

"O LORD, You know;  
Remember me and  
visit me, and take  
vengeance for me  
on my persecutors."

# Prayer in Jeremiah

Mark the lines below as correct (C), incorrect (X), or partly correct (▲).

"Ah, Lord GOD!  
Behold, You have  
made the heavens  
and the earth by  
Your great power  
and outstretched arm.  
There is nothing too  
hard for You."

<b>A</b>	<b>( ) Most of the prayer in Jeremiah is in the first 20 chapters.</b>
<b>A-1</b>	( ) In 1:6, 4:10, 5:3, 10:6-7, 23-25, 11:20, 12:1-4, 14:7-13, 19-22, 15:10-18, 16:19-20, 17:13-18, 18:19-23, 20:7, 12-13.
<b>A-2</b>	( ) Future prayer was predicted in 16:19-20, 17:26, 29:10-14, 30:18-22, 31:7-9, 33:10-11, and 50:4.
<b>A-3</b>	( ) Though there are few prayers after chapter 20, the one in 32:17-25 is a great exception.
<b>A-4</b>	( ) The longest prayer (32:17-25) is much more positive than the second longest (17:13-18).
<b>A-5</b>	( ) Jer. 38:5-13 shows that Jeremiah prayed day and night while he was in the dungeon.
<b>A-6</b>	( ) Rulers opposed Jeremiah for years, but later he was asked to pray (37:3, 42:2).
<b>B</b>	<b>( ) There are many negatives in Jeremiah's prayers.</b>
<b>B-1</b>	( ) Jeremiah spoke negatively about himself and human nature (1:6 10:23-24, 15:17).
<b>B-2</b>	( ) In 7:16, 11:14, and 14:11, God told Jeremiah NOT to pray for judgement to be withheld.
<b>B-3</b>	( ) Jeremiah asked many negative questions (5:3, 8:22, 10:7, 12:1, 4, 14:8-9, 15:18, 16:20, 18:20).
<b>B-4</b>	( ) Many prayers involved persecution (11:20, 12:1-4, 15:15-18, 17:13-18, 18:19-23, 20:7, 12-13).
<b>B-5</b>	( ) There is more prayer in Jeremiah than in Isaiah because Jeremiah faced more opposition.
<b>B-6</b>	( ) Jeremiah's two prayer-like laments (8:22-9:2, 20:7-18) are mostly negative.
<b>C</b>	<b>( ) There is some controversy about the prayers in Jeremiah.</b>
<b>C-1</b>	( ) It is wrong (Mat. 5:44) to pray like Jeremiah did in 10:25, 12:1-3, 15:15, 17:18, 18:19-23, and 20:12.
<b>C-2</b>	( ) Jeremiah prayed for Judah in 14:7-9, even though God told him not to do so (7:16, 11:14, 14:11).
<b>C-3</b>	( ) The Jewish prophet was inconsistent in what he prayed about Gentiles (10:25, 16:19-20, 29:7).
<b>C-4</b>	( ) The "prayer of repentance" in Jer. 14:19-22 was not sincere and probably not Jeremiah's.
<b>C-5</b>	( ) Jeremiah seemed to be too critical of the Lord in 4:10, 12:4, 15:17-18, and 20:7.
<b>C-6</b>	( ) God confronted Jeremiah at least once for going too far (12:5, 15:18-19).
<b>D</b>	<b>( ) There is much to learn from the prayers in Jeremiah.</b>
<b>D-1</b>	( ) Jeremiah's lack of self-confidence may have helped make him a man of prayer (1:6).
<b>D-2</b>	( ) Jer. 15:15-19, 17:15-18, and 18:19-23 show that being persecuted can help draw us to God.
<b>D-3</b>	( ) Prayers in the Bible are great teaching material (16:19-20, 50:4, John 17:1-26, Eph. 1:15-23).
<b>D-4</b>	( ) Jeremiah shows that it is always better to pray (32:17-25) than to lament (8:22-9:2, 20:7-18).
<b>D-5</b>	( ) Jer. 10:6-7 and 32:17-21 show that it is good to recall God's great acts in the past as we pray.
<b>D-6</b>	( ) Jer. 12:3, 15:10, 17, 17:16, 18:20, and Rom. 9:1 show that a clear conscience is needed to pray.
<b>D-7</b>	( ) Jer. 15:15-21 shows that it is better to pray poorly than to not pray at all (Jam. 4:2-3).
<b>D-8</b>	( ) Despite verses like 11:14 and 14:11, Jer. 33:3 shows that God wants his people to pray.

**Answers:** Most lines are correct, but two are clearly wrong. First, Jer. 38:5-13 does NOT say that Jeremiah prayed while he was in the dungeon (A-5), though he surely must have done so. Second, the book of Jeremiah does not show that it is always better to pray than to lament (D-4). Of course, it is more pleasant to pray like in 32:17-25 than to lament like in 20:7-18, but at times it is necessary to lament. It is important to remember, however, that Jeremiah's lamenting was not totally negative (B-6). (See 20:11-13.) Line B-1 is correct, but not totally so, because Jeremiah did not always speak negatively about himself. He often spoke about having a clear conscience (D-6). Likewise line C-1 is correct for us based on Jesus' teaching, but there is still an imprecise prayer in Rev. 6:10. Finally, there are aspects of truth in lines C-3 and D-7, but they should not be considered correct. At best they are only partly correct.