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Jeremiah's Temple Sermon

7:1 to 8:3

609/608 BC early in the reign of Jehoiakim

Early in the reign of Jehoiakim, son of Josiah king of Judah, this is a technical term meaning from the beginning of the actual reign. This, then, took place sometime between the king's accession to the throne, on the deportation of **Jehoiakim's** brother Jehoahaz to Egypt in the autumn or late summer of 609. In **Judah** renal years were counted from the month of Nisan of the first full year of a king's reign. So **Jehoiakim** would have begun to sit on **Jerusalem's** throne early the next year in 608 BC.



The Temple sermon shows **the prophet** in profound conflict with **the dominant Temple** ideology on which the state relied. The position taken here by **the prophet** could only be treated as treason by the state, because it destroyed the ideological underpinnings of the establishment (**26:11**). That dominant theology claimed that **Zion** was inviolate because **YHVH** had made unconditional promises to **His** people. This royal tradition, albeit now distorted, is rooted in **the Temple** and royal claims of David and Solomon. It is substantiated in the words of **Isaiah** a century earlier (**Isaiah 37:33-35**), and was regularly celebrated in the tradition of **the Psalms**, see **Psalms 132:6-10**. In short, **the Temple** cult became a “good-luck-charm” that made faith unnecessary in their minds.¹¹²

The Temple Sermon consists of four oracles that **God** commanded **Jeremiah** to give at the Eastern Gate to **the Temple**. It might have been one sermon, or possibly a series of

sermons given in a short period of time. Only **Ha'Shem** speaks, but the inference is that **He** spoke through **the prophet**.

to see link click [Cc](#) - False Religion is Worthless (7:1-15)

[Cd](#) - They Knead Dough and Make Cakes for the Queen of Heaven (7:16-20)

[Ce](#) - Obey Me, and I Will Be Your God (7:21-28)

[Cf](#) - They Will Bury the Dead in Topheth (7:29 to 8:3)