

The Life of Jeremiah



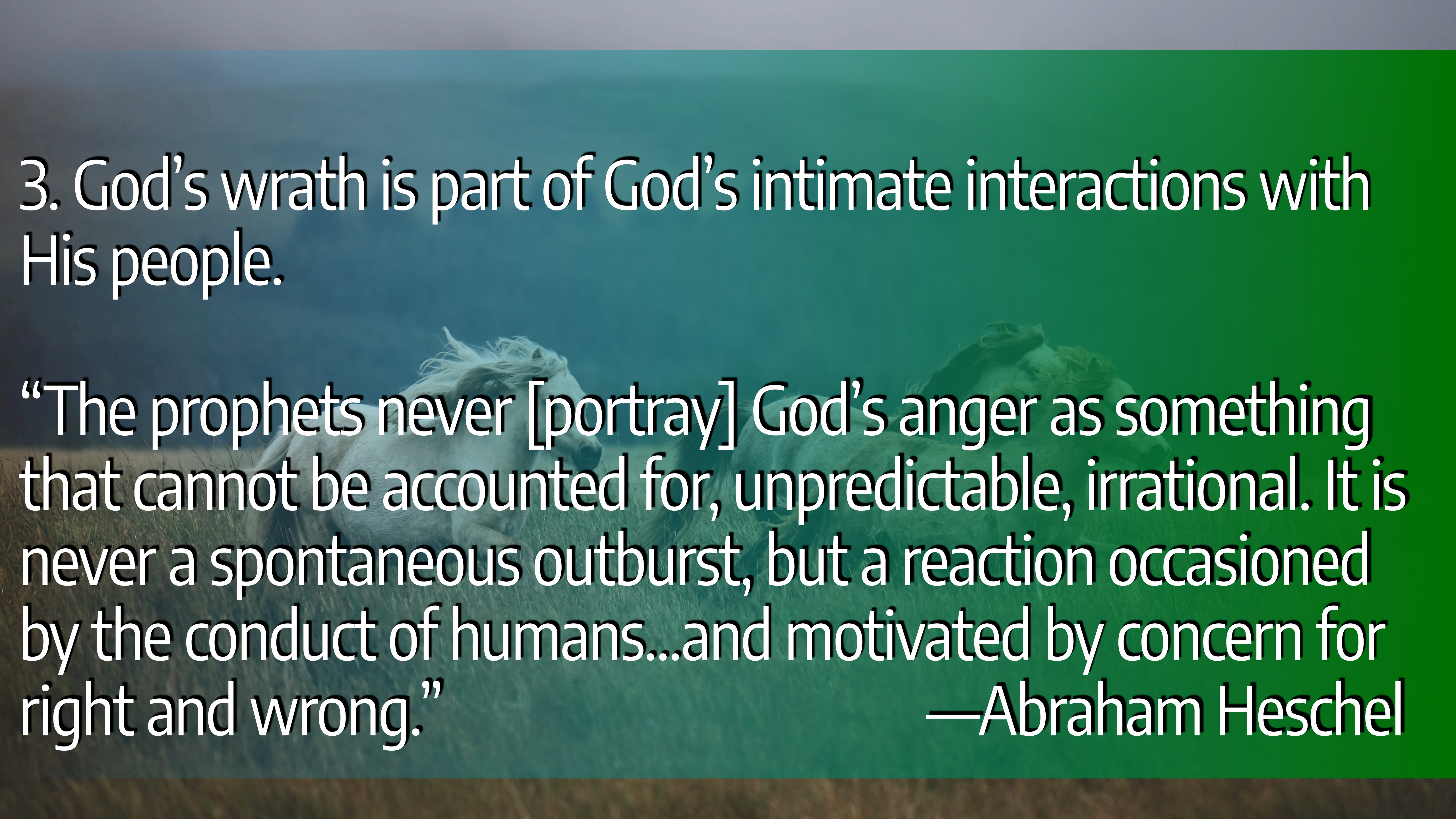
The Temple of Deceit
Jeremiah 7:1-28

1. God's wrath is not an eternal attribute.



2. God's wrath is not the same thing as