

Jeremiah Chapter 14

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Chapter 14

Theme: Rebellious Judah was not moved by a dearth, by repentance illustrated, or by severe prophecies.

Outline:

- 1-6** God Sent a Severe Dearth Upon Judah
- 7-9** Jeremiah Prayed as Judah Should Have
- 10-12** God Rejected His Prayer for the Nation
- 13-16** God Blasted False Prophets and People
- 17-22** Jeremiah Prayed as Judah Should Have

Preparatory Reading: Deuteronomy 28.

Related Links:

- 1. [Short Overview of Jeremiah \(slides; 2024\).](#)
- 2. [Short Overview of O.T. Prophets \(slides; 2023\) ... *The Prophets of the Old Testament*, \[here\]\(#\).](#)
- 3. [Long Overview of O.T. Prophets \(slides; 2019\), \[here\]\(#\).](#)
- 4. [Introduction to Jeremiah \(sermons only; 2024\), \[here\]\(#\).](#)
- 5. [The 'R' Factor \(Repentance\).](#)

Introduction:

- 1. Readers must remember this is the church of God of the Old Testament and take the warnings to heart.
- 2. Things written in the O.T. are to help and warn us in the New Testament (Rom 15:4; I Cor 10:1-12).
- 3. Every word of God is pure and profitable (Prov 30:5; Luke 4:4; II Timothy 3:16-17; II Peter 1:19-21).
- 4. Keep in mind in this chapter and others that Jeremiah may use past or present verb tenses for the future.
- 5. Keep in mind in this chapter and others that prophets used similitudes, so expect them (Hosea 12:10).
- 6. Keep in mind in this chapter and others that noun persons can also change from first to second to third.

God Sent a Severe Dearth Upon Judah – Verses 1-6

1 The word of the LORD that came to Jeremiah concerning the dearth.

- A. The things Jeremiah preached and wrote down were specifically from GOD Jehovah.
- B. Even in a prayer that follows, the prayer and its words were from the LORD Himself.

- C. **Dearth** = A condition in which food is scarce and dear. Compare Joseph (Gen 41:54).
1. Food was scarce here due to the lack of rain as follows and earlier (Jer 3:3; 9:12).
 2. Famine and starvation are terrible things, and it happened as God warned (Jer 52:6).
 3. Moses had warned nearly 1000 years earlier that such would happen (Deut 28:48).
 4. The book of Jeremiah alone has 32 uses of famine and the whole Bible only 84 uses.
- D. Lesson: By God's mercy we have only known plenty and have no concept of famine.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

- A. Neither a tribe, nor gates, nor a city cries; these are the griefs, pains, and sighs of people.
- B. The verse describes the intended trouble and trial God sent to get their needed attention.
- C. The lack of food or water for hours or days can greatly affect the disposition of a person.
- D. But even this gentle chastening did not get their repentance; they rebelliously resisted.
- E. Lesson: It is better to examine yourself, confess, and repent by conscience before dearth.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

- A. Even the best of Judah, very likely with greater means and sources, could find no water.
- B. Little ones may be their children or domestics when compared to the nobles in context.
- C. The little ones were ordered to fetch water, but they could not perform the simple task.
- D. The result of this horrible situation was shame, confusion, and covering heads in grief.
1. Rain is from God, and water cannot be made, so it can reduce men to hopelessness.
 2. But there was no repentance – there was no purging of idolatry – only natural sorrow.
- E. Lesson: In the day of adversity, consider well rather than focus on troubles (Eccl 7:14).

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

- A. **Chapt** = chapped = fissured; cracked; as clayey ground in summer. Parched, thirsty.
- B. When God withholds rain, and He controls it, ground for food is immediately affected.
- C. Plowmen (or farmers) were ashamed with nothing to do – they cannot plant or harvest.
- D. Nations, with Judah as no exception, depend on farmers, who depend on rain (Eccl 5:9).
- E. Lesson: Give thanks always for the means for abundance of all things (Deut 28:47-48).

5 Yea, the hind also calved in the field, and forsook it, because there was ***no grass.***

- A. The natural bond and care of fawns by a hind (female deer) is great and known by all.
 - 1. But without rain the hinds could not nurse their young due to lack of food and water.
 - 2. But without rain the hinds were deserting their fawns in search for grass and water.
 - 3. Here the hinds are birthing fawns in a field nearer man, rather than hidden elsewhere.
- B. It is not nature that controls anything; it is the LORD God, Creator of all, that rules all.
- C. Lesson: God can change the nature of things or persons depending on your obedience.

