

# Dr. Gary Yates, Jeremiah, Session 12, Jeremiah 7 – Temple Sermon Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

## 1. Abstract of Yates, Jeremiah, Session 12, Jeremiah 7 – Temple Sermon, Biblicalelearning.org, BeL

**Dr. Gary Yates' lecture** analyzes Jeremiah chapter 7, focusing on the "Temple Sermon." **Yates explains the sermon's context**, highlighting the Israelites' misplaced faith in the temple's inviolability despite past warnings and covenant obligations. He details Jeremiah's rhetorical strategies—**positive openings, appeals to covenant responsibilities, use of rhetorical questions, and historical analogies (Shiloh)**—to challenge their false confidence. **The lecture underscores the sermon's crucial message:** God's protection is conditional upon obedience, not mere ritual, and the Israelites' refusal to repent leads to inevitable judgment. Finally, the lecture **examines the implications of the Israelites' response**, emphasizing the failure to heed God's warnings.

**2. 14 - minute Audio Podcast Created on the basis of Dr. Yates, Jeremiah, Session 11 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Jeremiah).**



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### 3. Yates, Jeremiah, Session 12, Jeremiah 7 – Temple Sermon

#### Jeremiah 7: The Temple Sermon - Study Guide

#### Quiz

**Instructions:** Answer each question in 2-3 sentences.

1. What is the significance of the Temple Sermon in Jeremiah's ministry?
2. How does the sermon in Jeremiah 7 differ from the account in Jeremiah 26?
3. What are the conditional requirements God gives the people for remaining in the land?
4. According to the sermon, what specific actions are the people committing that anger God?
5. How does the sermon link the Temple to the Garden of Eden?
6. What is the significance of the Ark of the Covenant in the Temple?
7. What is the "false confidence" the people of Judah hold regarding the Temple?
8. How does the prophet use the historical example of Shiloh in his argument?
9. What is the significance of the phrase, "This is the temple of the Lord, the temple of the Lord, the temple of the Lord?"
10. What was the Lord's response to the people's refusal to repent?

#### Answer Key

1. The Temple Sermon encapsulates the core of Jeremiah's ministry, focusing on the people's misplaced faith in the Temple rather than on true repentance and obedience to God. It serves as a crucial warning about the conditional nature of God's covenant.
2. Jeremiah 7 primarily focuses on the content of the sermon itself, while Jeremiah 26 emphasizes the audience's reaction to the sermon and the consequences of their response. One details the prophetic message, and the other, the public response.
3. God required the people to amend their ways and deeds, execute justice, refrain from oppressing the vulnerable, and not worship other gods, which meant a complete transformation of their behavior and dedication to God's true law.

4. The people were stealing, murdering, committing adultery, swearing falsely, offering sacrifices to Baal, and worshipping other gods, showing a complete disregard for God's laws and a preference for sinful practices.
5. The Temple is presented as a sanctuary like the Garden of Eden, a place where God dwells and meets with his people. This analogy stresses that the Temple's significance hinges on a genuine relationship with God, not mere presence.
6. The Ark of the Covenant represented the footstool of God's heavenly throne, symbolizing God's rulership and dwelling among His people. It was a focal point of worship and a tangible reminder of His presence.
7. The people wrongly believed that God would always protect Jerusalem simply because it was the location of the Temple, regardless of their actions or disobedience. This misplaced confidence led to a presumption of divine favor without corresponding righteousness.
8. Jeremiah uses Shiloh as an example of a past sanctuary God allowed to be destroyed because of Israel's apostasy. This historical reference serves as a warning that God will not protect Jerusalem based on its holy status if the people are not righteous.
9. This phrase represents the people's false confidence and misplaced faith that God would protect them no matter their behavior. It becomes a sort of a slogan of presumption and is used by the prophet to demonstrate the wrong thinking of the people.
10. The Lord declared that He would not listen to prayers on their behalf. This indicated the severity of their sin and his determination to enact judgement due to their continued disobedience.

## Essay Questions

**Instructions:** Write an essay addressing each prompt using the provided source material.

1. Analyze the role of temple theology in Jeremiah 7 and how Jeremiah challenges the people's understanding of it.
2. Discuss the rhetorical strategies Jeremiah employs in his Temple Sermon to confront the people's false confidence and call them to repentance.

3. Compare and contrast the significance of the Temple in the context of the covenant theology the people believed and what Jeremiah reveals through his sermon.
4. Explore the historical analogies, such as Shiloh and the deliverance of Jerusalem in 701 BC, and how Jeremiah uses them to emphasize his message.
5. Evaluate the theological implications of the Lord's statement that he "did not speak to your fathers" about burnt offerings.