rage, loss of control, or hatred of people.

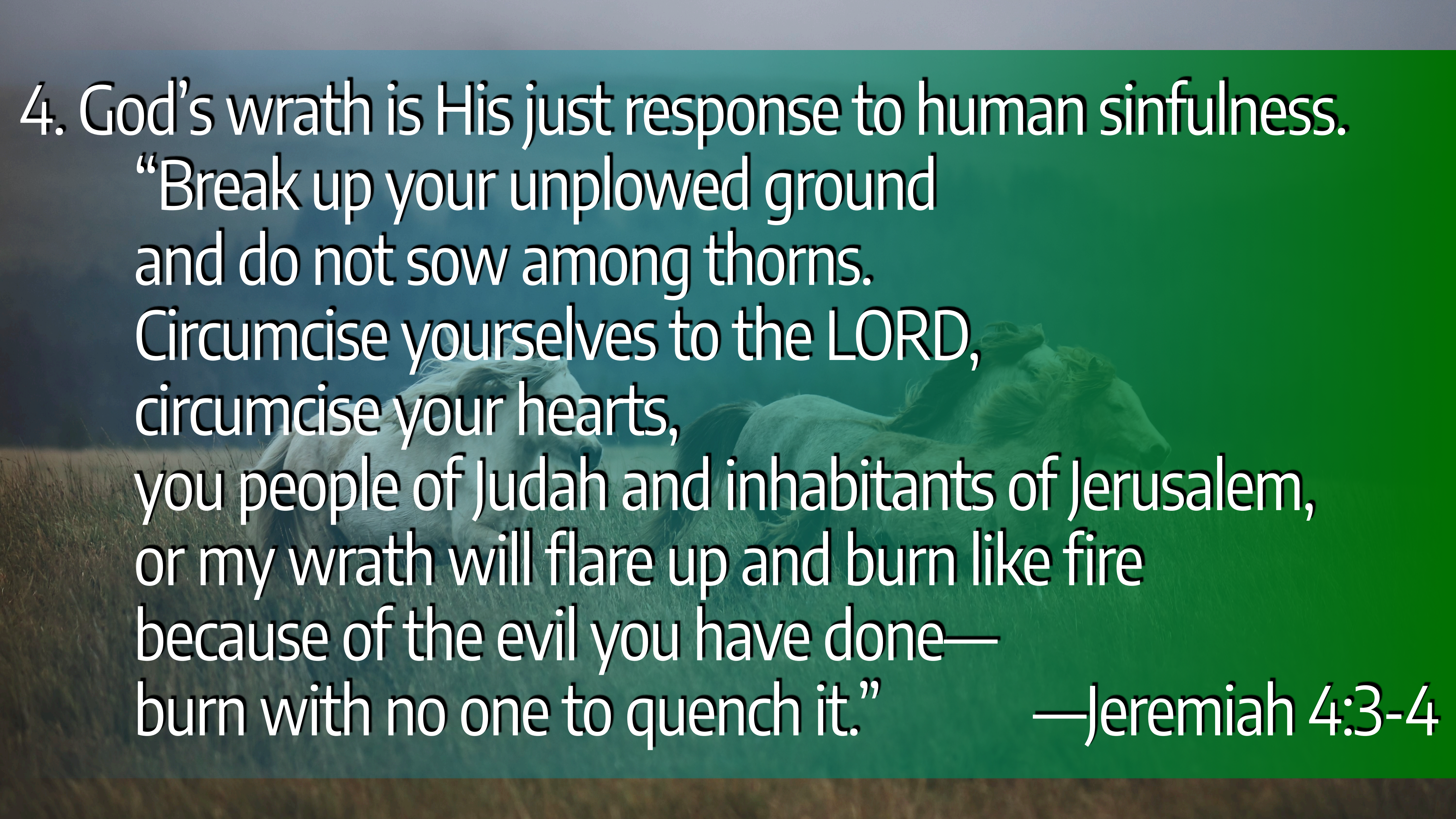




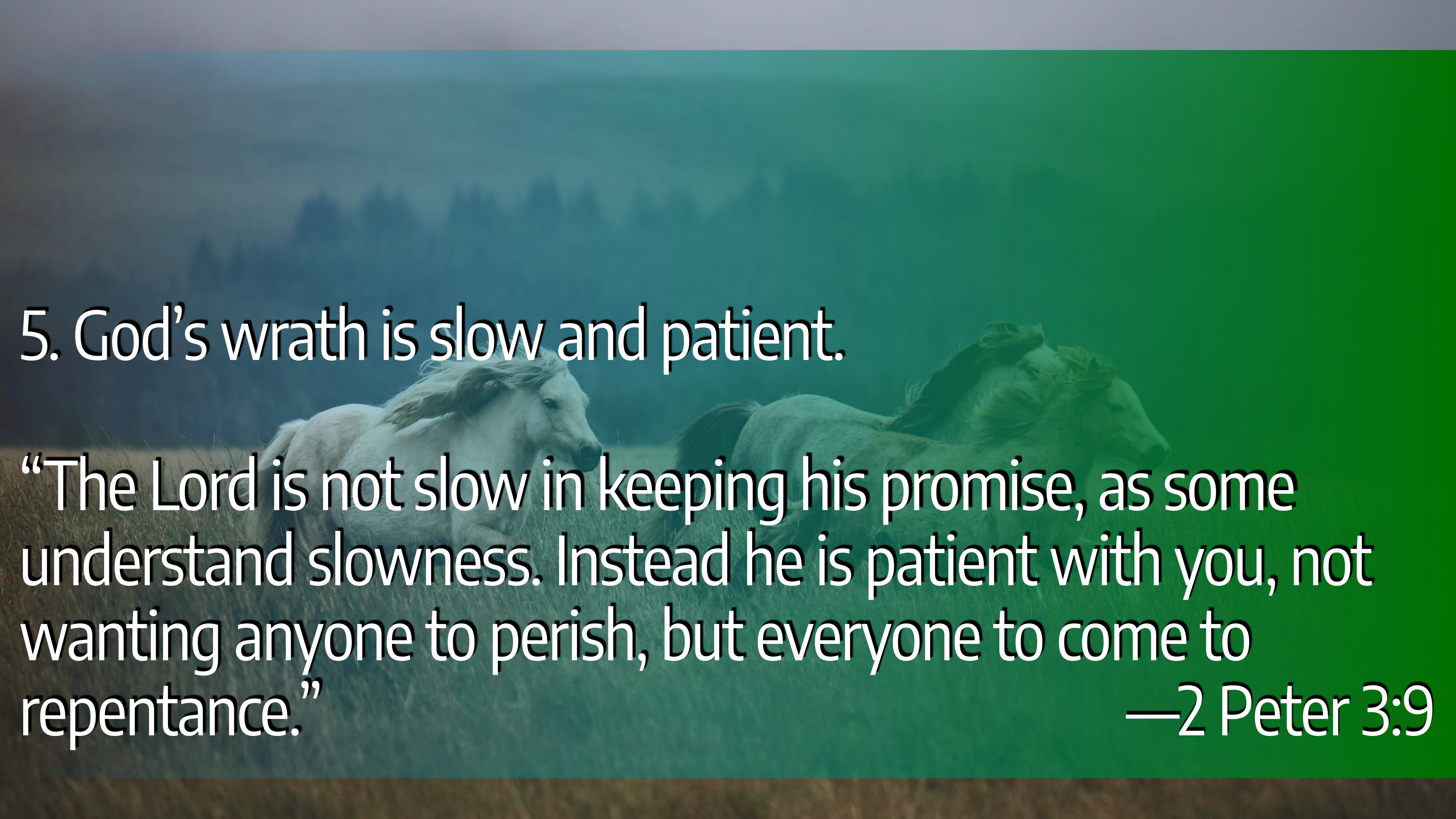
3. God's wrath is part of God's intimate interactions with His people.