6 ***And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.***

- A. The wild ass, a very hardy animal, did all they could to detect water or grass to no avail.
 - 1. Without water, it has been confirmed by others that they intensely inhale for relief.
 - 2. Eyes can fail either in function from starvation or hopeless to find grass (Psalm 69:3).
- B. The thorough review of Judah's condition should have brought the Jews to repentance.
- C. Lesson: You should not need such obvious and extensive chastening to fervently repent.

Section Lessons

- A. Lesson: By God's mercy we have only known plenty and have no concept of famine.
- B. Lesson: It is better to examine yourself, confess, and repent by conscience before dearth.
- C. Lesson: In the day of adversity, consider well rather than focus on troubles (Eccl 7:14).
- D. Lesson: Give thanks always for the means for abundance of all things (Deut 28:47-48).
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- F. Lesson: You should not need such obvious and extensive chastening to fervently repent.

Jeremiah Prayed as Judah Should Have – Verses 7-9

7 ***O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.***

- A. Be wise here and not simple – this prayer by Jeremiah is inspired to provoke hearers.
 - 1. The plural is not Judah repenting at all. It is Jeremiah praying on the Jews' behalf.
 - 2. While Jeremiah could include himself as a sinner with them, he was an intercessor.
 - 3. When Daniel confessed the sins of his people, he included his own sins (Dan 9:3-6).
 - 4. Jeremiah clearly declared they were guilty and deserved the punishment of dearth.
 - 5. He identified their iniquities, their many backslidings, and their sins against Jehovah.
- B. This prayer has no promises, but it is better than nothing, though begging pure mercy.

1. It is wise to appeal to what means most to God – His name (Ps 25:11; 79:9; 109:21).
2. Admitting your sins is a good start, but it is short of full repentance (Job 34:31-32).
- C. Lesson: If in desperate and immediate need, beg God for His own name (Ps 115:1-3).
- D. Lesson: Admit your sins in full and their perversity but promise reform (Job 33:27-28).
- E. Lesson: Never forget the appeal and power of Jesus' name in prayer (John 16:23-27).

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

- A. Jeremiah waxed eloquent by inspiration to describe God but also His current departure.
- B. God was Israel's hope, for without Him there was none; He had and could save them.
- C. But they were in a dearth due to Him deserting them, so Jeremiah prayed regarding it.
 1. God was their hope and deliverer, yet He was like a stranger that ignored the Jews.
 2. God was like a traveler merely passing through Judah without plan to stay or help.
- D. Since Jehovah was their national hope and Savior, they needed Him to hear and deliver.
- E. Lesson: When you pray, let God know He alone is your hope and salvation from trouble.
- F. Lesson: When you have prayed and received no answer, then ask Him about His silence.

9 Why shouldest thou be as a man astonished, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not.

- A. Jeremiah continued his eloquent prayer appealing to God that had quite forsaken them.
 1. Being Jehovah was their hope and salvation, why did His conduct indicate inability?
 2. Jehovah was yet in their midst formally by presence of the temple but not in love.
 3. If God were in their midst, it did not obligate Him to save them, due to their sins.
 4. These bold appeals by Jeremiah include no further mention of sin or reformation.
- B. We understand the prayer chiefly an example to the people while sincerely by Jeremiah.
- C. He opened the prayer with, *Do thou it for thy name's sake*. He closed it, *Leave us not*.
- D. Lesson: Boldness in prayer, especially by a man of God, allows reasoning with Jehovah.

Section Lessons

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God Rejected His Prayer for the Nation – Verses 10-12

10 Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

- A. With preaching and writing content quite coordinated, Jehovah responded to his prayer.
 - 1. Jeremiah likened God to a stranger or traveler, but God accused Judah of the travel.
 - 2. Due to unfaithful character and conduct, the LORD rejected their appeal for mercy.
- B. This is the continual message of Jeremiah from the historical account of no remedy left.
- C. Lesson: We must stand fast and never move from the hope of the gospel (II Thess 2:15).
- D. Lesson: Backsliding is a terrible sin, brings certain judgment and vengeance (Pr 14:14).
- E. Lesson: You can end God's mercy toward past sins by wandering away from His ways.

