

Jeremiah Chapter 14

“Verses 14:1 – 17:18: Jeremiah brings before his hearers several messages dealing with their false lamenting. (Chapters 14 and 15), deal with Jeremiah’s words and work in the time of a drought that caused a famine.

Verses 1-6: Drought and famine were two of the judgments Moses had warned would come if the people did not obey the Lord’s commands (Lev. Chapter 26; Deut. Chapter 28). Famine and war usually go together. Revelation chapter 6 warns that in the Tribulation period will come the Antichrist, followed by war and worldwide famine.

Jeremiah 14:1 "The word of the LORD that came to Jeremiah concerning the dearth."

“Dearth”: Jeremiah seems to actually give the prophecy of this chapter during a drought in Judah (verses 2-6).

"Dearth" means drought. We see then, they will not only have problems with invaders, but with drought, as well. We know the invasion came during the reign of Jehoiachin, and possibly this drought came during the reign of Jehoiachin as well.

Jeremiah 14:2 "Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up."

“Gates thereof languish”: The “gates” were the place of public concourse, which during drought and consequent famine were empty or occupied by mourners.

This drought is so bad and for so long, everything looks like it has been in a fire. The plants have dried up and turned black. The cry of Jerusalem goes up, because famine goes right along with a drought.

Jeremiah 14:3 "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."

To places where water used to be. To the pools, the upper and the lower pools, particularly to the fountain of Shiloah, which, Jerom says, was the only one the city of Jerusalem used. The meaning either is, that the nobles in Jerusalem sent their own children to get water for them. They having no servants to attend them, these being put away because they could not support them, the famine being so sore. Or that they sent their menial servants, their subjects, as the Targum renders it, to get them a little water to refresh themselves with.

"They came to the pits and found no water": Their servants came according to order to the pools and cisterns, or to the deep wells. And to such places where there used to be a great confluence of water, and plenty of it. But now they could find none.

"They returned with their vessels empty": Just as they came.

"They were ashamed and confounded": Either the servants that were sent, or rather their masters that sent them, when they saw them come with their empty vessels. Having been looking out and longing for their return. Hoping they would have brought water with them for their refreshment; but to their great disappointment and confusion brought none.

"And covered their heads": As persons ashamed, or as mourners used to do, being full of anguish and distress because of the drought.

This drought has spread to the point that not even the nobles have water to drink. It appears they had sent to the pool for water to be brought into the castle, but there was no water found for anyone. The covering of their heads indicates they were mourning about the drought. They would be ashamed to admit that their God had withheld water from them because of their wickedness.

Jeremiah 14:4 "Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads."

Through the violent heat of the sun, and want of rain. Or, is broken; and crumbles into dust. The Targum is, "because of sins, the inhabitants of the earth are broken:"

"For there was no rain in the earth": This was the reason of the dearth, and of the famine. And why there was no water in the pits, and the ground was parched. It is to be understood of the land of Judea only, not of the whole earth.

"The ploughmen were ashamed": Because they could not work the earth with their plough, and were obliged to sit still and could do no work. Or to go on with their farming as nothing could be done for want of rain. They covered their heads; as before (see Jer. 14:3).

It was of no use at all to plow the ground. The water needed for the crop to grow was withheld from them. It is time for them to mourn.

Jeremiah 14:5 "Yea, the hind also calved in the field, and forsook [it], because there was no grass."

Or brought forth her young in the field; of which see (Job 39:1). And which they sometimes did through fear, particularly when frightened with thunder and lightning. And which are common in a time of heat and drought, which is the case here (see Psalm 29:9). Of these sort of creatures there were great plenty in Judea and the parts adjacent. Aelianus says, the harts in Syria are bred on the highest mountains, Amanus, Lebanon, and Carmel. Which were mountains on the borders of the land of Canaan. And the flesh of these was much used for food by the Jews (see Deut. 12:15).

