



Faith and Love C.O.G.I.C  
Sunday School

Lesson 11 August 10, 2025  
A CHANCE TO BE JUST

# SUNDAY SCHOOL CORE VALUES



## **SUNDAY SCHOOL RESPONSIVE READING**

**Superintendent/Teacher:** Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalm 133:1**

**School/Class:** But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

**Superintendent/Teacher:** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

**School/Class:** Your word is a lamp to my feet and a light to my path. **Psalm 119:105**

## **SUNDAY SCHOOL RESPONSIVE READING**

**Superintendent/Teacher:** Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

**School/Class:** He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

**Superintendent/Teacher:** Therefore he says: "When He ascended on high, He led captivity captive, and gave gifts to men." **Ephesians 4:8**

**School/Class:** As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

## **SUNDAY SCHOOL RESPONSIVE READING**

**Superintendent/Teacher:** For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

**School/Class:** For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

**Superintendent/Teacher:** By this all will know that you are My disciples, if you have love for one another. **John 13:35**

**School/Class:** For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

## **SUNDAY SCHOOL RESPONSIVE READING**

**ALL:**

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. **2 Peter 3:18**

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- Bible Basis: Jeremiah 7:1-15
- Bible Truth: Through Ezra and Jeremiah, God sent messages of hope to those who will amend their ways and messages of doom to those who will not.
- Memory Verse: VERSE: "Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doing, and I will cause you to dwell in this place" (Jeremiah 7:3).
- Lesson Aim: By the end of the lesson, we will: REVIEW the messages of doom and hope found in Jeremiah; REGRET the error of our ways and resolve to change; and ADDRESS our personal unfaithfulness and our community's corruption.
- Background Scriptures: Jeremiah 7:1-15; Ezra 7:6, 21-28; Jeremiah 26:8-15 - Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.



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**Jeremiah 7:1-15, KJV**

1 The word that came to Jeremiah from the Lord, saying,

2 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.

3 Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

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.



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**Jeremiah 7:1-15, KJV**

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 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:

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 Behold, ye trust in lying words, that cannot profit.

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**Jeremiah 7:1-15, KJV**

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord.

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.

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**Jeremiah 7:1-15, KJV**

13 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; and I called you, but ye answered not;

14 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.

15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

## LIGHT ON THE WORD

The eastern gate of the temple in Jerusalem was most likely the place where Jeremiah delivered the sermon found in Jeremiah 7. This was the magnificent temple Solomon had built some 350 years earlier, where the people worshiped and where the Ark of the Covenant, the symbolic presence of God, resided. Jerusalem had withstood many attacks over the years, and the people of Jerusalem believed that because God resided in the temple, He would never allow His temple or His people to fall.

## LIFE NEED FOR TODAY'S LESSON:

AIM: Students will know people show partiality, oppress the weak, and break the law as though they are unaware of the error of their ways.

# INTRODUCTION

## **Preach, Jeremiah, Preach!**

The occasion for Jeremiah's sermon was most likely the beginning of one of the Israelite pilgrimage festivals, when great crowds of people would be pouring into the temple courts for worship. Most scholars date the chapter 7 sermon to around 609 B.C., during the first year of the reign of King Jehoiakim (Jeremiah 26:1). This is significant because it was some 110 years after the Northern Kingdom of Israel had fallen to the Assyrians. Jeremiah frequently points to the fall of Israel as an example of God's judgment upon a sinful and unrepentant nation, and he repeatedly warns that Judah and Jerusalem are destined for the same fate if they do not repent. The people of Judah were well aware of Israel's fate, but they had come to believe that they had the temple, God would never judge them in the same way.

# BIBLE LEARNING

AIM: Students will discover how Jeremiah speaks to the issues of oppression and abuse of strangers, orphans, and widows.



## I. THE LORD OF THE TEMPLE

Jeremiah's Temple Sermon

Jeremiah 7:1-3

During the pilgrimage festivals, it would not have been unusual for pilgrims entering the temple area to be greeted by a representative of the temple asking them to examine their lives before going in for worship. On this particular day, that representative was Jeremiah. But his pleas on that day had a sense of urgency about them. Beyond the usual call for repentance, Jeremiah conveyed that their words of repentance must be accompanied by actions of abandoning their evil ways.

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# I. THE LORD OF THE TEMPLE

## Jeremiah's Temple Sermon

Jeremiah 7:1-3

1 The word that came to Jeremiah from the LORD, saying, 2 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. 3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

When Josiah became king of Israel, a priest found a copy of the Word of God in the temple, and Josiah led the nation in a religious revival that sought to restore the people's worship of God to its rightful place. However, King Josiah was slain in a battle with an Egyptian pharaoh, and when Jehoiakim replaced Josiah as king, he immediately began to reverse the religious reforms that had been instituted. Judah was caught in the middle of a battle between Egypt and Babylon over who would control Palestine, raising questions of national security and prosperity.