11 Then said the LORD unto me, Pray not for this people for their good.

- A. We had this instruction to Jeremiah before and will again (Jeremiah 7:16; 11:14; 15:1).
- B. There are many factors involved in this prohibition and impossible to isolate just one.
 - 1. Some or much of the instruction against prayer was coordinated (Jer 14:17-22), by which we mean Jehovah was intentional to convict rather than absolutely prohibit; these words from God through Jeremiah should have terrified the people to repent.
 - 2. God had fully purposed the removal of the nation with total certainty (Jer 1:11-16).
 - 3. Great intercessors pray anyway, like Moses to God for Israel (Ex 32:10-11,30-34).
 - 4. But it was too late in this situation for the greatest intercessors (Jer 15:1; Ezek 14:14).
 - 5. Sometimes similar statements include opportunities for prayer (Is 38:1-5; Jonah 4:4).
 - 6. Captivity was certain, but yet mercy in its execution (Numbers 14:11-25; 14:26-45).
 - 7. There are times without remedy, and this was one of them (II Chr 36:14-21; Pr 29:1).
 - 8. Jeremiah knew of a remnant; there was no hope for rebels (Jer 50:20; Isaiah 6:9-13).
 - 9. Jeremiah made a difference with violent men (Jer 11:20; 12:3; 17:18; Rev 6:9-11).
- C. If you do not think of such angles, you end up with God and Jeremiah contradicting; this is another way of rightly dividing the word of truth or end up ashamed in doctrine.
- D. There should be lessons taken from this for our own good and our own prayer practice.
 - 1. God can curse His people to be final (Num 14:26-45; Ps 95:7-11; Heb 3:11,18; 4:3).
 - 2. Paul took David's words and applied them to Jews (Ps 95:7-11; Heb 3:1-19; 4:1-11).
 - 3. When God swears, there is no remedy (Hebrews 2:1-4; 6:4-8; 10:26-31; 12:25-29).
 - 4. God did it to Judah by Nebuchadnezzar and Titus; Gentiles beware (Rom 11:19-22).

5. Jesus knew the hearts and avoided believers without hope (John 2:23-25; 8:30-59).
 6. Jesus gave the false prophetess at Thyatira only a space of time to repent (Rev 2:21).
 7. There is a holy standard of righteousness and betrayal to remember (I John 5:15-16).
 8. Proverbs is for all men – you must love death, if you neglect her (Pr 1:20-32; 8:36).
 9. David prayed until his infant son died, and then he went into worship his just God.
- E. Lesson: Never let your heart or Satan deceive you that you always have time to repent.
 - F. Lesson: If you are playing with any sin, do not presume God will always be merciful.
 - G. Lesson: There are those that do not deserve your attention, concern, prayer, or affection.
 - H. Lesson: We generally pray until the baby dies, by David's example, or even beyond it.
 - I. Lesson: There is nothing wrong with a few dramatics soberly executed for repentance.
 - J. Lesson: His ferocious judgment also applies to neglect of favors (Pr 8:36; Matt 22:1-7).

12 When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

- A. This section thoroughly shows God's commitment to finally judge these wicked rebels.
 1. He refused Jeremiah's prayer, their cries, or the very best (Jer 15:1; Ezekiel 14:14).
 2. It would not matter if they fasted, cried, or gave burnt offerings and other sacrifices.
- B. He was fully committed to His three favorite death for them – sword, famine, pestilence.
 1. **Sword** = the soldiers killing them in bed or chasing them down in streets or fields.
 2. **Famine** = lack of food or water by God's drought and the siege to die of starvation.
 3. **Pestilence** = a fatal epidemic disease destroying many victims, which a siege causes.
 4. These three are used together in the book of Jeremiah as favorites 15 times. Repent!
 5. Notice His choice of execution – stoning, not easy death like a guillotine, knife, etc.
- C. Moses had detailed pestilence as judgment early (Deuteronomy 28:21-22,27,35,59-61).
- D. Lesson: Rather than think fasting magical, try self-examination with help to fully repent.
- E. Lesson: Rather than more church services or service, try housecleaning and repentance.
- F. Lesson: Fear this great and dreadful God like He and the Bible expect us to (Ps 99:3).