"And forsook it": Which, as it is a loving creature to its mate, so very careful of its young, and preparation for it, and nourishes it, as Pliny observes. The reason of such uncommon usage follows.

"Because there was no grass": For the hind to feed upon, and so had no milk to suckle its young with. And therefore left it to seek for grass elsewhere, that it might have food for itself, and milk for its young.

This is an unnatural thing for a mother hind to do. She ordinarily would keep her calf until the bitter end. She abandoned it because there was no grass or water to keep the animal alive.

Jeremiah 14:6 "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."

From the field, the prophet's eye turns to the bare hill-tops of the "high places," and sees a scene of like distress. The "wild asses" seem turned to beasts of prey, and stand gaping for thirst, as the jackals (not "dragons", compare Jer. 9:11), stand panting for their prey. By some scholars the word is taken as meaning, like a kindred word in (Ezek. 29:3; 32:2), "crocodiles," with their wide gaping jaws.

"There was no grass": The word is not the same as that in (Jer. 14:5), and implies a larger and ranker herbage than that on which the hind fed.

This is just another example of how far the lack of grass had gone. The blindness was because they were looking so hard for grass and there was no grass. They eventually would die from starvation.

Verses 7-12: Jeremiah had been advised not to intercede for his people (11:4); yet he cannot help pleading for them despite their wronging of him (compare 11:18-23). He prays for God's mercy on the basis of their being "called by thy name". However, God rejects Jeremiah's request (verse 10), reminding him that it is useless to pray for this unyielding sinful people (verses 11-12).

The people's sin was so great that the Lord had said He would not listen to the prayers of Jeremiah (7:11; 11:14). Still the prophet felt compelled to intercede for them, as Moses had.

Verses 7-9: "Our iniquities": The prophet confesses Judah's guilt but reminds God that His reputation is tied up with what happens to His people (verses 7, 9). He asks that the Lord be not indifferent as a stranger or overnight visitor (verse 8).

Jeremiah 14:7 "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."

“O Lord”: Jeremiah (from 14:7 to 15:21), pursues a series of prayers in which he dialogues with the Lord, who hears and responds (as 1:7; 12:5-17). Five rounds or exchanges occur (14:7-12; 14:13-18; 14:19 to 15:9; 15:10-14; 15:15-21).

We see Jeremiah trying to repent for these people. We remember back to an earlier lesson, when God told Jeremiah not to pray for them. God will not answer this prayer, because the drought is like the captivity. It is to cause the people to return to the worship of the One true God. The only way to stop the drought would be for all the people themselves to repent and return to God. Jeremiah even tries to get God to stop the drought by reminding Him this is His people.

Jeremiah 14:8 "O the hope of Israel, the savior thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man [that] turneth aside to tarry for a night?"

The author, object, ground, and foundation of hope of all good things, both here and hereafter. In whom Israel had been used to hope in times past, and had great encouragement so to do (Psalm 130:7). Or, "the expectation of Israel"; whom they looked for to come.

"The Savior thereof in time of trouble": The Savior of all men in a way of providence, but especially of the true Israel of God, and of them that believe. Who, though they have their times of trouble and affliction, by reason of sin, Satan, and wicked men, and other things. Yet the Lord saves and delivers them out of them all in due time.

"Why shouldst thou be as a stranger in the land": Or, a "sojourner"; who abides but for a while. And it not being his native place, is not so concerned for the welfare of it. Jerome interprets this of Christ when here on earth, who was as a stranger, and unknown by men (see Psalm 69:9). And the other characters "Of the hope of Israel, the Savior", well agree with him (1 Tim. 1:1).

"And as a wayfaring man": Or "traveler".

"That turneth aside to tarry for a night?" That turns into an inn to lodge there for a night, and that only. And so is unconcerned what becomes of it, or the people in it. He is only there for a night, and is gone in the morning. Thus, the prophet represents the Lord by these metaphors, as if he was, or at least seemed, careless of his people. And therefore, expostulates with him upon it, as the disciples with our Lord (Mark 4:38).

