

“REPENT OR DIE”
JEREMIAH 7:9,10

INTRODUCTION:

1. Jeremiah is told to preach to those who come to worship and shout out a message the comes from God.
2. The message that Jeremiah was to preach was a message of repentance. Yet the people disregarded the message.
3. What can encourage those who need to repent?

I. SEVERITY

- A. God uses the past to convey the severity of His judgment.
 1. **JEREMIAH 7.12:** *“But go now to My place which was in Shiloh, where I set My name at the first”*
 2. Shiloh was destroyed because of the unfaithfulness of Israel. (Josh. 18.1; Judges 18.31; 1 Sam. 1.3; 4.3,4,18)
 3. God would do to them as He did in Shiloh. (Jer. 7.13-15)
- B. God refuses to listen to prayers for mercy and forgiveness.
 1. **JEREMIAH 7.16:** *“Therefore do not pray for this people...for I will not hear you”*
 2. We are not to pray for the unrepentant. (1 John 5.16)

II. SIMPLICITY

- A. God uses sarcasm to convey the simplicity of His word.
 1. **JEREMIAH 7.21,22:** *“Add your burnt offerings...”*
 2. Their sacrifices would not save them. (cf. 1 Sam. 15.22)
- B. God tells them what He wants from them. (Jer. 7.23)

III. SOBRIETY

- A. To reject God is to be rejected by God.
 1. **JEREMIAH 7.28,29:** *“The Lord has rejected and forsaken the generation of His wrath.”*
 2. A reference to the Nazarite vow. (Num. 6.5)
- B. To reject God is to be afflicted by God.
 1. The sins of the nation of Judah. (Jer. 7.30,31)
 2. The punishment of God. (Jer. 7.32-34)

CONCLUSION: Don’t let your sins be your ruin. (Ezek. 18.30)

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“Go into all the world and preach the gospel to every creature”
-Mark 16.15

October 30, 2022

MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM

SUNDAY MORNING WORSHIP: 9:50 AM

SUNDAY EVENING WORSHIP: 6:00 PM

WEDNESDAY EVENING BIBLE CLASS 7:30 PM

THE WITNESSES OF CHRIST

Before one could be found guilty of a crime deserving death, the Law of Moses required two or three witness (Deut. 17.6). There was a reason why one witness was insufficient. Anyone can fabricate testimony. Therefore it was necessary for there to be two or three others who could substantiate his claims.

The fact that Jesus claimed to be the Son of God did not mean that His testimony was not true (John 8.13,14). However, His testimony still needed to be collaborated (John 5.31). Indeed Jesus brought with Him additional witnesses that verified that He was the Christ.

John the Baptist was a man who was vocal about Jesus (John 5.32-35). In the very beginning Jesus’ ministry, John the Baptist saw Him and declared, *“Behold! The Lamb of God who takes away the sin of the world!”* (John 1.29).

Furthermore, the very works that Jesus did bore witness of Him (John 5.36). While one may not be willing to believe the words of Jesus, there could be no doubt that His miracles proved that He was the Son of God (John 10.37,38).

Additionally, God Himself, bore witness to Christ (John 5.37). Inspiration records twice the voice of God proclaiming that Jesus was His Son. On both occasions, a voice came from heaven which said, *“This is My Beloved Son”* (Matt. 3.17; 17.5).

Finally, the Law of Moses testified of Christ (John 5.38,39). The Old Testament is filled with details of the coming Christ. All are fulfilled perfectly in Jesus. With these witnesses, how can one not believe? CLP

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INTRODUCTION:

1. How would you react the message of Jeremiah?
2. Jeremiah was called to preach a message of repentance to the nation of Judah. (Jer. 1.17; cf. Ezek. 18.30)
3. Three facts concerning the message.
 - a) The audience to whom it was preached. (Jer. 7.1,2)
 - b) The manner in which it was preached. (Jer. 7.2)
 - c) The origin of the message preached. (Jer. 7.2)
4. The message of Jeremiah is the message that we need to hear.