## Glossary of Key Terms

- **Temple Sermon:** The sermon delivered by Jeremiah in Jeremiah 7, in which he announces judgment against the Temple in Jerusalem and challenges the people's understanding of the covenant with God.
- **Shiloh:** A historical location where the tabernacle was initially placed during the time of the judges; it serves as an example of God's judgment on a sanctuary due to the people's sinfulness.
- **Ark of the Covenant:** A sacred chest containing the tablets of the Ten Commandments, which was housed in the tabernacle and later the Temple; it represents God's presence and rulership.
- **Zion:** A term used to refer to Jerusalem, particularly in its role as the location of God's dwelling and a place of refuge and security.
- **False Confidence:** The people's misguided belief that God would protect them no matter what, based solely on their status as God's chosen people and the presence of the Temple in Jerusalem.
- **Heikal:** The Hebrew word for temple, which means "big house" and can refer to either a temple or a palace; the term highlights the structure as the location where God dwells among his people.
- **Covenant:** A sacred agreement or contract between God and his people, which entails both promises and obligations, the breaking of which results in judgment.
- **Repentance:** The turning away from sin and towards God that involves a change of heart, mind, and actions; it is emphasized as a requirement for God's favor.

- **Burnt Offerings:** Sacrifices in which an entire animal is burned on the altar as an offering to God; the sermon highlights that true devotion involves more than sacrifices.
- **Rhetorical Question:** A question posed not to elicit an answer but to emphasize a point, prompt thought, or convince; Jeremiah uses this technique to challenge the people's behavior and thinking.
- **Entrance Liturgies:** Psalms (such as Psalms 15 and 24) that describe the requirements for entering the presence of God and serving as a form of self-examination for the people.
- **Conditional Covenant:** God's agreement with his people based on a set of terms or conditions to be met by both parties, with both blessings and curses depending on the behavior of the participants in the covenant.
- **Ephraim:** Refers to the northern kingdom of Israel, which was destroyed for their sins; Jeremiah uses their destruction as an analogy to warn Judah of the consequences of their actions.
- **Den of Robbers:** A phrase used by Jeremiah to describe how the Temple had become a place of wickedness and corruption, far removed from its intended purpose as a house of prayer and worship.
- **Shub:** A Hebrew word meaning "to return," it often refers to the call to repentance or a return to God from a path of disobedience.

## 4. Briefing Document

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided source, "Yates\_Jer\_En\_Lecture12.pdf," which focuses on Jeremiah 7, the Temple Sermon:

### **Briefing Document: Jeremiah 7 - The Temple Sermon**

#### **Introduction**

This document summarizes Dr. Gary Yates' lecture on Jeremiah chapter 7, the Temple Sermon. Dr. Yates emphasizes the importance of this sermon as encapsulating Jeremiah's entire ministry. The lecture explores the content of the sermon, its theological background, the audience's reaction (explored more fully in Jeremiah 26), and Jeremiah's rhetorical strategies. The core message of the Temple Sermon is that God's presence in the Temple and His promises to protect Jerusalem are conditional, not automatic. The sermon is a direct challenge to the people's false confidence in the Temple and their presumptuous view of the covenant.

#### **Key Themes and Ideas**

##### **1. The Centrality of the Temple Sermon:**

- Dr. Yates emphasizes that the Temple Sermon in Jeremiah 7 is a central message in the book, highlighting its significance and a similar message in Jeremiah 26.
- It encapsulates the core message of Jeremiah's ministry, which is to confront the people's false confidence and call them to genuine repentance.
- The sermon's content is focused on in Jeremiah 7, while chapter 26 highlights the audience's response.

##### **1. The False Confidence of the People:**

- The people of Judah believed in the inviolability of Jerusalem because of the Temple. They saw it as an unconditional guarantee of God's protection.
- This false confidence stemmed from their understanding of the covenant as an absolute promise of blessing and protection, irrespective of their behavior.
- They chanted, "This is the temple of the Lord, the temple of the Lord, the temple of the Lord" (Jeremiah 7:4), as a mantra of security.

- This belief was reinforced by the Zion psalms (e.g., Psalms 46, 48, 76) that celebrated Jerusalem's security due to God's presence.
- They were selectively reading scripture, focusing on blessings while ignoring the responsibilities and consequences outlined in the law.
- They also drew on historical events like the miraculous deliverance of Jerusalem from the Assyrian army in 701 BC under King Hezekiah. They believed that another similar miraculous deliverance was always possible.

