ANNOTATED BIBLIOGRAPHY ON
JEREMIAH

Abrams, Judith Zabarenko. (1990) "Rachel: A Woman Who Would Be a Mother. *Dor Le Dor,,* 18(4)::213-221..

> The usual image of Rachel is that of a beloved beauty. A closer reading of the story is one of disappointment, desperation, and the indifference of others to her needs. Rachel is passive and silent through most of the narrative. Jacob is insensitive to the pain, anguish and frustration of her barrenness. On her death-bed Rachel names her newly-born son, Ben-oni, the son of my affliction. Jacob, however, renames the boy Benjamin. Later generations, Jeremiah and the rabbis, have a messianic vision of Rachel: No longer infertile, nor an object, she has become mother to a nation, taking up their cause before God's throne. Rachel's perseverance in the face of continuous disappointment may be a source of inspiration to families struggling with the problems that infertility causes. She can also teach us that even those who seem most blessed may be unhappy, and we should have compasison for them. M C

Abramson, Shraga (1977) "FROM THE KITAB ALNATAF OF RABBI JUDAH HAYYUJ ON 2 SAMUEL. *Leshonenu; 1978* 42(3/4):203–236.

> The Hebrew grammarian Judah ibn Hayyuj is reported by later grammarians to have written four books on biblical grammar, one of which is the Kitab al-Nataf. This book is ordered on the sequence of verses and explains difficult passages. The material from existing manuscripts is presented together with reactions of later grammarians. Existing parts of the book deal with Joshua, Judges, 1 Kings, Isaiah, Jeremiah, Ezekiel, but very little on 2 Samuel has come down. It is quoted extensively however in the works of Isaac ben Samuel, a Spanish grammarian. (Hebrew)

Ackroyd, Peter R. (1978) "BIBLICAL CLASSICS I. JOHN SKINNER: PROPHECY AND RELIGION. *Expository Times* 89(12):356–358.

> Prophecy and Religion (1922), based on lectures given at New College, Edinburgh, gave a foundation for studies in the OT for 50 years. It is chiefly a study of the life of Jeremiah. Many would be critical of his use of poetic utterances for biographical deductions, but his sensitivity permits him to gain coherence, while skepticism leaves us only with pieces; and he does not forget that they are poetry. The book holds up, if not the true personality of Jeremiah, the relation of the religious individual and the religious community around the question of religious experience.

Ackroyd, Peter R. (1984) "THE BOOK OF JEREMIAH: SOME RECENT STUDIES. *J for the Study of the Old Testament* 28:47–59.

> Surveys some recent work on the book of Jeremiah, grouped under the heads historical context, literary context, textual and literary study, and exegesis.

Ackroyd, Peter R. (1971) "ASPECTS OF THE JEREMIAH TRADITION. *Indian J of Theology* 20(1/2):1–12.

> An attempt at opening up some of the many and very complex questions regarding the development and fixation of the Jeremiah tradition, using as material chapters 37–40. Endeavors to point out that the complexity of the process of development of the tradition, even if it makes us quite properly despair of ever being able to provide a full account, at least may warn us against the dangers of oversimplifying and consequently impoverishing our appreciation of the impact of the prophet on his generation and the next.

Adler, Joshua J. (1989) "Biblical Man and His Questions of Faith *Dor Le Dor* 18(1):41-43.

> Against the common conception that biblical man had more faith than modern man, it can be shown that biblical writers also wrestled with their faith. They expressed serious doubts about justice but maintained that one must continue to struggle to be a believer. Examples are drawn from Malachi, Jeremiah and Qoheleth.

Ahuviah, Abraham (1984) ""I HAVE APPOINTED YOU A PROPHET UNTO THE NATIONS" (Jer. 1:5). *Beth Mikra* 98:249–254.

Reviews the various interpretations of Jer 1:5. Concludes that Jeremiah's mission was to Israel and not to the nations. The people or tribe of Israel can be called "nations" (go) as in Ezek 2:3, 35:10. Jeremiah, too, speaks of the dwellers in Samaria as a nation, in contrast to the dwellers in Judah (3:6 18). While it is true that Jeremiah prophesied concerning the neighboring nations, that is because they and Israel shared a common fate. (Hebrew)

Ahuviah, Abraham (1986) "Why Do You Look upon Traitors (Hab 1:1–2, 4)? *Beth Mikra* 31(107):320–327.

Compares the protests against injustice of Habbakuk, Jeremiah (12) and the book of Job. In Habbakuk 1, there are several stages in the development of the prophet's thought. He is dissatisfied with God's answer concerning the mission of the Chaldeans, and he looks inward for an answer. Since God's answer is irrelevant to the question of the prophet, he concludes that only faith will give strength to the righteous. (Hebrew)

Aitken, Kenneth T. (1984) "THE ORACLES AGAINST BABYLON IN JEREMIAH 50–51: STRUCTURES AND PERSPECTIVES. *Tyndale Bulletin* 35:25–63.

The oracles against Babylon in Jer 50–51 are not a loose and amorphous conglomerate of thematic elements tacked together at random; demonstrates that they have structural organization and coherence.

Albertz, Rainer (1982) "JER 2–6 UND DIE FRUHZEITVERKUNDIGUNG JEREMIAS. *Zeitschrift fur die Alttestamentliche Wissenschaft* 94(1):20–47.

Only Jer 2:4–4:2 (without 3:6–18) belong to the early period of Jeremiah. They were addressed to the inhabitants of the former Northern kingdom. 4:3– 6:20 is a collection of words of judgment against Judah between 609 and 605. This division of the materials obviates the need to posit a period of silence for Jeremiah after the Josianic reform. (German)

Allen, L. C. (1973) "MORE CUCKOOS IN THE TEXTUAL NEST: AT 2 KINGS XXIII. 5; JEREMIAH XVII. 3, 4; MICAH III. 3; VI. 16 (LXX); 2 CHRONICLES XX. 25 (LXX). *J of Theological Studies* 24:69–73.

