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Waiting on God for Rain.

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*Waiting on God for Rain,*

A

S E R M O N

P R E A C H E D

*IN A TIME OF*

D R O U G H T,

July 24, 1805.

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By JOSEPH LATHROP, D. D.  
PASTOR OF THE FIRST CHURCH IN WEST SPRINGFIELD.

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[Springfield, Mass.]

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[H. BREWER, PRINTER.]

[1805]

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## WAITING ON GOD FOR RAIN.

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### JEREMIAH XIV. 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 on thee; for thou hast made all these things.*

**T**HIS chapter is called 'the word of the Lord, which came to Jeremiah concerning the dearth,' or concerning the drought, as the seventy Greek interpreters render the word. This drought, and the distresses which ensued, the prophet thus describes; "Judah mourneth, and the cities thereof languish; the people are black with famine; they cast themselves on the ground, and their cry is gone up to heaven. 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; they covered their heads, because the ground is chapt, for there is no rain on the earth. The plowmen were ashamed and covered their heads. The hind also calved in the field, and forsook her young, because there was no grass; and the wild asses stood in the high places; they snuffed up the wind like dragons; their eyes also failed because there was no grass."

The distresses of the famine were increased by the terrors of the sword; for it was a time of war; the country was invaded and Jerusalem besieged by the Assyrian army. Hence the prophet says "If I go

into the field, then behold the slain with the sword; and if I go into the city, then behold them, who are sick with famine."

This dreadful and complicated calamity was the occasion of that humble and fervent prayer, which the prophet makes in the latter part of the chapter. "Hast thou utterly rejected Judah? Hath thy soul loathed Zion? Why hast thou smitten us, and there is no healing? We looked for peace, and there is no good; for a time of health, and behold trouble. We acknowledge, O God, our wickedness and the iniquities of our fathers; for we have sinned against thee. Do not abhor us for thy name's sake. Remember; break not thy covenant with us."

Why he thus applies to God for relief, he in the text assigns two reasons; one is that relief could come from no other source; the other is that God could easily grant it. "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 God? Therefore we wait on thee, for thou hast made all these things."

The words of our text present us with these two observations, That God is the only author of rain; and that for this blessing we must wait on him.

That the agency of God is the cause of rain the prophet proves by two arguments. 1st, the insufficiency of all other supposed causes; and 2dly, the sufficiency of God's power manifested in the creation of all things.

1st. The insufficiency of all other causes.

The pretended divinities of the heathens were insufficient to cause rain.

The objects to which the heathens paid their devotions, and which they regarded as the authors of all good, the prophet calls *vanities*, to express their utter inability to perform any of those things, which were ascribed to them.

The worshipping of stocks and stones, and images