### **1. Temple Theology and Its Distortion**

- The Temple was more than just a place of worship; it was a sanctuary, God's dwelling place, where heaven and earth met. It was meant to be a place where the people met with God as in the Garden of Eden,
- The Ark of the Covenant was seen as the footstool of God's heavenly throne.
- However, the people had distorted this theology. They focused on the presence of God in the temple without considering their own moral obligations.

### **1. God's Conditional Promises:**

- Jeremiah's message challenges this notion of unconditional protection, saying God's presence and protection were conditional on their obedience.
- He states that God said, "Amend your ways and your deeds, and I will let you dwell in this place." (Jeremiah 7:3).
- The conditional "if-then" structure of the covenant emphasized that their security depended on their faithfulness to God.
- Jeremiah reminds them that the temple was also a place of responsibility, that those who come before God need to have clean hands and pure hearts.

### **1. Jeremiah's Critique of Social Injustice and Idolatry**

- Jeremiah condemns the people's hypocrisy, pointing out they were engaging in social injustices like oppressing the vulnerable and shedding innocent blood (Jeremiah 7:5-6).
- He condemns their idolatry, including making offerings to Baal and other gods.
- He asks rhetorically, "Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known? And then

come and stand before me in this house, which is called by my name, and say, 'We are delivered'?" (Jeremiah 7:9-10).

- He further asks, "Has this house, which is called by my name, become a den of robbers in your eyes?" (Jeremiah 7:11).

#### 1. **Jeremiah's Rhetorical Strategies:**

- The sermon begins positively, offering a chance for repentance (Jeremiah 7:3).
- He reminds them of their covenant responsibilities, referring to the Ten Commandments. He reverses the order of the last 5 and first 5 to highlight that their social responsibility was an especially egregious problem in Judah (Jeremiah 7:9).
- He uses the people's words, like "The temple of the Lord" and "We are delivered" to show their false hope.
- He uses rhetorical questions to challenge their assumptions about God.
- He states that the Temple was not Judah's house, but God's house, which is "called by my name," emphasizing God's legal ownership and authority.
- He uses the example of Shiloh as an analogy to show that God can destroy even places where He has previously placed His name. He uses the example of the fall of the Northern Kingdom to demonstrate that being God's chosen people didn't make them immune from his judgment.

#### 1. **The Example of Shiloh:**

- Jeremiah reminds them of Shiloh (Jeremiah 7:12-14), where God's tabernacle had been destroyed due to the wickedness of the people.
- This serves as a historical reminder that God had destroyed his own sanctuary when the people and leaders were corrupt.
- The Ark was taken into battle as a good luck charm instead of a symbol of God's holiness, highlighting a similar misplaced confidence in Jeremiah's time.

#### 1. **Rejection and Impending Judgment**

- The harsh tone of the message at the end indicates the people's rejection of Jeremiah's words.



- God tells Jeremiah not to pray for the people (Jeremiah 7:16) because their judgment is determined.
- Their idolatry and sacrifices in the Valley of Hinnom are highlighted.
- God's command to "add to your burnt offerings to your sacrifices and eat the flesh" (Jeremiah 7:21), is a way of saying that their sacrifices were worthless without a corresponding lifestyle.
- God says that he did not "command them concerning burnt offerings and sacrifices" when he brought them out of Egypt (Jeremiah 7:22) but this is hyperbole meant to emphasize that obedience to his voice was always more important than ritual.
- The people had an opportunity to repent but refused. This refusal is a "hinge moment" setting them on a course for judgment. (Jeremiah 7:27-29).

## **Conclusion**

The Temple Sermon in Jeremiah 7 is a powerful indictment of the people's false confidence and superficial religion. It challenges their presumptions about the Temple and covenant by emphasizing God's holiness, justice, and the conditional nature of His promises. Jeremiah's sermon calls for genuine repentance, obedience, and a life of righteousness as the true expressions of covenant relationship with God. The lecture underscores that a relationship with God demands responsibility, not just ritual, and that ignoring God's commands will lead to judgment, even if one occupies the space that God has chosen as holy.

