Remember Shiloh!

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Jeremiah 7:1-15

There are things that God instructed His people to remember; such as...

- **The Passover.** Exo. 13:3, "*And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place...*"
- **The Sabbath.** Exo. 20:8, "*Remember the sabbath day, to keep it holy.*"
- **Abraham, Isaac, and Israel.** Exo. 32:13, "*Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.*"
- **Lot's wife.** Luke 17:32, "*Remember Lot's wife.*"

In the days of Jeremiah (~ 600 B.C.), the people of Judah faced difficult times.

The northern kingdom of Israel was history, taken into Assyrian captivity. Nebuchadnezzar, king of Babylon, had defeated Assyria, and was making his way into Judah and was getting close to Jerusalem. The people of Judah had developed a false trust. They were condemned by the Lord through His prophet Jeremiah for this.

We would do well to remember this and avoid a false trust today.

We read of that false trust and how the LORD responded to it in: Jer. 7:1-15, "*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 your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, <u>The temple of the LORD, The temple of the LORD</u>, The temple of the LORD, are these. For if ye throughly amend your ways and your doings; if ye throughly execute judgment 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. 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 to do all these abominations? 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. <u>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.</u> 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; 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, <u>as I have done to Shiloh</u>. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim."

The false trust of Judah.

What was it?

They trusted in the temple.

They failed to fully serve the Lord. God sent Jeremiah to preach to them about this in the temple.

Jer. 7:1-2, "*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.*"

Jeremiah called for repentance when the city was in danger of being destroyed by Babylonian forces.

Jer. 7:3, "*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.*"

Their trust was in the fact the temple was in Jerusalem.

Their attitude: "We are safe; surely the Lord will not allow His temple to be destroyed!"

As implied by the threefold statement "The temple of the Lord…!"

Jer. 7:4, "*Trust ye not in lying words, saying, <u>The temple of the LORD, The temple of the LORD</u>, The temple of the LORD, are these.*"

The Lord required more than rituals involving temple worship and outward piety.

Repentance and service was to be done "thoroughly". Jer. 7:5, "*For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;*"

Which affected their individual and daily dealings with people. Jer. 7:5-6, "*For if ye throughly amend your ways and your doings; if ye throughly execute judgment 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:*"

Such true service would spare them from Babylonian captivity. Jer. 7:7, "*Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.*"

They thought God needed the temple for the people to come and excuse their obvious sins; thus, *"The temple of the LORD, The temple of the LORD".*

Jer. 7:8-11, "*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 to do all these abominations? 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.*"

Again, theirs was a false trust. Jer. 7:8, "*Behold, ye trust in lying words, that cannot profit.*"

They blatantly transgressed the Law. Jer. 7:9, "*Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;*"

Then went to the temple, believing that such excused their conduct. Jer. 7:10, "*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?*"

But, the Lord could see through their hypocrisy. Jer. 7:11, "*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.*"

The Lord's response.

To the folly of such a false trust He told them, "Remember Shiloh!" Jer. 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.*"

Shiloh was where the tabernacle had once been. Josh. 18:1, "*And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.*"

That was where the Ark of the Covenant had been captured by the Philistines. 1 Sam. 4:10-11, "*And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for 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.*"

The same thing was about to happen at Jerusalem and the temple would be lost just as the Ark of the Covenant was at Shiloh.

Remember Shiloh! Jer. 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; and 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.*"

Why would God do this? Because of their failure to heed His prophets. Jer. 7:13, "*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;*"

What happened at Shiloh would happen again at Jerusalem. Jer. 7:14, "*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.*"

They would be taken into captivity, just like the whole seed of Ephraim (Israel).

- Jer. 7:15, "*And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.*"
- Jer. 52:12-30, "*Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem, And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire: And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about. Then Nebuzaradan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the*

multitude. But Nebuzaradan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen. Also the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the basons, and the firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away. The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight. And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow. And a chapiter of brass was upon it; and the height of one chapiter was five cubits, with network and pomegranates upon the chapiters round about, all of brass. The second pillar also and the pomegranates were like unto these. And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about. And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city. So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah. And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land. This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty: In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: In the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred."

In 1 Cor. 10:11-12, we're told that God's dealings with Israel were written as a warning to us. 1 Cor. 10:11-12, "*Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.*"

With the very real danger of falling, what application can we draw from our text in Jeremiah? Perhaps one about...

The false trust of Christians.

Trusting in the church.

Could we have a false trust as "members" of the church which Christ built?

Like the Jews who cried "*The Temple of the Lord...*"there may be those who cry "The Church of Christ..."; acting (and perhaps believing) that membership excuses negligence and inactive service?

With an attitude based on faulty reasoning? Such as, "The church will be saved, I am a 'member', so I will be saved."

Or, "As long as I am a 'member', I can get by."

Yet, remember the parable of the tares. Matt. 13:41-43, "*The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*"

One may be in the kingdom (church) now, but cast out of the kingdom (church) at the last day.

Salvation is dependent on individual allegiance, not group association! John 15:2, "*Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*"

Just as did Israel, some act (and perhaps believe) that membership excuses sinful actions?

Like the Jews who disobeyed God, then claimed exemption?

- Such as, living in the world, then going to "church"?
- Such as, engaging in immorality, worldliness, but being a "faithful member"?

God has not changed! His grace demands holy living. Tit. 2:11-12, "*For the grace of God that bringeth salvation hath appeared to all men,*

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;"

If we despise His grace, expect His wrath!

- Heb. 10:26-31, "*For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.*"
- 1 Sam. 15:22, "*And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*"

Remember Shiloh!

The Lord's response to the folly of such a false trust: "Remember Sardis!"

Rev. 3:1-6, "*And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.*"

They had "a living name", but that did not free them from the threat of condemnation. (Rev. 3:1-3). As always, salvation was based on individual consecration. (Rev. 3:4-6).

The Lord's response to the folly of such a false trust: "Remember Laodicea!" Rev. 3:14-22, "*And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.*"

They had become "lukewarm" (Rev. 3:14-15).

They were in danger of expulsion because of worldliness. (Rev. 3:16-17).

They were in need of rebuke and chastening. (Rev. 3:18-22).

Conclusion.

Like the Jews whose salvation from destruction depended upon wholehearted service to God, so our salvation depends on complete and faithful obedience to the will of Christ!

We must avoid the fallacy of "virtue by association", and remember that God has promised to do to us just as He did to Israel if we are not faithful.

Rom. 11:20-22, "*Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.*"

Remember Shiloh!