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Mend Your Ways

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **August 9, 2015**

Jeremiah 7:1-15

Introduction: The prophet having in God's name reproved the people for their sins, and given them warning of the judgments of God that were coming upon them, in this chapter prosecutes the same intention for their humiliation and awakening. **I.** He shows them the invalidity of the plea they so much relied on, that they had the temple of God among them and constantly attended the service of it, and endeavours to take them off from their confidence in their external privileges and performances (**v. 1-11**). **II.** He reminds them of the desolations of Shiloh, and foretells that such should be the desolations of Jerusalem (**v. 12-16**). **III.** He represents to the prophet their abominable idolatries, for which he was thus incensed against them (**v. 17-20**). **IV.** He sets before the people that fundamental maxim of religion that "to obey is better than sacrifice" (1 Sa. 15:22), and that God would not accept the sacrifices of those that obstinately persisted in disobedience (**v. 21-28**). **V.** He threatens to lay the land utterly waste for their idolatry and impiety, and to multiply their slain as they had multiplied their sin (**v. 29-34**). (Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/jeremiah/7.html>)

Jeremiah 7:1-3, The **word** that came to **Jeremiah** from the Lord, saying, **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. Thus saith the Lord of hosts, the God of Israel, **AMEND (make right; [rectify]) your ways and your doings**, and I will **cause you** to dwell in this place.*

NOTE: In Jeremiah 10:1-2. The temple had several entrances 2 Chronicles 4:9; and the gate or door here mentioned is probably that of the **inner court**, where Baruch read Jeremiah's scroll Jeremiah 36:10. The prophet stood in the doorway, and addressed the people assembled in the outer court.
(Source: <http://www.studylight.org/commentaries/bnb/view.cgi?bk=23&ch=7>)

Thought 1. All the Lord did was call for the people to KEEP the Covenant he had with them so he could bless them as it says. Otherwise, the curses written in it would overtake them.

Deuteronomy 7:9, Know therefore that the LORD thy God, he is **God (the supreme [Highest] God)**, the **FAITHFUL God**, which **keepeth covenant** and mercy with them that love him and keep his commandments to a thousand generations...

Deuteronomy 28:1-2, And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to DO all **his commandments** which I command thee this day, that the Lord thy God will set thee on high above all **nations** of the earth: And **all these blessings** shall come on thee, and **overtake** thee...

Deuteronomy 28:15, 36-37, But it shall come to pass, **IF** thou wilt not **hearken (be obedient)** unto the voice of the Lord thy God, to observe to DO all his commandments and his statutes which I command thee this day; that all these **CURSES** shall come upon thee and **OVERTAKE thee...**

...The LORD shall **bring thee**, and thy king which thou shalt set over thee, UNTO **a nation** which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

Thought 2. For the Lord to command them to amend their ways and doings means they had the ability to do so. However, it would first require reverence for the Lord. This would then produce the humility to obey. This also means they will acquire a HATE for their evil ways and doings. When that happens, changing from the old ways and doings is easy.

Proverbs 8:13, The **fear (reverence)** of the Lord is to **HATE evil: pride**, and arrogancy, and the evil WAY, and the froward **mouth**, do I HATE.

Proverbs 16:6, By **mercy** and **truth** iniquity is **purged**: and by the **fear (reverence)** of the Lord **men** depart from evil.

Jeremiah 7:4, **Trust ye not** in **lying** words, saying, *The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.*

NOTE: Note the **triple repetition** of "The temple of Jehovah." It appears that the people were using these words as a kind of **charm** or **talisman to protect** and **bless them** even in the pursuit of their WICKED WAYS. As Matthew Henry stated it, "It was the cant of the times; it was in their mouths upon all occasions. If they received bad news, they lulled themselves to sleep again, saying, 'We cannot but do well, we have the temple of the Lord among us.'"

Jeremiah's breaking in upon that crowd of **arrogant, overconfident, hypocrites** with the stinging words of Jehovah, commanding them either to repent or perish must have been resented like a plague of smallpox.

(Source: <http://www.studyight.org/commentaries/bcc/view.cgi?bk=jer&ch=7#1>)

Thoughts 1. Today, some Christians misunderstand what God requires of them in order to be blessed. They fail to understand we have to BELIEVE God's word then DO what it says to be blessed. They think it's simply a matter of making "decrees", saying scriptures over and over without believing them, or just having their bible open to certain verses of scripture. These actions get into using God's word as a "CHARM", which actually is not faith, but is a form of witchcraft.

James 1:22-24, But be ye **DOERS** of the WORD, and not **hearers** only, **DECEIVING** your own selves. For if any be a **hearer (listen)** of the word, and not a **DOER**, he is like unto a man beholding his natural face in a GLASS: For he beholdeth himself, and goeth his way, and straightway **forgetteth** what manner of man he was.

Deceiving defined 3884, delude (lead from truth or into error; to mislead the MIND or judgment; frustrate or disappoint. [1913, Webs.]):--**beguile**.

