

# The Temple Sermon

*Jeremiah 7 and 26*

## WHAT WE FOUND

God posted Jeremiah at the gate of the LORD's house, as worshipers streamed in, to interrupt them on their way to worship (7:1-2). Their slogan gave them away: "The temple of the LORD, the temple of the LORD, the temple of the LORD" (7:4), a true fact worn smooth into a charm. They sinned all week, then ducked into holy ground and said "We are delivered!" God's name for that is devastating: a den of robbers (7:11), the hideout between robberies.

God's terms for letting His people remain in the land were conducted outside the Temple: justice for the alien, the fatherless, and the widow (7:5-7), the people with no power and no protector. And He pointed to Shiloh (7:12), the sanctuary He had already abandoned once: holy real estate never overrides a broken covenant. Then we found the sequel: six centuries later, in Holy Week, Jesus stood in the rebuilt Temple on the same sacred site and quoted this very sermon: "but you make it a den of robbers" (Matthew 21:13). We studied a sermon Jesus explicitly quoted and applied.

The hard verse taught us how prophets talk: "Obey my voice" over sacrifice (7:22-23) does not attack the liturgy God commanded; it names its soul. Sacraments are real encounters with God, which is exactly why they can never be used as charms. And chapter 26 showed the cost: preaching this sermon nearly got Jeremiah killed, until a hundred-year-old word of God, spoken through Micah, saved his life.

## VOICES OF THE CHURCH

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**St. John Chrysostom** · *Homilies on the Gospel of Matthew, Homily 50*

St. John Chrysostom asked what use it is to load Christ's table with golden cups while Christ Himself, in the poor at the church door, goes hungry. First fill the hungry brother, he said, then adorn the altar. Jeremiah 7 in one sentence.

### VOICES OF THE CHURCH

**St. Thomas Aquinas** · *Summa Theologiae II-II, q. 81*

St. Thomas classifies religion, the virtue of worship, as a virtue annexed to justice: rendering to God what is owed Him. Authentic worship cannot be severed from the moral debts we owe our neighbor; both are matters of rendering what is due.

#### VOICES OF THE CHURCH

**St. Teresa of Calcutta** · *A summary of her recurring teaching to the Missionaries of Charity (no single source text)*

St. Teresa of Calcutta taught that the Jesus received in the Eucharist each morning is the same Jesus touched in the poorest of the poor all day, in His distressing disguise. That is the Temple sermon lived instead of preached.

#### Live It This Week

- At Mass this Sunday, pick the single response you say most automatically and pray it once with total attention, meaning every word.
- Do one concrete act of justice or mercy this week for someone who cannot repay you or benefit you, and do it without telling anyone.
- Before you enter the church this Sunday, pause at the door for five seconds, remember where Jeremiah stood, and ask: Lord, let me not enter with deceptive words.

#### Memory Verse

*"Obey my voice, and I will be your God, and you shall be my people; and walk in all the way that I command you, that it may be well with you."* (Jeremiah 7:23, RSV2CE)

#### Before Next Session

Read Jeremiah 18-19. Two chapters, one craftsman, two very different endings.

#### Catechism References

CCC 2100 · CCC 1430