God is the only hope there is for them or us. In time, God would send His Son as Savior of all mankind. A stranger is just passing through. They are not permanent dwellers. This is what Israel is compared to. They were God's people, but they have wandered from God.

Jeremiah 14:9 "Why shouldst 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."

Astonished, and so surprised as not to know what to say or do. Or "asleep", as the Septuagint; taking no notice of us, and being altogether unconcerned what becomes of us. Or, as one "dumb"; that will give no answer to our prayers.

"As a mighty man that cannot save?" Who, though he is able to save, yet, through want of a heart or will, does not exert his power.

"Yet thou, O Lord, art in the midst of us": Having his residence and dwelling in the temple at Jerusalem; and therefore, was not a stranger and foreigner among them. And this carries in it an appeal and an argument that he would not in his wisdom act towards them in such manner as though he was.

"And we are called by thy name": The people of God, the Israel of God, and the like.

"Leave us not": In our distress and trouble, but deliver us out of it.

Once more we see an urgent plea from Jeremiah. Jeremiah reminds God that these are His people, called by His name. Then he begs God not to abandon them.

Verses 10-12: God responded in this first exchange that;

- (1) He must judge Judah for chronic sinfulness; and
- (2) Jeremiah is not to pray for the sparing of Judah nor will He respond to their prayers since unrepentance must be punished (compare 11:14, and see note there).

Jeremiah 14:10 "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."

Here begins that Divine revelation mentioned (Jer. 14:1), as an answer to the prophet's complaint and prayer in the nine first verses. The substance of which is, that for their numerous sins he was resolved to punish them. And therefore, would not be any more solicited on their behalf.

"Thus have they loved to wander": They have gone aside out of the way of my precepts. And that out of a principle of love and delight, they have been fond of their idols. They have not refrained their feet. And they have persisted in those deviations and sinful courses, notwithstanding all counsels and arguments used with them to the contrary. Nothing could keep their feet to the way of my testimonies.

"Therefore the Lord doth not accept them": Therefore though they pray, and cry, and fast, God will not accept them.

"He will now remember their iniquity, and visit their sins": But by his punishment of them for their sins, he will let them know, that as he hath seen and taken notice of, so he hath not forgot what they have done.

Now we see God reply to Jeremiah's request. They have wandered away from Him to worship false gods. They do not like to stay with God. They are always looking for something and someone else. They are dissatisfied with what they have. They of their own free will, have walked away from God. God cannot and will not, look the other way. They must be punished for their unfaithfulness. God did not bring the problems on them, their own sins brought the problems.

Jeremiah 14:11 "Then said the LORD unto me, Pray not for this people for [their] good."

As before (in Jer. 7:16; 11:14), the saddest, sternest part of the prophet's work is to feel that even prayer, the prayer that punishment may be averted, is unavailing and unaccepted.

Again, we see God telling Jeremiah not to pray for these people. God would not answer Jeremiah's prayer for them, because He is a just God and must fulfill justice to all. God does not want Jeremiah praying for these people, so Jeremiah must stop.

Jeremiah 14:12 "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."

Or, "though they fast". Very probably on account of the want of rain, and the dearth or famine, a fast was proclaimed (see Jer. 36:9). When they prayed and cried aloud, and made a great noise. But their prayers being hypocritical, and not arising from a pure heart, or offered up in faith and love, were not heard and accepted by the Lord.

"And when they offer burnt offerings and an oblation": Or a meat or bread offering, which went along with the burnt offering. Thinking by those outward things to atone for their sins, without true repentance for them, or faith in the atoning sacrifice of Christ.

"I will not accept them": Neither their offerings, nor their persons.

"But I will consume them by the sword, and by the famine, and by the pestilence": The Lord not only determines the continuance of the famine, notwithstanding the prayers of the prophet; but adds two other judgments, the sword and pestilence. By which he was resolved to consume them. And therefore, it was to no purpose to pray to him on their behalf, he was inexorable.

