

## LESSON 4

### Jeremiah 11-15

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#### Day 1

1. Recall something helpful to you from last week's study concerning Judah's religious rituals or worship.
2. Why is the opening section of chapter 11 referred to as a "Deuteronomic" composition (11:1-12; especially 11:4, 10)? (See Deut 4:20, 37; 11:16.)
3. What reason is given for Israel owing absolute loyalty to the Lord (11:2-4)?

#### Day 2

4. Jeremiah reminded Judah of the punishments God had warned their ancestors would befall them if they did not obey God's voice. What are some of the threats against a future faithless Israel found in Deuteronomy? (See Deut 28:15-68.)
5. Rather than God, where might we be placing more trust for our security, either as individuals, as a society, or as a nation (11:12)?
6. How is the image of a lamb led to slaughter (11:19) used in Isaiah 53 and in Acts 8:32-35?

#### Day 3

7. a) Consider Jeremiah's lament in 12:1-2. When have you felt that God was acting unfairly? (See Job 21:7; Eccl 8:14.)  
b) How do you feel about complaining to God in prayer when you witness or experience injustice?
8. What were Jeremiah's connections to the people plotting against him (11:19-21; 12:6)?
9. What human emotions are attributed to God in 12:7-13?

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10. What ray of hope is offered to both Israel and the nations (12:15-16)?
11. a) How does a symbolic prophecy differ from prophetic discourse?  
b) How does the loincloth Jeremiah buys serve as a symbolic prophecy (13:1-11)?
12. In what way does the image of the wineflask go from being a positive symbol to a negative one (13:12-14)?

#### Day 5

13. What does Jeremiah's response to his own prophetic utterances urging his people to repent reveal about his feelings (13:16-17)?
14. How does nature reflect the punishment of God's people (14:1-6)?
15. a) In what way do the people attempt to assuage God's anger (14:7-9)?  
b) Why might these pleas be insufficient to avert God's wrath (14:7-10)?

#### Day 6

16. What does Jeremiah suggest is the reason Judah is so misguided (14:13)?
17. Why is King Manasseh held responsible for making Judah an "object of horror" (15:4)? (See 2 Kgs 21:1-16; for a more nuanced view of Manasseh see 2 Chr 33:1-19.)
18. After reviewing Jeremiah's pleas and complaints (15:10-11, 15-18) as well as God's responses to him, how do you think Jeremiah would have felt?