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Under Jehoiakim, worship within the temple had become ritualistic with more emphasis on the external matters of the temple than proper worship of God. The people had a form of godliness, but it was only external. They attended the temple as required, paid their tithes, and submitted their sacrificial offerings, but it was only for show. When they were not in the temple, the people committed the same evils as the heathens around them. It was under these circumstances that God instructs Jeremiah to stand in the "gate" (Heb. shaar, SHAH-ar) of the Lord's "house" (Heb. bayit, BAH-yith, dwelling or habitation) to proclaim a word to the entering people of Judah.

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The gate where Jeremiah stood was the gate that led into the court of the women and the outer court of the temple, or the court of the Gentiles. The prophet's message, then, was directed toward all those religious people within the nation that still attempted to worship God. For preaching this message, called the Temple Sermon, Jeremiah's life was threatened (see Jeremiah 26:7-9).

# **LIGHT ON THE WORD**

## **Misplaces Faith**

So great was God's anger against the Israelites that their privilege of staying in the land was contingent on radical and immediate amending of their immoral ways. Additionally, in verse 4, he challenged them to examine the superficial nature of their worship and their false sense of security associated with the temple. They were convinced that God would never allow anything bad to happen to His temple or to the people who worshipped there. They had put their faith in the temple of the Lord instead of the Lord of the temple.

## II. THE LONGING FOR CHANGE

The Sins of the People  
Jeremiah 7:4-7

Through His servant Jeremiah, God makes it very clear that continued blessings are conditional on the people's making drastic changes in their attitudes and actions. If the people stopped their evil deeds, He would allow them to continue to live in the land and have access to the temple. It was clearly the people's choice: they must choose to do justice, and treat those around and among them with respect and honor. So important was this issue of justice, and its conditional tie to living in the Promised Land, that it was included in the Ten Commandments: "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you" (Exodus 20:12, NIV).

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## II. THE LONGING FOR CHANGE

The Sins of the People  
Jeremiah 7:4-7

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. 5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; 6 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: 7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

The nation of Israel collectively embraced a misunderstanding of God's relationship with them. Because they were His chosen people and He had located His temple among them, they believed that no harm could befall them. Almost like a charm, the people would reply "the temple of the LORD" whenever they felt threatened. By doing so, they were asserting that they could do as they pleased and "trust" (Heb. batach, bah-TAKH, to feel safe or confident in) God would protect them because His home was with them. Further, the nation of Israel was under the impression that they could not be displaced from "the land" (Heb. erets, EH-rets, land, country or territory) because God had promised it to their "forefathers" (Heb. ab, AHV) and they believed it was their inheritance forever.



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What Jeremiah sought to make them understand was that God did not bestow the nation with a covenant without obligation. Only as the nation faithfully observed the requirements of their covenant with the Lord, would He honor His portion of the covenant with them. They would have to "thoroughly amend their ways" and "thoroughly execute judgment." These two phrases are examples of the Hebrew infinitive absolute. This form of verb is meant to convey intensity. In other words, the Lord wanted the people to "really amend their ways" and "truly execute judgment." Jeremiah, here, begins a representative listing of the sins Judah had committed.

# **LIGHT ON THE WORD**

## **Justice and Mercy**

God's requirements of justice comprise a large part of His elaboration on the Law in Exodus 20-23. The Israelites in Jeremiah's day were openly violating God's laws of justice, yet He still offered mercy (v. 7) if they would turn from their evil ways.

### III. THE LITANY OF SINS

God is Watching  
Jeremiah 7:8-11

God shows that He not only knows His people's evil deeds, but He also knows their corrupt view of the temple and their worship there. The people were guilty of violating at least five of the Ten Commandments, yet they confidently flocked to the temple, where they believed their mere attendance and participation in rituals would atone for their sins. God is obviously angry both at their sins, and at their attitude that temple worship gave them indulgence to keep on sinning. He says they have turned His temple into a "den of robbers" (Jeremiah 7:11).

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### III. THE LITANY OF SINS

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8 Behold, ye trust in lying words, that cannot profit. 9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; 10 And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? 11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.

It is easy to imagine that as Jeremiah stood in the gate of the temple and continued his sermon to the nation of Israel, the people and their leadership would have become angrier with him. They had been coming to the temple to bring their offerings as they believed the Law demanded; what then was God's problem? Jeremiah was trying to show them that they had an outward show of religiosity but were inwardly corrupt. The nation of Judah assumed that their presence in the temple was all that was needed. "We are delivered" (Heb. natsal, nah-TSAL, to take away or snatch away, e.g., from violence) was the phrase used as license for them to live as they pleased when not in the temple.