I. THE DEFINITION OF REPENTANCE

- A. To repent is to turn from your evil ways.
 1. **JEREMIAH 7.3:** *“Amend your ways and your doings”* (cf. Jer. 18.11; Jonah 3.10; Matt. 12.41)
 2. In the New Testament, repentance carries the idea of changing the way you think. (Acts 2.38; Matt. 3.8)
- B. To repent is turn to good works.
 1. **JEREMIAH 18.11:** *“make your ways and your doings good.”* *“Doings good”* is the same as *“amend.”*
 2. The sins of Judah center around the way they mistreated the poor. (Jer. 7.5-7)
- C. The way we treat people in need will determine our eternal destination. (Matt. 25.42-46).

II. THE DISREGARD OF REPENTANCE

- A. They disregarded repentance because of deception.
 1. **JEREMIAH 7.4:** *“Do not trust in these lying words, saying, ‘The temple of the LORD...’*
 2. Repeatedly, the New Testament warns us about being deceived. (1 John 1.8; Gal. 6.7)
- B. They disregarded repentance because of hypocrisy.
 1. **JEREMIAH 7.8:** *“Behold, you trust in lying words...”*
 2. They were committing sin, *“and then come and stand before Me in this house”* (Jer. 7.9-11)
- C. Like Judah, there is a day of judgment coming and we will be held accountable for the way we lived. (Acts 17.30,31)

CONCLUSION: You cannot be a Christian nominally. Those who are just are to live by faith.

SHOULD I FAST TODAY?

Some fast because of the health benefits. Some fast for the financial benefits. Some fast for the spiritual benefits. But is fasting something that God requires of us? Is fasting to be a regular part of our lives as much as prayer?

The first time that we read about fasting in the Bible is in Judges 20. It is there that the children of Israel went to war against their brethren, tribe of Benjamin. After losing two battles against them, Israel went to the temple and *“fasted that day until evening”* (Judges 20.26). Jesus fasted while in the wilderness being tempted by the devil (Matt. 4.2). Jesus told His disciples, *“when you fast...”* (Matt. 6.16,17). He did not say, *“if you fast.”* It was implied that fasting was a regular part of their lives. Paul referred to all the hardships he faced as a minister including fasting (2 Cor. 6.4ff).

Fasting in the Bible was something that was done to help people concentrate and focus during times of extreme emotions. It was time spent in reflection and meditation as they talked to God about what was troubling them. If you have ever been so distressed that you did not eat, you were engaging in the same kind of fasting that you find in the Bible. If you have skipped a meal or two because you wanted to spend time without interruption in prayer and quiet contemplation, you were fasting the way people did in the Bible (2 Sam. 1.12; 12.16-22; 1 Cor. 7.5,26).

Is fasting commanded? Of all the times you read about fasting in the Bible, it is only commanded on one occasion. God commanded that the children of Israel fast on the day of atonement (Lev. 23.26-32). Outside of the day of atonement, there is no command for fasting. It was always done voluntarily.

While Christians are not commanded to fast, we are warned not to fast for the purpose of show. The children of Israel fasted for show and wondered *“Why have we fasted...and You have not seen?”* (Isa. 58.3). God responds by telling them that they were fasting only to feel good about themselves (Isa. 58.3-5). In Matthew 6, Jesus refers to the hypocrites who *“disfigure their faces that they may appear to men to be fasting”* (Matt. 6.16). Fasting is not required, but like any kind of spiritual endeavor, it should never be done as a way to impress people with our spiritual prowess.

If you are struggling with hardship, and you want to spend an extended period of time contemplating your options, talking to God about it in prayer, fasting may be a good way to approach it. Take some time to sit by yourself and work out your problems. But fasting is never commanded as an act of worship by Christians. It is a helpful tool to draw us closer to God.

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