

The Study on the Book of Jeremiah
Week #11: The Temple Sermon (Part 2)
Sunday, January 5, 2025 (PM Service)

1. A **Disobedient Nation (Jer. 7:21-26)**

- a. With bitter **sarcasm** God told the people to go ahead and offer their **burnt** offerings along with their other sacrifices.
 - i. He did not care what they did with the sacrifices, since all of them were unacceptable. **(I Sam. 15:22)**
- b. **What are the interpretations of Jeremiah 7:22?**
 - i. First, sacrifice was not part of the **cult** in the wilderness.
 - ii. A second interpretation insists there was no **opportunity** in the wilderness to sacrifice.
 - iii. The most plausible interpretation holds that sacrifice was not the **central** and **foremost** aspect of worship but rather **obedience**.
 1. God did not say they were not to bring sacrifices, but that sacrifice was to be an evidence of faith rather than a substitute for it.
- c. **Jer. 7:27-29:** Jeremiah's words would have saved the **"nation"** (a term usually reserved for Gentiles) if they had obeyed.
 - i. The command to "cut off your hair" (a verb originally used of sheep) is a feminine imperative.
 1. The vow was broken if the Nazirite had been defiled by coming in contact with the dead, and he was required to shave his head **(Num. 6:9)**.
 2. The word for hair is literally, **"crown,"** used of the high priest's crown and Saul's crown.
 3. In this context it is preferable to interpret the command as a **call** to Jerusalem to **lament** their coming punishment because the Lord had rejected and abandoned the people.

2. The Coming **Judgement** of Human Sacrifice **(Jer. 7:30-34)**

- a. The people of Judah **did not** try to hide their idolatry.
 - i. In the place where they had slaughtered their **children** (**Ben Hinnon**) they were going to be slaughtered by the **Babylonians**.

3. The Desecration of Graves by the Enemy (Jer. 8:1-3)

- a. Victorious armies often desecrated the graves of their conquered foes as a deliberate insult and to show contempt for the helplessness of their enemies.

4. The Stubborn Refusal to Return to God (Jer. 8:4-13)

a. When a person makes a mistake, it is natural to correct the error.

- i. However, Judah's response was unnatural. The people refused to admit they had fallen.
- ii. They had turned away from God, but instead of repenting they refused to return.
- iii. They had no desire to return to God, though they had every opportunity to do so.
- iv. Instead, the people deliberately charged ahead in their sinful practices like a war horse: "charging into battle."

Conclusion:

- Judah had become an unfruitful vine.
 - The land's abundant fruitfulness which God had provided would be taken from them.