

BROKEN PEOPLE FAITHFUL GOD

A STUDY ON JEREMIAH

STUDY TOOLS

Sunday, November 2, 2025

Teaching Title: Partial Obedience

Key Scripture: Jeremiah 7:1–11

CEDAR VALLEY

5-DAY READING PLAN WITH QUESTIONS:

Monday: Jeremiah 13

Tuesday: Jeremiah 14

Wednesday: Jeremiah 15

Thursday: Jeremiah 16-17

Friday: Jeremiah 18-19

1. What does this passage tell you about God?
2. What does this passage tell you about people?
3. If this is God's word, what do I need to do?
4. What's your takeaway?
5. Who would you tell?

MEMORY TOPIC:

Obedience

MEMORY VERSE: Jeremiah 7:23 NLT

This is what I told them: 'Obey me, and I will be your God, and you will be my people. Do everything as I say, and all will be well!'

LIFE GROUP DISCUSSION:

Introduction:

Jeremiah 7 has become known as Jeremiah's famous temple sermon. This sermon contains a clear call to repentance from evil deeds and a strong rebuke of their false hope in the temple. The people trusted the presence and rituals of the temple as a safety blanket while they continued to disobey the terms of the covenant God established with them. There was no justice or righteousness in the land! In a little bit of irony, Jeremiah preaches from the very place they think is the safest. God cares more about our obedience to His commands than going through the motions of worship. Though the people partially obeyed God by going to the temple to worship through sacrifices, they were not being fully obedient to God. Partial obedience is disobedience.

Questions:

Ice Breaker: What's one place that always brings back strong memories for you—good or bad?

1. Read Jeremiah 7:1-11 together as a group. In your own words, what is God accusing the people of doing?
2. In Jeremiah 7:4, he warns the people not to rely on deceptive words ("The Lord's Temple is here! The Lord's Temple is here!"). Why were the people relying on the temple for safety? (See Digging Deeper)
3. What modern things do people wrongly rely on as spiritual security blankets?
4. Jeremiah lists concrete evils the people are doing—what are they? (See Digging Deeper) Which of those (or others) do you see in our community or in your own life? How can you begin to change that?
5. In Matthew 21:12–17, Jesus clears the temple and quotes from Jeremiah 7. How does knowing the message of Jeremiah 7 shed light on why Jesus acted the way He did?
6. What's one practical step you can take this week to move from partial obedience toward full obedience? How can the group hold you accountable?

DIGGING DEEPER

Question #2—

"In Deuteronomy 12:5, 11, God promised to choose a place from among the Israelite tribes 'to put his Name ... for His dwelling.' The site would be designated for animal sacrifice and certain other ritual acts of worship. It would be a place for pilgrimage—the only appropriate site for these endeavors, in contrast to the Canaanite inhabitants, who had many 'high places' for sacrificial worship. Deuteronomy does not give the name of the place God would choose; that Jerusalem became the location, however, is clear from the dedicatory prayer of Solomon in 1 Kings 8:23-35. His prayer acknowledges that this house is for God's Name, yet that no temple encapsulates God, for not even the highest heavens can do that (1 Kings 8:27).

There was nothing magical about the temple in Jerusalem with respect to divine presence. The claim that God's Name dwelt there was a metaphorical way of saying that God could be personally encountered at that site. It was a place of his choosing. At the same time, God recognizes that he is not tied to the structure or somehow bound irrevocable to its fate."

Question #4—

"The prophet refers to the basic covenant stipulations in 7:9 as they are known in the Decalogue [Ten Commandments] (Deut. 4:13). Moreover in Jeremiah 7:6 the prophet charges that Judah has oppressed the alien, the widow, and the orphan. Specifically cited in verse 9 are stealing, murder, adultery, and false witness. Each of these comes from the so-called second table of the law, where communal relations are regulated. Burning incense to Baal and following other gods, however, reflects the first commandment and its charge to 'have no other gods before me.' Taken as a whole, the prophet charges that those attending temple service love neither God nor neighbor according to the standards of the Torah. Instead, they grasp at the magical properties of the temple in hopes that God will protect the city against the enemy."

—Dearman, J Andrew. *The NIV Application Commentary: Jeremiah and Lamentations*. Zondervan, Grand Rapids: 2002. Pg. 99.