“The prophets never [portray] God's anger as something that cannot be accounted for, unpredictable, irrational. It is never a spontaneous outburst, but a reaction occasioned by the conduct of humans...and motivated by concern for right and wrong.”

—Abraham Heschel



4. God's wrath is His just response to human sinfulness.
“Break up your unplowed ground
and do not sow among thorns.
Circumcise yourselves to the LORD,
circumcise your hearts,
you people of Judah and inhabitants of Jerusalem,
or my wrath will flare up and burn like fire
because of the evil you have done—
burn with no one to quench it.” —Jeremiah 4:3-4

A photograph of two horses, one white and one brown, standing in a grassy field. In the background, there is a dense forest of evergreen trees under a hazy sky. The image is overlaid with a semi-transparent green gradient.

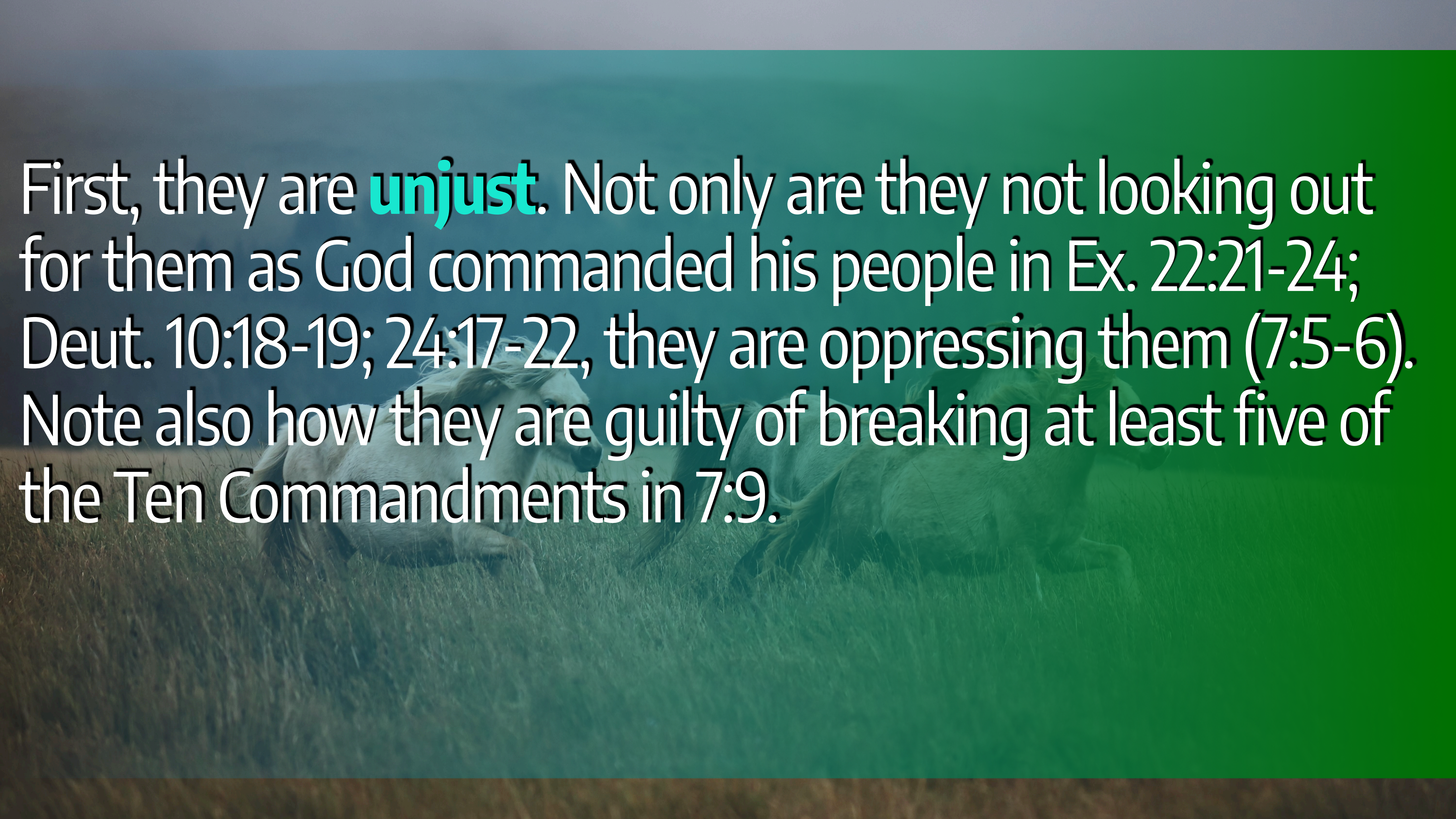
5. God's wrath is slow and patient.