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God Blasted False Prophets and People – Verses 13-16

13 Then said I, Ah, Lord GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

- A. Here again is another complaint by Jeremiah about many false prophets (Jer 5:30-31).
 - 1. A reason Jeremiah could not get a righteous response was due to lies being preached.
 - 2. Listen to the lies of false prophets – *everyone wants peace* – so they love the fables.
 - 3. Hear the lies of false prophets – *all want the future guaranteed* – but it was a fable.
 - 4. Count the crowds of false prophets – for fables and entertainment are what all want.
 - 5. No one wants accountability; no one wants to be criticized; all want to be entertained.
- B. For much more about false teachers in the present perilous generation ... [Perilous Times, Perilous Times, the sermon Sheep Clothing of False Prophets, Part 2 \(2023\)](#).
- C. Lesson: The ministerial associations of Christianity have not changed – they are liars.
- D. Lesson: The most important prophecy in the Bible for us is perilous times of last days.
- E. Lesson: Joel Osteen preaches and sells his book, [Your Best Life Now](#), which is a fable.
- F. Lesson: Hate this nonsense: *If you come back, we promise not to throw the book at you.*

14 Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

- A. God's answer was detailed, thorough, and perfect to comfort Jeremiah against the liars.
- B. Jeremiah's ministerial enemies were lying frauds by seven separate measures of vanity.
 - 1. They preached lies about the future when they guaranteed any coming good or peace.
 - 2. The LORD Jehovah had not sent them. They did not have a real ministerial calling.
 - 3. The LORD Jehovah had not commanded them. They had no mandate from heaven.
 - 4. The LORD Jehovah had not communicated to them. They had no revelation of truth.
 - 5. Their sermons of the future were by false visions and audience with God (or sorcery).

- 6. Their sermons of the future were a thing of nothing for it was nothing but hot air.
- 7. Their sermons of the future were the imaginations of their own wicked, lying hearts.
- C. The situation is very similar today in all branches of Christianity from Rome to Baptists.
- D. All preachers are proven by the Bible only (Is 8:20; Gal 1:6-9; Tit 3:9-11; I Jn 4:1-6).
- E. Lesson: Never think pastor clothes, associations, titles, crowds, or appeal are anything.
- F. Lesson: Only one way to measure all preachers – by strict, total agreement with Bible.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

- A. Here is God's opinion of the preachers that have mega churches and popular sermons.
 - 1. God will turn His wrath and foretold vengeance they may mention back on them.
 - 2. God is not mocked. Anything a false preacher says will be held against him by God.
 - 3. They can teach peace or a loving god all they wish; the true God will torment them.
 - 4. Paul had no mercy for false teachers or false doctrine (Galatians 1:6-9; 3:1; 5:12).
- B. The privilege and responsibility of being a preacher is a deadly serious calling and work.
- C. Lesson: No man should ever enter the ministry or hearers follow without equal dread.
- D. Lesson: The importance of the ministry in every nation can hardly be overemphasized.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

- A. Here is God's opinion of the foolish sheep and wicked rebels that listen to false teachers.
 - 1. God will abominate them and pour their wickedness back on them in fearful revenge.
 - 2. Read it – cast out in the streets by famine and sword without any to bury any at all.
 - 3. The extent of His wrath by their painful deaths and despicable end should warn you.
- B. Those that follow today's prosperity gurus will be consumed alive by His jealous wrath.
- C. God expects you to test all words to reject liars (Deut 13:1-18; Prov 17:4; 14:7; 13:20; 19:27; 20:19; 25:23; Psalm 101:3-8; Eph 5:3-11; Rom 1:32; Titus 1:10-11; I Jn 4:1-6).
- D. The reason false teachers exist is because people want them (Jer 5:30-31; II Tim 4:3-4).
- E. Lesson: Do not comfort yourself about false preachers unless you love truth preached.
- F. Lesson: Do not comfort yourself about false preachers unless you love true preachers.
- G. Lesson: You are responsible for what you choose to hear by teachers or others (Pr 17:4).

Section Lessons

- A. Lesson: The ministerial associations of Christianity have not changed – they are liars.
- B. Lesson: The most important prophecy in the Bible for us is perilous times of last days.
- C. Lesson: Joel Osteen preaches and sells his book, Your Best Life Now, which is a fable.
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Jeremiah Prayed as Judah Should Have – Verses 17-22