## 5. FAQs on Yates, Jeremiah, Session 12, Jeremiah 7 – Temple Sermon, [Biblicalelearning.org](http://Biblicalelearning.org) (BeL)

### Frequently Asked Questions about Jeremiah's Temple Sermon (Jeremiah 7)

1. **What is the significance of Jeremiah's Temple Sermon in the context of his ministry?**
2. Jeremiah's Temple Sermon, found in Jeremiah 7, is considered a central message of his ministry. It encapsulates his role as a prophet calling for genuine repentance and highlighting the conditional nature of God's covenant with Israel. It's so significant that a similar message appears later in Jeremiah 26, with Jeremiah 7 focusing on the content of the sermon and Jeremiah 26 on the audience's reaction. This sermon is considered to be the message Jeremiah is most known for.
3. **What false assumptions about the Temple and God's presence did the people of Judah hold at the time of Jeremiah's sermon?**
4. The people of Judah had developed a false sense of security based on their belief in the Temple. They believed that because the Temple was God's dwelling place, He was obligated to protect them no matter what. They held a mantra, "This is the temple of the Lord, the temple of the Lord, the temple of the Lord," believing that the presence of the temple alone guaranteed God's protection. They had come to see the covenant as an unconditional guarantee of protection, ignoring the need for their own faithfulness. They also had historical precedent in the form of miraculous deliverance in 701 BC to justify this belief.
5. **How does Jeremiah use the concept of the Garden of Eden, the Promised Land, and the Temple to explain the importance of God's presence?**
6. Jeremiah draws on the idea of the Garden of Eden as a sanctuary where Adam and Eve had fellowship with God. The Promised Land was intended to be a sanctuary where God could dwell with His people. The Tabernacle and the Temple were extensions of this, representing God's dwelling place and place of rulership. The Temple, like the garden and promised land, was a place where heaven and earth met. Thus, God's presence is not just a static reality but requires responsibility and moral behavior from the people who dwell in his presence.

**7. What are the conditions for dwelling in God's presence, as outlined in Jeremiah's sermon?**

Jeremiah emphasizes that God's presence and blessings are conditional, not guaranteed. To dwell in God's presence, the people needed to amend their ways, execute justice with one another, cease oppressing the vulnerable (sojourners, the fatherless, and widows), stop shedding innocent blood, and turn away from idolatry. In essence, genuine repentance and righteous living were prerequisites for experiencing God's blessings and protection. It was not enough to simply attend the Temple; they had to live lives that reflected the holiness of God.

- 1. What rhetorical strategies does Jeremiah employ to convey his message?**
2. Jeremiah employs various rhetorical strategies to emphasize his message. He starts positively, offering an opportunity to repent, then reminds the people of their covenant responsibilities, appealing to the Ten Commandments. He also uses the people's own words ("This is the temple of the Lord, the temple of the Lord, the temple of the Lord," and "We are delivered") to highlight their false confidence. Jeremiah uses rhetorical questions to provoke self-reflection, reminding them of God's ownership of the Temple. He also uses analogies like the destruction of Shiloh and the exile of the Northern Kingdom as warnings, reminding them that historical precedence does not guarantee God's protection in the face of continued disobedience.
- 3. Why does Jeremiah use the example of Shiloh in his sermon?**
4. Jeremiah uses the example of Shiloh to show that God's dwelling place is not automatically protected. Shiloh was the previous sanctuary that God had allowed to be destroyed because of the apostasy of the spiritual leaders and the people. The people of Israel had an improper understanding of the Ark of the Covenant in Shiloh and treated it like a good luck charm rather than a representation of the holiness of God. This demonstrates that God's presence does not guarantee protection if the people do not remain faithful to Him. It provides a parallel to the people's reliance on the temple in Jeremiah's day and their false understanding of the covenant.

5. **How does Jeremiah address the people's understanding of sacrifices and their role in their relationship with God?**
6. Jeremiah criticizes the people's view of sacrifices, particularly burnt offerings. He quotes God's word to them saying that in reality, he didn't even speak to their fathers about burnt offerings. This is hyperbolic in nature and meant to show that the purpose of their sacrifices had become misconstrued. He emphasizes that God desires genuine obedience and righteous living over mere ritualistic sacrifices. He tells them to go ahead and eat their burnt offerings, implying that their sacrifices are meaningless without true devotion and a change of heart. He says that God desires that they walk in His ways so that it may be well with them, demonstrating that sacrifices are only part of a larger whole.
7. **What was the people's response to Jeremiah's sermon, and what was the consequence?**
8. The people of Judah ultimately rejected Jeremiah's message. They refused to repent, continued in their sinful ways, and placed their trust in their false notions of God's guaranteed protection. As a result, God declares that He will not hear their prayers, ultimately leading to the judgment on Jerusalem and the exile, highlighting that the people had a legitimate opportunity to repent but did not take it. The Lord declares that because they have not heeded him, Truth had perished and been cut off from their lips.