James 1:25, But whoso looketh into the perfect law of liberty, and **continueth** therein, he being not a forgetful **hearer**, but a **DOER** of the work, this man shall **be BLESSED** in his **DEED**.

Jeremiah 7:5-7, For **IF** ye thoroughly **AMEND (make right)** your ways and your doings; if ye thoroughly execute **judgment (justice)** between a man and his neighbour; 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: **Then** will I cause you to **dwell** in this place, in the land that I **gave** to your fathers, for ever and ever.

NOTE The particular sins mentioned here, which God through Jeremiah commanded the Jews to cease from committing, were merely a representative list; and the list will be greatly expanded in later verses. All of these sins of lustful selfishness were the result of Judah's having first **rejected** their primary obligation to Jehovah as spelled out in the **Mosaic covenant** at Sinai. "All of their sins were the consequence of their **breach** of the **covenant** and their rejection of God's **sovereignty** (state of being sovereign [Supreme: Highest in authority])." We consider this statement from Thompson as a profoundly accurate declaration. Many people seem to be unaware that once man's primary obligation to **Almighty God** is either neglected or forsaken, all of the other sins may be expected to follow immediately. They are merely the consequences of man's violation of that higher obligation to his Creator.

"**The land that I gave to your fathers forever and ever ...**" (Jeremiah 7:7). "This is the very strongest formula in the Hebrew tongue for a perpetual gift, meaning, 'from forever unto forever.' Why then do not the Jews still possess the land eternally given to them? Because God never bestows anything **unconditionally.**"

The Jews received the land of Canaan under the terms of **a covenant**, itself called a **covenant of eternity** (Genesis 17:7); but that **covenant** had conditions which the Jews were OBLIGATED to observe, as spelled out in the closing chapters of Deuteronomy, with the divine warning that if they rebelled against the covenant God would indeed "pluck them off the land" (**Deuteronomy 28:63**). In this connection, be sure to read Jeremiah 18:5-10. (Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=jer&ch=7#1>)

Jeremiah 7:8-10, Behold, ye trust in LYING words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered (preserve, rescue) to DO all these abominations?

NOTE: The sins enumerated (mentioned by distinct particulars) here constituted violations of the **Decalogue** (the ten commandments) as given in Exodus and Deuteronomy. The specific commandments broken were the **1st, 2nd, 6th, 7th, 8th, and 9th**, with the necessary inference that the **10th** also was broken, stealing and adultery both being a direct result of the **covetousness** forbidden in the last commandment. As Green noted, "This amounted to a near-total breach of the **covenant** stipulations."^[9]

"Here is further and conclusive evidence of Jeremiah's deep anchorage in the **Mosaic** faith." "**We are delivered ...**" (Jeremiah 7:10). The Jews actually BELIEVED that merely because they frequented the temple and brought their sacrifices as usual, that, they were FULLY PROTECTED in the commission of every crime in the catalogue, all of this on the mere grounds of their external presentation of themselves before God at the place called by his name." They **deluded** themselves into **thinking** they were safe no matter what they did.

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=jer&ch=7#1>)

Jeremiah 7:11, Is this house, which is called by my name, become a DEN (cave) of robbers (thief) in your eyes? Behold, even I have seen it, saith the Lord.

NOTE: this house, which is called by my name... Meaning the temple: **become a den of robbers in your eyes?** or do you look upon it, and make use of it, as THIEVES do of dens; who, when they have robbed and murdered men, betake themselves to them, not only to share their spoil, but **to hide themselves?** just so those thieves, murderers, adulterers, perjurers, and idolaters, after they had committed such gross enormities, came into the temple and offered sacrifices; thinking hereby to cover their sins, and **expiate** (purify with sacred rites) the guilt of them, and to be looked upon as good men, and true worshippers

of God, when they were no better than thieves and robbers; and such were the **Pharisees** in Christ's time, and such was the temple as made by them; see Matthew 21:13, **behold, even I have seen it, saith the Lord;** not only all the abominations committed by them, but the use they made of the temple and the worship of it; all the **hypocrisy** of their hearts, and the inward thoughts of them, and their views and intentions in their offerings and sacrifices; as well as what ruin and destruction the Lord designed to bring shortly upon them, and upon that house which they had made a den of robbers...
(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=jer&ch=7#1>)

Matthew 21:13-14, And Jesus went into the **temple** of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My **house** shall be called the **house of prayer;** but ye have made it a **den of THIEVES** (robber).

Mark 11:15-18, And they come to Jerusalem: and Jesus went into the temple, and began to CAST OUT them that **sold** and **bought** in the **temple,** and **overthrew** the **tables** of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he **taught,** saying unto them, Is it not written, My house shall be called of all nations the **house of prayer?** but ye have made it a **den of thieves.** And the scribes and chief priests HEARD it, and sought how they might destroy him: for they **FEARED** him, because all the people was **astonished (amazed)** at his doctrine.

Jeremiah 7:12, 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.