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God would deliver them out of harm's way because His house was among them. The list of sins Jeremiah recounts for the people accuses them of violating nearly all the Ten Commandments God had handed down (Exodus 20; Deuteronomy 5), and though they retreated to God's house as though it were a "den" (Heb. me'arah, muh-ah-RAH, hideout) to which robbers would escape once they committed their evil deeds, it was not enough to protect them from God's wrath. God had been watching and had "seen" (Heb. raah, rah-AH, to inspect, perceive, or consider) their wrong doings.

# LIGHT ON THE WORD

## Imminent Judgement

The prophet's audience would have certainly known about the many limestone caves in the mountains surrounding Jerusalem where gangs of thieves sought temporary safety between their robberies. For the people to treat the temple as a place of sanctuary, where they thought they were safe from the consequences of their sins, was such an abomination in God's eyes that He was about to rain judgment down on them.

## **IV. THE LAST WARNING**

Rebellious Consequences  
Jeremiah 7:12-15

Shiloh, located about thirty miles north of Jerusalem in the Northern Kingdom of Israel, was an important place of worship during the time of the Judges (c. 1,300 B.C. - 1,030 B.C.), as the tabernacle was set up there for a time. The hearers of Jeremiah's temple gate sermon were well aware that the tabernacle, an earlier forerunner to the Jerusalem temple, had been destroyed in Shiloh many hundreds of years previous. Psalm 78:59-62 records the fate of that once sacred place of worship: "God ... Was filled with wrath ... so that He abandoned the dwelling place at Shiloh." God would not be bound to any physical building, location, or place of worship.



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#### IV. THE LAST WARNING

Rebellious Consequences

Jeremiah 7:12-15

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. 13 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; and I called you, but ye answered not; 14 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. 15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

Jeremiah now seeks to reinforce for the nation of Judah the truth: trusting in a location will not preserve them from God's wrath. God challenges the people to visit Shiloh (Heb. Shilo, shee-LOH), a city in Ephraim and temporary home of the Ark of the Covenant and the Tabernacle, and view how He permitted it to be destroyed because of the wickedness of the Jewish nation at that time. The Jews at that time even brought out the Ark of the Covenant before their enemy, the Philistines, in an effort to secure their victory over them.

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However, the Israelites were defeated and the Ark was carried off into the land of the Philistines (1 Samuel 4:10). Jeremiah was seeking to teach the people of Judah that God's favor is not tied to a location, but rather the covenant made with His people. Violation of the covenant, regardless of the location, would result in punishment.

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At Shiloh, God demonstrated that He would remove His tabernacle to Jerusalem, where it now resided, and He could just as easily remove His temple from Jerusalem. God declares then that He tried to reason with the nation of Judah, "rising up early" (implying an earnestness) and speaking to them, only to have His plea for a return to righteousness fall on deaf ears. Therefore, God promises to do two things to them because of their rebellious state: 1) He will permit the enemies of Judah to conquer them, and 2) He will permit His chosen people to be carried off into captivity the same way that He permitted the seed of Ephraim (i.e, the Northern Kingdom) to be carried off.

# LIGHT ON THE WORD

## Repent Now!

In 722 B.C., God gave all of Israel over to destruction and exile at the hands of the Assyrians. Jeremiah makes it very clear that unless the people of Judah amend their ways and turn from their abominations, their fate will be like that of Shiloh and Israel. Clearly, the choice was theirs. The sad reality of their response is recorded later in Jeremiah's ministry (26:8-15).

## BIBLE APPLICATION

AIM: Students will acknowledge that the  
state of one's heart matters to God.

## BIBLE APPLICATION

Like the Israelites of Jeremiah's day, each of us daily faces temptations to perpetuate injustices and commit sinful acts. We must make choices and face their consequences. This text should also inform our attitudes and practices concerning worship and redemption. Sometimes we treat our church the way the Israelites treated their temple. We are sometimes focused on appearances and rituals rather than the God who is supposed to be the object of our worship.

# STUDENT RESPONSES

AIM: Students will respond to the conviction  
of their sins by repenting.



## STUDENT RESPONSES

Often our attempts at repentance and reform fall short because we simply forget what God requires of us and only talk about change in a general way. In order to combat this tendency, write down a list of resolutions and practices that will specifically help you to “thoroughly amend your ways” (Jeremiah 7:5).

# Prayer

Dear Lord,

Help us and guide us to follow Your ways. We do not want to worship our church instead of You. Lord, You truly deserve praise and adoration.

In Jesus' Name we pray.

Amen.

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**Next Sunday**  
**August 17, 2025**  
**Lesson 12**  
**A Call For Repentance**  
**Ezekial 18:1-13; 31-32**