“The Lord is not slow in keeping his promise, as some understand slowness. Instead he is patient with you, not wanting anyone to perish, but everyone to come to repentance.”

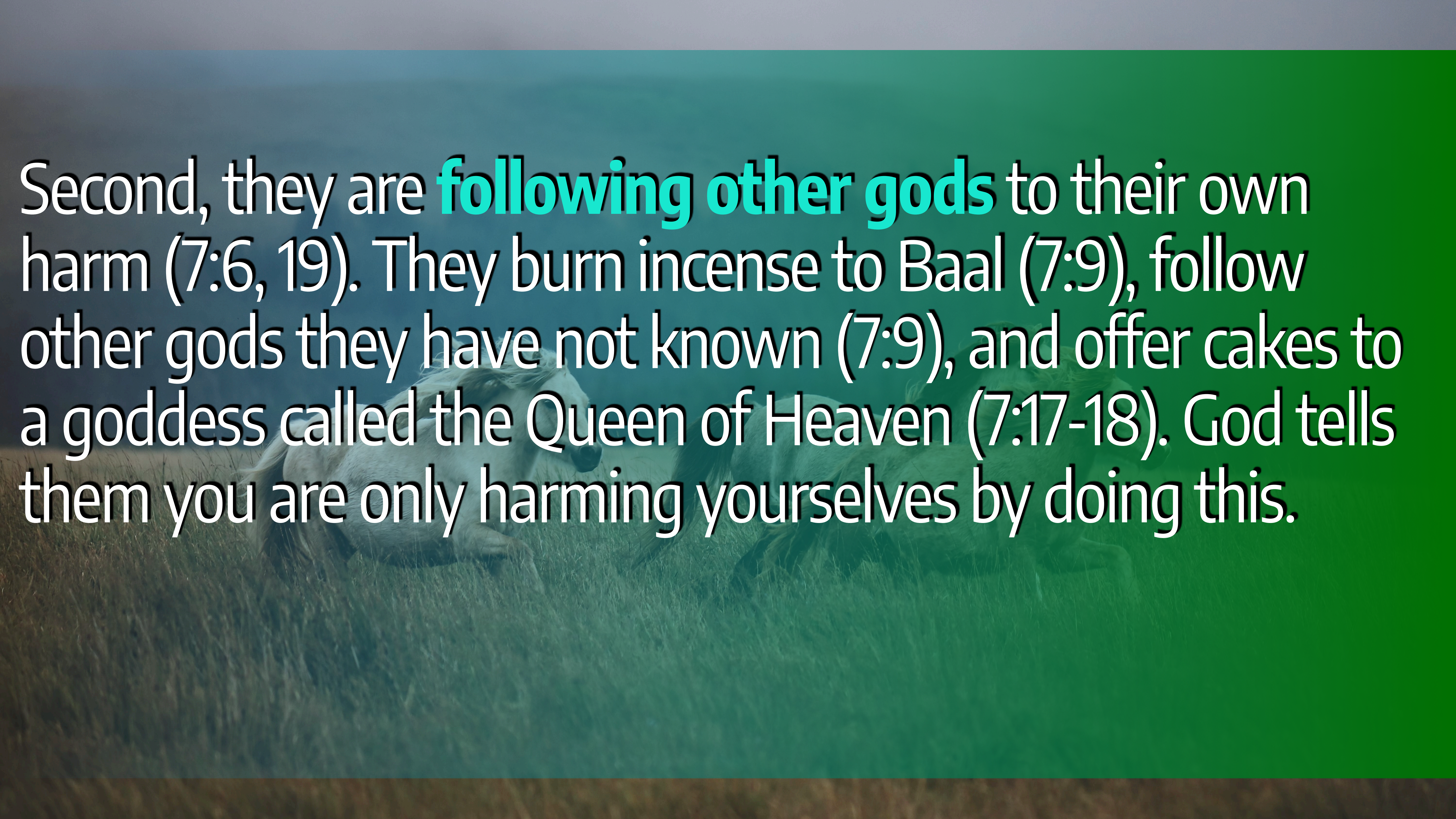
—2 Peter 3:9

6. The opposite of God's wrath would be indifference.

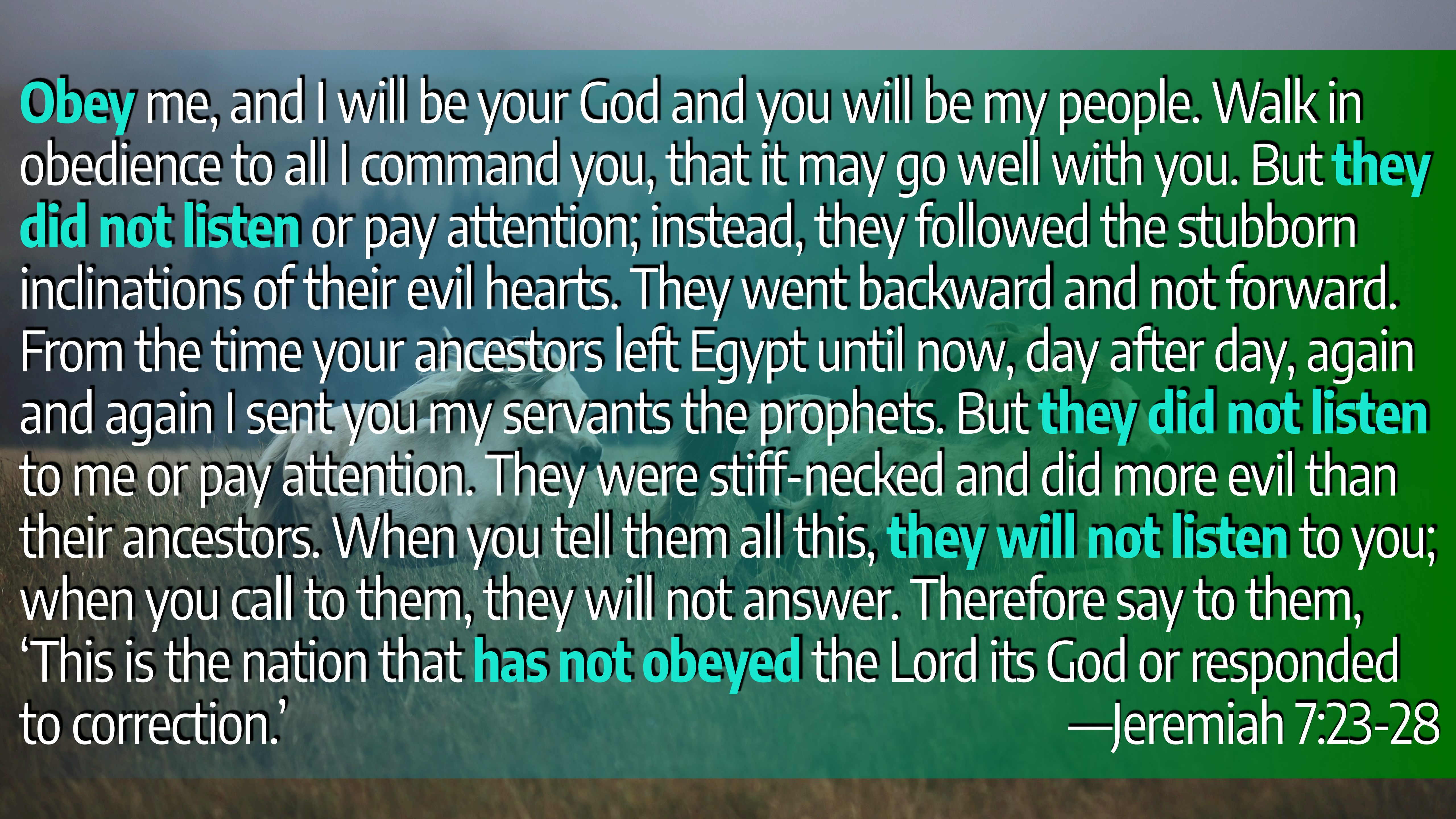




First, they are **unjust**. Not only are they not looking out for them as God commanded his people in Ex. 22:21-24; Deut. 10:18-19; 24:17-22, they are oppressing them (7:5-6). Note also how they are guilty of breaking at least five of the Ten Commandments in 7:9.