God had given them a time to repent, but they did not. They have gone too far now. Even if they fast, God will not listen to their prayers. They have been judged of God and found guilty. He will not accept any offering or sacrifice from them.

Jeremiah 14:13 "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."

“The prophets say unto them”: Jeremiah seemed to put forth the excuse that the people cannot help it since the false prophets deluded them with lying assurances of peace.

Their leaders are telling them all is well. The prophets had promised peace, but there will be no peace. Jeremiah is telling God that their teachers and leaders had taught them a lie. Really they are responsible for their own actions. We must look carefully at this ourselves. God will hold the leaders responsible for the lies they teach, but He also holds the individuals responsible for what they learn.

1 John 4:1 "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

It is our responsibility to decide who is telling the truth.

Verses 14-18: The excuse was not valid. These were deceits spawned from the prophets' lying hearts. The prophets would suffer for their own sins (verses 14-15), but so would the people for their “wickedness” (verses 16-18; 5:31).

Jeremiah 14:14 "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."

False “prophets” are easily identified, they speak in God’s name, but give a message contrary to His revealed word (compare Deut. 18:10-22).

The main thing this is saying is that not all teachers tell the truth. Many say they are from God, when in fact they are in the ministry for self-gain. It is our responsibility to make sure what we are being taught is the truth. If the Bible verifies what they teach, it is truth. If the Bible does not verify what they teach, do not believe it.

Jeremiah 14:15 "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."

The false prophets, as the following description shows:

"That prophecy in my name, and I sent them not": Made use of his name, pretending his authority, though they were not sent by him.

"Yet they say, sword and famine shall not be in the land": Though the Lord by his true prophet had said there should be both. Which proves that they were not sent by the Lord, since what they said was in direct opposition to the word of the Lord. Wherefore their doom in righteous judgment follows:

"By sword and famine shall these prophets be consumed": They should be some of the first, if not the first that should perish by these calamities. Which would abundantly prove the falsehood of their predictions, and show that their lies could neither secure themselves nor others from the judgments which the Lord had said should come upon them.

We see the judgement God makes on these false prophets fits their false prophecies. Whatever they have said will be their punishment. God fits the punishment to the crime.

Jeremiah 14:16 "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."

That is, such of them as gave credit to their prophecies.

"Shall be cast out in the streets of Jerusalem, because of the famine and the sword": Those dying of the famine and of the sword, will have their carcasses cast out of their houses into the open streets. And there lie unburied, as a punishment for disbelieving the words of the Lord, and giving heed to the lies of the false prophets.

"And they shall have none to bury them": Either through want of ability of body or substance, or through want of affection. Or rather through want of persons to do it for them, all their relations being cut off with them, as follows:

"Them, their wives, nor their sons, nor their daughters": Or rather, "they", "their wives, and their sons, and their daughters". These shall die by the famine and the sword, and shall be cast out in the streets of Jerusalem. So that they and their relatives all dying, there would be none to bury one another. And that all should suffer by these calamities were but just and righteous, since all were guilty both of idolatry. And of despising the prophets, and listening to the false ones (see Jer. 7:18).

"For I will pour their wickedness upon them": Or, "their evil upon them". Not the evil of sin, but the evil of punishment. The meaning is, that he would abundantly punish them for their sins, and as they deserved, though not exceeding the bounds of justice. The phrase denotes that their wickedness was great; and that in proportion to it the vials of his wrath would be poured out upon them.

We see from this that those who listen and believe the lies, are responsible for their own sins as well. They also will be punished according to the sin they have committed. We cannot blame our sin on anyone else.

Jeremiah 14:17 "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."

Instead of praying for the people, the prophet has a doleful lamentation put into his mouth, to pronounce in their hearing. In order to assure them of the calamities that were coming upon them, and to affect them with them.