17 Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

- A. Here is a great example of coordinated lamentation and prayer by God and Jeremiah.
 - 1. What follows in this chapter was dictated by God, not Jeremiah's private grieving.
 - 2. Further notice that this prayer was based on the preceding certain judgment to come.
 - 3. We trust Jeremiah was very sincere, but the intent was more than God's or his grief.
 - 4. After blasting false prophets for promising peace, Jeremiah grieved over certain ruin, which shows an incredible difference in information but even more so in character.
 - 5. God's guarantee and Jeremiah's weeping do not contradict; the goal was to provoke.
 - 6. God brings wrath on His own, but He takes no pleasure in it (Ezekiel 18:32; 33:11).
 - 7. Jeremiah used the perfect tense for an event past – as if Judah were already ruined.
 - 8. If you have trouble grasping the coordinated grief, see the notes above for verse 11.
 - 9. In the next verse, note how Jeremiah returned to sword and famine of verses 13-16.
- B. Coordinated exchanges were planned for intentional conviction by various means, earlier by prohibition of prayer (Jer 14:11) and here by ordered prayer (Jer 14:19-22).
- C. The glorious God and loving Father of Judah used every means to convict the sinners.
- D. What more could Jehovah have done than He did for His vineyard, as before (Is 5:1-7)?
- E. Opening the next chapter He will again say through Jeremiah that no prayer will work.
- F. Lesson: If used very carefully and soberly, there is a place for wisely planned dramatics.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

- A. The coordinated grief of Jehovah and Jeremiah continued here to provoke the Jews.
 - 1. The sword and famine are repeated here from verses 13-16 above for specific intent.
 - 2. Best of all here, Jeremiah's lamentation includes vengeance on the lying preachers.
- B. As the prophets' manner and method, the defeat already occurred, but it is truly future.
- C. Thus far, in two verses of lamentation by direction, Jeremiah spoke in the first person.
- D. Lesson: If God said it, then believe it, for it will certainly come to pass as it was written.

19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble!

- A. Here coordinated grief of Jehovah and Jeremiah transitions from lamentation to prayer.
 - 1. Rather than the hyped lies about good and peace by the false prophets, here is truth.
 - 2. He has war and captivity already done contrary to the false hope of good and peace.
- B. Rather than moan or sing that Jehovah must deliver Judah, Jeremiah suggested loathing.
- C. He knew better – for God had promised not to make a full end – but Jeremy has a goal.
- D. For the rest of the chapter, he changed from the first person to second to represent Judah.
- E. Lesson: Reasoning in prayer may include grieving what will come without intervention.

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

- A. Judah never repented like this, but Jeremiah led this dictated prayer as a holy example.
- B. This is the proper way to confess sins (Job 33:27-28; Ps 32:5; Prov 28:13; I John 1:9).
- C. May the reader see the large picture of God's varying methods to provoke repentance.
- D. If they had, we can but speculate what might have occurred temporarily or permanently.
- E. Lesson: If you have trouble in your life, go to your high priest Jesus and confess all sins.

21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

- A. *Great prayer argument #1*: We deserve you to abhor us, but do not for thy great name's sake, which is a wise way to pray as earlier above (Jer 14:7; Psalm 25:11; 79:9; 109:21).
- B. *Great prayer argument #2*: If you let Babylon win, those pagans will destroy and mock your temple, which has your glorious high throne, since we built it for thee (Jer 17:12).

- C. *Great prayer argument #3*: Do not forget that you executed a written covenant with us, which you have reminded us about in all generations (though it was truly conditional).
- D. Lesson: Reasoning in prayer with Jehovah is right and gets results, so use it often (*Reasoning with God in Prayer*).

22 Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things.

- A. The chapter began with a dry dearth caused by lack of rain and ends with this judgment.
- B. The coordinated prayer of God and Jeremiah ends with God exalted over all idol gods.
 - 1. The vanities of the Gentiles are their idols, which cannot send rain or do anything, which was used earlier as one of God's great works visible to all (Jer 5:24; 10:13).
 - 2. Can an unseen rain god or the heavens themselves send rain? No, this will not work, for rain is more than a mere coincidental or natural event without a prior Cause.
 - 3. It is the LORD Jehovah, and He alone, which can give rain to end the current dearth, and He was the God of Judah alone and not the revealed God of any other nation.
 - 4. So the prophet closed his exemplary prayer promising to wait on their Creator God, for rain and showers are His creation and work that He can give when He chooses.
- C. Since Jehovah Himself dictated this prayer to Jeremiah, men should highly esteem it.
- D. Opening the next chapter He will again say through Jeremiah that no prayer will work.
- E. Lesson: It is not the heavens, or Mother Nature, that gives rain. It is only from Jehovah.
- F. Lesson: Wise prayers exalt God, claim Him as God, declare Him Creator, promise trust.

Section Lessons

- A. Lesson: If you used carefully and soberly, there is a place for wisely designed dramatics.
- B. Lesson: If God said it, then believe it, for it will certainly come to pass as it was written.
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