NOTE: But go ye now unto my place, which was in Shiloh,.... A city in the tribe of Ephraim, on the north of Bethel, and the south of Lebonah, and not far from Shechem, Judges 21:19 here were the tabernacle, the **ark** and **altar** of the Lord, and the **sacrifices;** and therefore the tabernacle is called the tabernacle of Shiloh, Psalm 78:60, and here the Lord calls it his place; the place of the house of his Shechinah, as the Targum paraphrases it; and where he would have those people go; which is not to be understood locally, but of their taking this place into the consideration of their minds, and observe what was done to it, and became of it; though it was once the place where the Lord dwelt, and where his name was called formerly; as follows: **where I set my name at the first;** when the children of Israel first entered into Canaan's land, the tabernacle was SET UP and ESTABLISHED in Shiloh, in Joshua's time, Joshua 18:1 and there it continued to the times of Eli: **and SEE what I did to it, for the wickedness of my people Israel;** he refused and forsook his tabernacle there; he suffered the ark, which was fetched from thence in the times of Eli, to be taken and carried captive, and that because of the **sins** of his people, Psalm 78:60.

Psalm 9:16, The LORD (Jehovah [Yahweh]) is known by the **JUDGMENT** which he EXECUTETH: the wicked is snared in the work of his own hands. Higgaion. Selah.

Judgment defined 4941, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (participant's) divine law, individual or collective), including the ACT, the crime, and the PENALTY ; abstractly, JUSTICE

Jerom says, in his time, the **altar** that was **pulled down** was shown, though scarce the foundations of it were to be seen. Now the Lord would have these people consider what was done to Shiloh; that though this was the first place where the tabernacle was set in the land of Canaan, and so the inhabitants of it had antiquity on their side; **yet this did not secure them,** nor the tribe it was in, from being rejected by the Lord, when they sinned against him; nor should the tribes of Judah and Benjamin think themselves secure

because of the temple of the Lord, since they might expect he would do to them for their sins what he had done to others before.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=jer&ch=7#1>)

1 Samuel 3:1, 11-13 ...the **child** Samuel ministered unto the Lord before Eli. ... And the Lord came... stood, and called as at **other times**, Samuel, Samuel. ...Samuel **answered**, Speak; for thy servant heareth. And the Lord said to Samuel, Behold, I WILL DO a thing in Israel, at which BOTH the ears of every one that heareth it Shall tingle. ...that day I will **perform against** Eli all things which I have spoken concerning his house... For I have told him that I will **JUDGE** his house for ever for the **iniquity** which he knoweth; because his **sons** made themselves **vile (trifling [small value])**, and **HE restrained** them **not**.

1 Samuel 4:1-21 ...Now Israel went out **against** the Philistines to **battle**... and when they joined battle, Israel was **smitten** before the Philistines...they slew ...about **four thousand men**. ...when the people were come into the camp, the elders of Israel said... Let us fetch the **ark** of the **covenant** of the Lord out of Shiloh unto US, that, when it cometh among us, **IT** may SAVE us out of the hand of our enemies. ...when the **ark** of the covenant of the Lord came into the camp, all Israel **SHOUTED** with a great SHOUT, so that the earth rang again. ...when the Philistines heard the **noise** of the **shout**... they understood that the ark of the Lord was come into the camp. And the Philistines were **afraid**, for they said, **God is come** into the **camp**. And they said, **Woe** unto us! ...Be strong and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews... Israel was smitten... ...there fell of Israel thirty thousand footmen. And the **ark** of God was **taken**; and the two sons of **Eli, Hophni** and **Phinehas**, were **slain**. And there ran a man of Benjamin out of the army... and told it, all the city cried out. And when **Eli** heard the **noise** of the **crying**, he said, What meaneth the noise of this tumult? ...the man came in hastily, and told Eli. Now Eli was **ninety** and **eight** years old... his eyes were dim... ...when he made mention of the ark of God, that he (*Eli*) **fell** from off the seat **backward** by the side of the gate, and his neck brake, and he **died**: for he was an old man, and heavy.

Thought 1. So, the victory is NOT in your SHOUT! It's in obeying the Lord!!

...And his **daughter in law**, Phinehas' **wife**, was with child, near to be **delivered**... when she heard the tidings ...she bowed herself and **travailed**... And about the time of her **death** the women that stood by her said unto her, Fear **not**; for thou hast born a son. But she answered NOT, neither did she regard it. And she named the child **Ichabod**, saying, The **GLORY** is **departed** from **Israel**: because the ark of God was **taken**, and because of her father in law and her husband.

Jeremiah 7:13-15, 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... I **called** you, but ye **answered** not; 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**. And I will cast you out of my sight, as I have **cast out** all your brethren, even the whole **seed** of **Ephraim**.

NOTE: even the whole seed of **Ephraim**; or **Israel**, as the Targum; that is, the ten tribes so called, because Ephraim, a principal tribe, and the metropolis of the kingdom, was in it, and **Jeroboam**, the **first king** of the **ten tribes**, was of it: now, as they were carried captive into Babylon, so should the Jews; or they of the two tribes of Judah and Benjamin; who could not expect to fare better than their brethren, who were more in number than they; and especially since they were **guilty** of the **same sins**.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=jer&ch=7#1>)