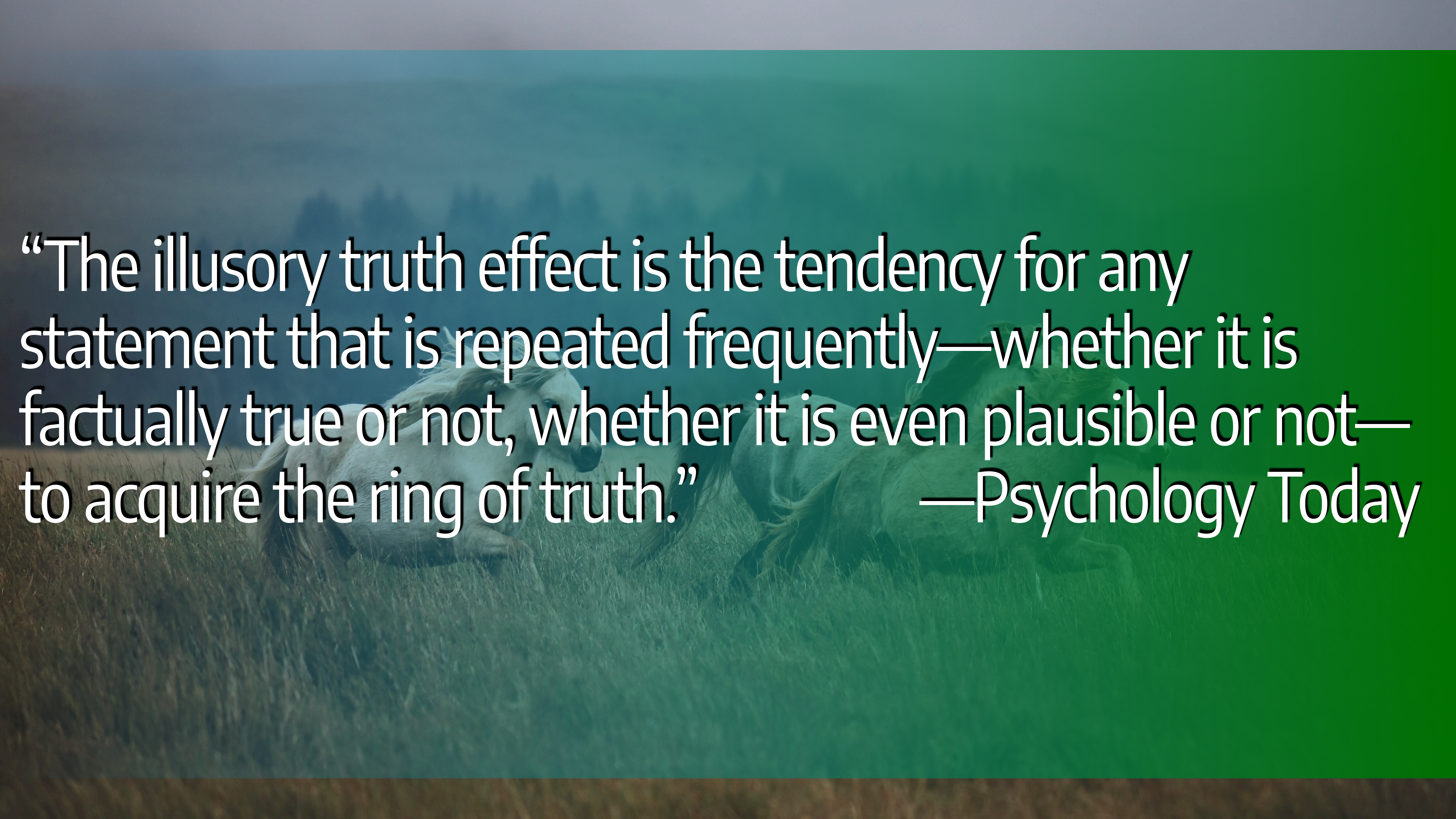


Second, they are **following other gods** to their own harm (7:6, 19). They burn incense to Baal (7:9), follow other gods they have not known (7:9), and offer cakes to a goddess called the Queen of Heaven (7:17-18). God tells them you are only harming yourselves by doing this.