"Let mine eyes run down with tears night and day, and let them not cease": Or "be silent"; signifying that there would be quickly just reason and occasion for incessant grief and sorrow in them. And if they were so hardened as not to be affected with their case, he could not refrain shedding tears night and day in great abundance. Which would have a voice in them, to call upon them to weeping and lamentation also.

"For the virgin daughter of my people is broken with a great breach, with a very grievous blow": Cities are sometimes called virgins, which were never taken. And so Jerusalem here, it having never been taken since it was in the hands of the people of Judah. Nor were its inhabitants as yet carried captive, but now would be. Which, together with the famine and the sword, by which many should perish, is the great breach and grievous blow spoken of. And which is given as a reason, and was a sufficient one, for sorrow and mourning.

Jeremiah is terribly grieved. These are his people. This is a comparison of a virgin daughter being killed before her time. Jeremiah speaks of this Hebrew nation as the virgin daughter. They will be utterly destroyed but they are not virgins. They have committed spiritual adultery with the worship of false gods.

Jeremiah 14:18 "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."

The prophet is by God directed to speak still of the calamities of this people as a thing past, though yet to come, according to the usual style of prophetic writings. And to tell them, that whatsoever their false prophets told them, yet he so certainly knew the contrary. That he could even wish himself melted into tears for them, and had even already before his eyes the doleful spectacle of their miseries. Some in the field slain by the enemy's sword, others within the walls almost starved to death.

"Both the prophet and the priest go about into a land that they know not": Meaning Babylon. The word in the Hebrew *wdto*, which we translate go about, signifies so primarily, and in a second sense to merchandise, because merchants go about countries to trade. This hath made that variety of sense which the margins of our Bible have. But our translation is true enough, and the sense seems to be, that priests and prophets (though accounted sacred persons), should be made captives also. And wander in a land wherein they were foreigners. This is thought to relate to the first captivity in the time of Jehoiakim, when the people of the best fashion were carried into captivity.

This just speaks of the judgement being so great that there is death and suffering everywhere. Wherever they go there is famine, and war, and the results of both. The priest can do nothing to stop it.

Verses 14:19 to 15:2: The Lord also rejected the people's confession of sin. Ironically, they petitioned Him to not "break" His covenant with them, when in fact they had broken the covenant.

Verses 19-20: Hast thou utterly rejected Judah?" Lest the Lord be casting Judah off forever, the prophet in deep contrition confesses the nation's sin (compare Dan. 9:4).

Jeremiah 14:19 "Hast thou utterly rejected Judah? hath thy soul loathed 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!"

Again, a burdened Jeremiah pleads with God, vicariously confessing the sins of the people and urging God not to destroy His people for the sake of His own reputation among the nations. Because of the temple in Jerusalem, and on the basis of His covenant with His people (verse 21).

The false prophets promised peace. They are asking if God has totally turned against His people. I might add they had totally turned against Him to other gods. God does not hate them. He loves them, but they brought this on themselves. This is a time of great trouble.

Jeremiah 14:20 "We acknowledge, O LORD, our wickedness, [and] the iniquity of our fathers: for we have sinned against thee."

This is said by the prophet, in the name of the few faithful that were among this people. Who were sensible of their own sins, the sins of their ancestors, and which they ingenuously confess. Their fathers had sinned, and they had imitated them, and continued in the same, and therefore might justly expect the displeasure of the Lord, and his controversy with them.

"For we have sinned against thee": (See Jer. 14:7).

It is a little late to acknowledge their sins and the sins they learned from their fathers. Jeremiah mourns and repents, as if these are his own personal sins. Jeremiah had warned them, but they had not received his warnings.

Jeremiah 14:21 "Do not abhor [us], for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us."

Which was called upon them, and which they called upon. They deserved to be abhorred, they had done those things which might justly render them abominable, and being what was abhorrent to him. And they deplore this, not, for their own sake, who were unworthy of any favor, but for

his own sake, for the sake of his honor and glory, which, as it is dear to the Lord, so to his people.

