRF)TF):AL"Y/HEM

b> W:/LO) YA(:ANW.KFH

b) quote p

1) quote f: 28 W:/)FMAR:T.F):AL"Y/HEM

2) quote: result p

a> text: coord.

1> ZEH HA/G.OWY):A\$ER LOW)-\$FM:(W. B.:/QOWL Y:HWFH
):ELOHfy/W

2> W:/LO) LF/Q:XW. MW.SFR

b> result:

1>)FB:DFH HF/):EMW.NFH

2> W:/NIK:R:TFH MI/P.IY/HEM S

F. 29-8:3, Child Sacrifice

God -> ? (starts with people, then Jeremiah)

reason-result pair, leading to chiasitic result.

1. reason p: mourn because God has rejected you.

a) text: mourn

1) 29 G.FZ.IY NIZ:R/"K:

2) W:/HA\$:LIYKIY

3) W./&:)IY (AL-\$:PFYIM QIYNFH

b) reason: The Lord has rejected them

1) text:

a> K.IY MF)AS Y:HWFH

b> WA/Y.I+.O\$)ET-D.OWR (EB:RFT/OW

2. result p: because you have sinned, God will punish.

a) text: ampl. p: The people have sinned.

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1) text: 30 K.IY-(F&W. B:N"Y-Y:HW.DFH HFRA( B.:/("YN/AY
N:)UWM-Y:HWFH
2) ampl:
a> &FMW. $IQ.W.C"Y/HEM B.A/B.AYIT ):A$ER- NIQRF)-$:M/IY
(FLFYW L:/+AM.:)OW
b> 31 W./BFNW. B.FMOWT HA/T.OPET ):A$ER B.:/G"Y)
BEN-HIN.OM LI/&:ROP )ET-B.:N"Y/HEM
W:/)ET-B.:NOT"Y/HEM B.F/)"$ ):A$ER LO) CIW.IYTIY
W:/LO) (FL:TFH (AL-LIB./IY S
b) result: coordinate p
1) text-1: sequential p
a> setting: temporal p
1> time: 32 LFK"N HIN."H-YFMIYM B.F)IYM N:(UM-Y:HWFH
2> text: contrast p
a: antithesis: W:/LO)-Y")FM"R (OWD HA/T.OPET
W:/G"Y) BEN-HIN.OM
b: thesis: K.IY )IM-G."Y) HA/H:AR"GFH
b> bu-1: W:/QFB:RW. B:/TOPET M"/)"YN MFQOWM
c> bu-2:
1> 33 W:/HFY:TFH NIB:LAT HF/(FM HA/Z.EH L:/MA):AKFL
L:/((OWP HA/$.FMAYIM W:/L:/BEH:EMAT HF/)FREC
2> W:/)"YN MAX:ARIYD
d> bu-n: means p
1> text: 34 W:/HI$:B.AT.IY M"/(FR"Y Y:HW.DFH
W./M"/XUCOWT
Y:RW.$FLAIM QOWL &F&OWN W:/QOWL $IM:XFH QOWL
HFTFN W:/QOWL K.AL.FH
2> means: K.IY L:/XFR:B.FH T.IH:YEH HF/)FREC
2) text-2: sequential p
a> setting: 8:1 B.F/("T HA/HIY) N:)UM-Y:HWFH
b> bu-1: *W:/YOCIIY)W. **YOWCIY)W. )ET-(AC:MOWT MAL:K"Y-Y:HW.D
W:/)ET-(AC:MOWT-&FRFYW W:/)ET-(AC:MOWT HA/K.OH:ANIYM W:/)"
(AC:MOWT HA/N.:BIY)IYM W:/)"T (AC:MOWT YOW$:B"Y-Y:RW.$FLFI
MI/Q.IB:R"Y/HEM
c> bu-2: 2 W./$:+FXW./M LA/$.EMES$ W:/LF/Y.FR"XA W./L:/KOL C:E
HA/$.FMAYIM ):A$ER ):AH"BW.M W:/):A$ER (:ABFDW.M
WA/):A$ER HFL:KW. )AX:AR"Y/HEM WA/):A$ER D.:RF$W.M
W:/):A$ER HI$:T.AX:AWW. L/FHEM
d> LO) Y")FS:PW.
e> W:/LO) YIQ.FB"RW.
f> L:/DOMEN (AL-P.:N"Y HF/):ADFMFH YIH:YW.
g> 3 W:/NIB:XAR MFWET M"/XAY.IYM L:/KOL HA/$.:)"RIYT
HA/N.I$:)FRIYM MIN-HA/M.I$:P.FXFH HF/RF(FH HA/Z.O)T
B.:/KFL-HA/M.:QOMOWT HA/N.I$:)FRIYM ):A$ER HID.AX:T.IY/M $
N:)UM Y:HWFH C:BF)OWT S

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