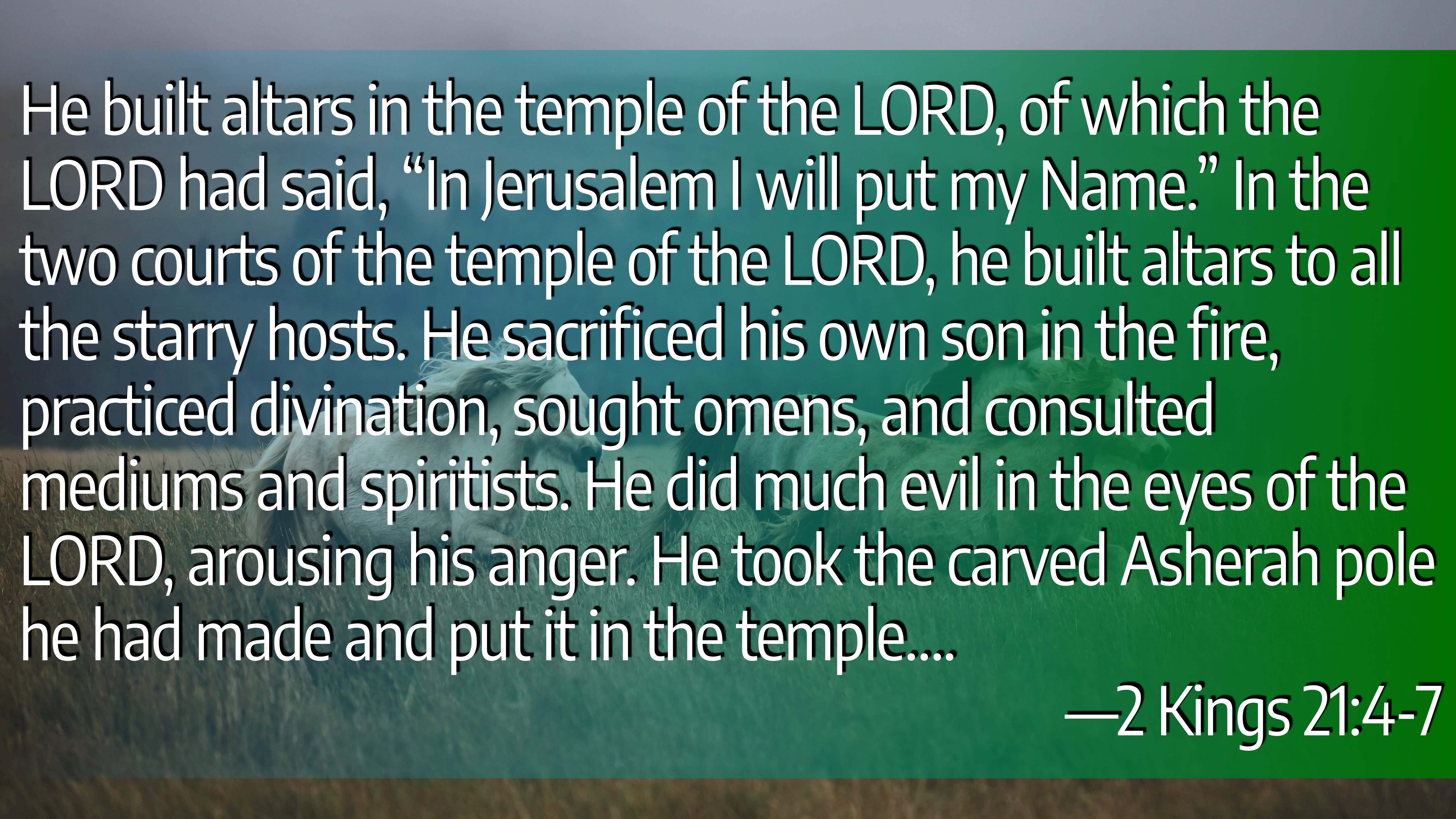


Obey me, and I will be your God and you will be my people. Walk in obedience to all I command you, that it may go well with you. But **they did not listen** or pay attention; instead, they followed the stubborn inclinations of their evil hearts. They went backward and not forward. From the time your ancestors left Egypt until now, day after day, again and again I sent you my servants the prophets. But **they did not listen** to me or pay attention. They were stiff-necked and did more evil than their