"Do not disgrace the throne of thy glory": Either Jerusalem, as Kimchi, which was the city of the great King, where he had his throne and palace, and which is called the throne of the Lord (Jer. 3:17). Or the house of the sanctuary, the temple, as Jarchi (see Jer. 17:12). Respect seems to be had to the mercy seat upon the Ark, over which were the cherubim of glory, between which the Lord dwelt. And they pray, that though they were worthy of disgrace themselves, and to be taken and carried captive into a strange land, yet they entreat that the Lord would not disgrace his own glorious habitation, by suffering the city and the temple, and the Ark in it, to be destroyed.

"Remember; thy people, Zion, as before": Or the promises made to them, the covenant, as follows.

"Break not thy covenant with us": God never breaks his covenant, though man does. It may sometimes seem to be broken, when his church and people are in distress and affliction. But he will never break the covenant he has made, or suffer his faithfulness to fail. Yet, though he does not, it is proper and necessary oftentimes to pray in this manner to God, for the encouragement of faith in him, and expectation of good things from him.

"Abhor" means to scorn. It also means to treat or regard with contempt. The presence of God was in the temple, in the Holy of Holies. His presence was over the mercy seat. This perhaps is saying, do not let the temple be destroyed. They are remembering God's covenant with Abraham, but they forget they had to remain faithful to God to receive the blessings. There were curses if they did not obey God. It is not God that had broken covenant with them, they have broken covenant with God.

Jeremiah 14:22 "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]."

The blessing wanted; none of the idols of the Gentiles, called vanities, because it was a vain thing to apply to them, or hope for anything from them. None of these could give a shower of rain; though the name of one of their idols was Jupiter Imbrius, or Pluvius, the god of rain. Yet he could not make nor give a single drop. As Baal, in the times of Ahab, when there was a drought, could not.

"Or can the heavens give showers?" From whence they descend, and which are the second causes of rain. Even these could not of themselves, and much less heathen deities.

"Art not thou he, O Lord our God?" The everlasting and unchangeable He, or I AM. Our covenant God and Father, thou, and thou only, canst give rain. This is expected goodness of the great God himself (see Acts 14:17).

"Therefore we will wait upon thee": For rain, by prayer and supplication, and hope for it. And wait the Lord's own time to give it.

"For thou hast made all these things": The rain and its showers, who have no other father than the Lord (Job 38:28). Also, the heavens from whence it descends, and the earth on which it falls, are made by him, who restrains and gives it at His pleasure.

None of the false gods could bring rain. They could not do anything to benefit the people who worshipped them. They will wait for the return of God's blessings upon them. He is their only help.

Jeremiah Chapter 14 Questions

1. What was the Word of the Lord that came to Jeremiah concerning?
2. What does "dearth" mean?
3. The invasion came during the reign of _____.
4. The drought came during the reign of _____.
5. The drought has been so bad, it looks like there has been a _____.
6. Who did the nobles send for water?
7. What did they do, when they found no water?
8. What is that symbolic of?
9. What effect did this have on the plowmen?
10. What was an unnatural thing for the mother hind to do?
11. In verse 7, their _____ testified against them.
12. What was Jeremiah trying to do for these people?
13. Who is their only hope?
14. Why is God remembering their iniquity, and visiting their sins on them?
15. They, of their _____, have walked away from God.
16. In verse 11, God told Jeremiah not to _____ for them.
17. Would God listen, if they fast and pray?
18. What lie had their leaders been telling them?
19. Was this a good excuse?

20. How can you determine if a teacher is telling the truth?
21. How does God fit the punishment for their sin?
22. Those who listen and believe the lies are _____ for _____.
23. In verse 17, we see Jeremiah is terribly _____.
24. Who is Jeremiah calling the virgin daughter?
25. What is verse 18 speaking of?
26. How does the author answer the question of verse 19?
27. Jeremiah repents and mourns, as if these were his _____.
28. What does "abhor" mean?
29. None of the _____ could bring rain.