ancestors. When you tell them all this, **they will not listen** to you; when you call to them, they will not answer. Therefore say to them, 'This is the nation that **has not obeyed** the Lord its God or responded to correction.'

—Jeremiah 7:23-28

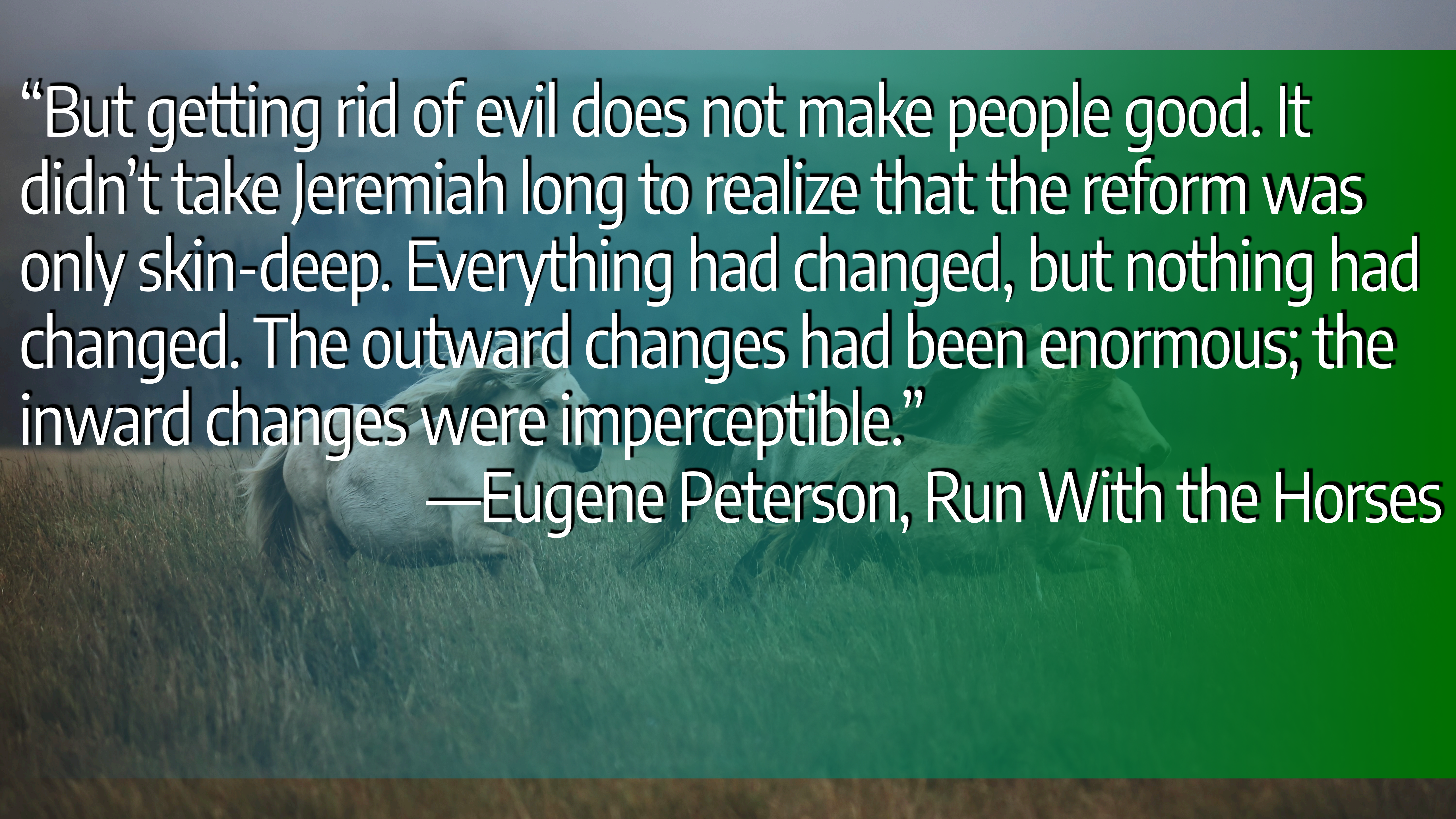
The background image shows two horses, one light-colored and one dark-colored, lying down in a grassy field. A semi-transparent green gradient is applied over the entire image, with the color being darker on the right side. The text is overlaid on this background.

“The illusory truth effect is the tendency for any statement that is repeated frequently—whether it is factually true or not, whether it is even plausible or not—to acquire the ring of truth.”
—Psychology Today



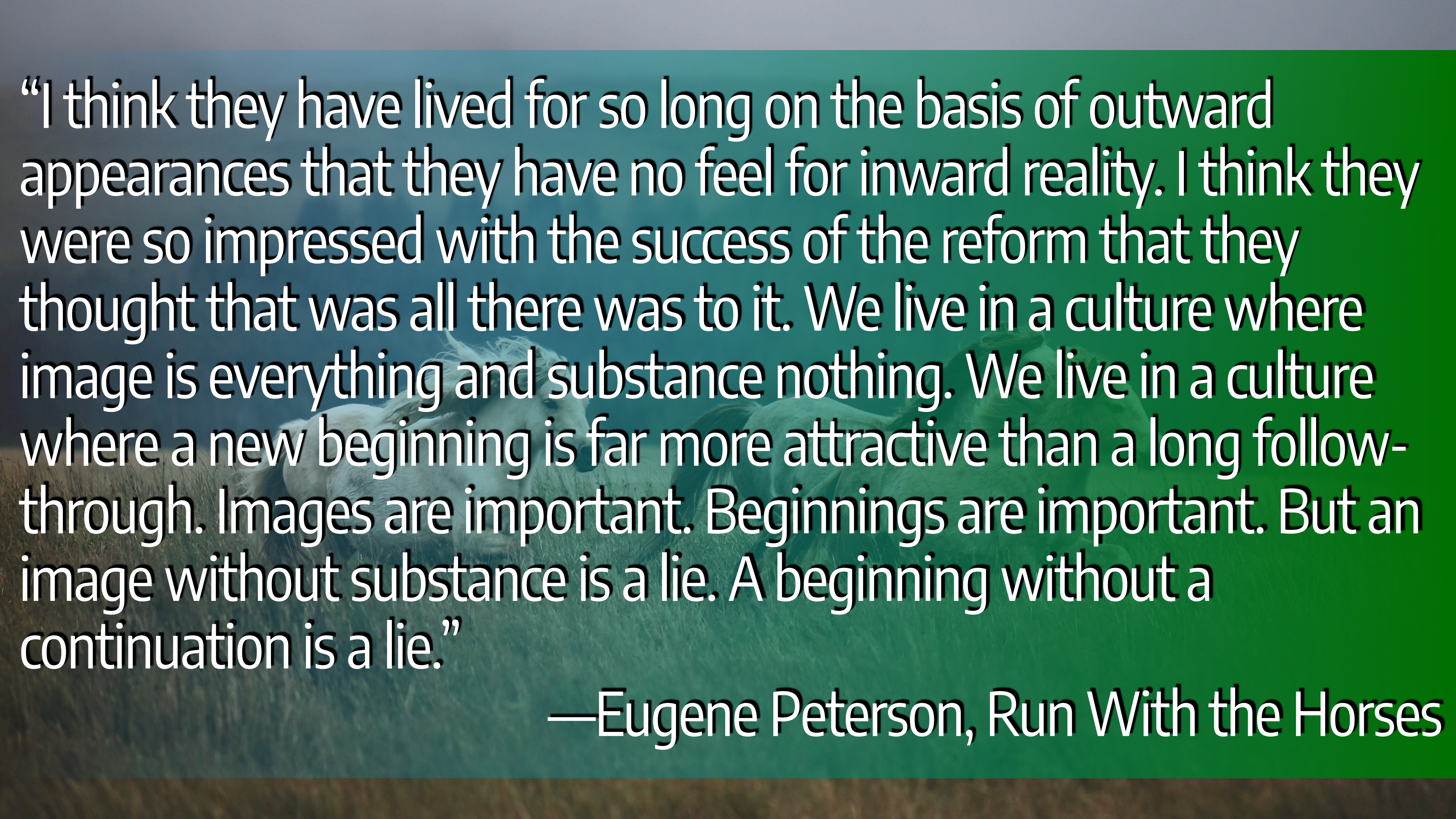
He built altars in the temple of the LORD, of which the LORD had said, “In Jerusalem I will put my Name.” In the two courts of the temple of the LORD, he built altars to all the starry hosts. He sacrificed his own son in the fire, practiced divination, sought omens, and consulted mediums and spiritists. He did much evil in the eyes of the LORD, arousing his anger. He took the carved Asherah pole he had made and put it in the temple....

—2 Kings 21:4-7

A photograph of two horses running through tall grass in a field. The image is overlaid with a semi-transparent green filter. The text is white and positioned in the upper half of the image.

“But getting rid of evil does not make people good. It didn’t take Jeremiah long to realize that the reform was only skin-deep. Everything had changed, but nothing had changed. The outward changes had been enormous; the inward changes were imperceptible.”

—Eugene Peterson, Run With the Horses

A photograph of a herd of horses running through a field, overlaid with a green gradient. The text is white and reads:

“I think they have lived for so long on the basis of outward appearances that they have no feel for inward reality. I think they were so impressed with the success of the reform that they thought that was all there was to it. We live in a culture where image is everything and substance nothing. We live in a culture where a new beginning is far more attractive than a long follow-through. Images are important. Beginnings are important. But an image without substance is a lie. A beginning without a continuation is a lie.”

—Eugene Peterson, *Run With the Horses*