An investigation of textual data in the passage cited with the working theory that the original text has at times been supplanted by a siminar-looking intrusive comment which really belongs to an adjacent term.

Alt, Albrecht (1959) "DIE DEUTUNG DER WELTGESCHICHTE IM ALTEN TESTAMENT (Interpreting World History in the OT.) *Zeitschrift fur Theologie und Kirche* 56:129–137.

The OT views world history as Jahweh's history with the world. Not only a covenantking (David), but Assyrian, Babylonian, and Persian rulers, insofar as they determine world history, do so by the way of delegated authority of Jahweh. After the fragmentation of universal history depicted in the Jahwistic saga of the tower of Babel universal history nevertheless continues in the promise to Abraham "for all nations." Israel's own history is God's bridge from the universal beginning to the universal end of all history. Isaiah was the first man able to see that even the destruction of this bridge of Israel would not thwart God's universal plan, but actually implement it. Jeremiah, Ezekiel, Second Isaiah, and Daniel follow in his train. (German)

Althann, R. (1978) "JEREMIAH IV 11–12: STICHOMETRY, PARALLELISM AND TRANSLATION. *Vetus Testamentum* 28(4):385–391.

Without emendation, it is possible to establish the stichometry of Jer 4:11– 12 by the simple device of counting syllables and following parallelism. Verse 11 thus consists of bicolon + tricolon + bicolon and v 12 of 2 tricola. The poet used the pivot pattern, the double-duty modifier, in which the second colon modifies both the first and the third. Discusses individual problems of translation.

Arichea, Daniel C. (1982) "JEREMIAH AND THE UBS HEBREW OLD TESTAMENT TEXT PROJECT. *Bible Translator* 33(1):101–106.

> The HOTTP is a practical aid for translators but its comments could include exegetical and translational implications behind textual decisions. The meaning of phrases that are translated literally ought to be clarified. The LXX text should be consulted. Examples from Jeremiah.

Auld, A. Graeme (1984) "PROPHETS AND PROPHECY IN JEREMIAH AND KINGS. *Zeitschrift fur die Alttestamentliche Wissenschaft* 96(1):66–82.

> After a brief account of the Hebrew word for "prophet" and "prophesy" in other books of the latter prophets, reviews the changing use of these terms in the development of the Jeremiah tradition (poetic nucleus, prose Vorlage of the LXX, expanded MT). The positive use of these terms is a relatively late phenomenon. Even Jeremiah and Ezekiel came to be designated prophets only long after their historical appearance.

Auld, A. Graeme (1983) "PROPHETS THROUGH THE LOOKING GLASS: BETWEEN WRITINGS AND MOSES. *J for the Study of the Old Testament* 27:3–23.

> Extends his study on `Prophets and Prophecy in Jeremiah and Kings' (ZAW, 1984, 96) and explores some implications. Argues that the classical `prophets' of the OT began to be so called only some time after the exile. Prophets precede (but have no precedence over) Moses and are Writings redefined as prophetic at an advanced stage in the development of the earlier of them.

Avigad, Nahman (1979) "JERAHMEEL AND BARUCH. *Biblical Archaeologist* 42(2):114–118.

> For years scholars have studied hundreds of Hebrew seals and seal-impressions dating from biblical times, but not one of their owners has been positively identified with a person mentioned in the Bible. Now such an identification has occurred: two recently discovered seal-impressions contain names and titles which correlate absolutely with two persons who appear in the same biblical narrative. Baruch the scribe may be the biographer of the prophet Jeremiah. At some time he probably belonged to the category of the royal scribes, but later he gave up his office to join Jeremiah in his religious and political struggle. Jerahmeel, the bearer of the title "son of the king," should be regarded as a member of the royal family. The identity of the two seal owners leads the researchers to the context of Jer 36.

Avigad, Nachman (1981) ""WHO WAS OVER THE FORCED LABOR." *Beth Mikra* 88:1–2.

> Discusses a sacarboid seal, now in private hands, which reads: lplyhw/srl/hmsms, "belonging to Playahu who is over the forced labor." The seal is clear evidence for the existence of forced labor in Israel. This lasted down to the late period and is attested in Jeremiah (22:13). (Hebrew)

Avigad, Nahman. (1980) "THE CHIEF OF THE CORVEE. *Israel Exploration J* 30(3/4):170–173.

> Presents for the first time a privately owned seal of unknown provenance (the owner lives in Jerusalem), whose significance lies in the fact that it represents the only clear extra-biblical evidence of the practice of mas (corvee) in ancient Israel. The seal is inscribed on both sides. Of interest is the inscription of Side B: lpl'yhw 'sr `l hms, "belonging to Pela'yahu who is over (in charge of) the corvee. Paleography and the ornamental device of the seal point to a date in the 7th cent. BC, proving that the corvee continued to be a state-organized institution in Judah long after the days of David and Solomon. It is tempting to relate Pela'yahu to the forced labor activities of Jehoiakim that were denounced by Jeremiah (Jer 22:13).

Bailey, Lloyd R. (1989) "The Prophetic Critique of Israel's Cultic Order. *Faith and Mission* 6(2):41–60.

> Protestant interpreters, from the beginning of the Reformation to the mid 19th cent., generally understood the prophets to base their proclamation upon the Mosaic materials. Then came some interpreters who viewed the

Pentateuch as overly legalistic and cultic, while the prophets were seen as proponents of "progressive revelation." In the early decades of the present century the idea of prophetic versus priestly began to subside. Surveying texts from Amos, Hosea, Isaiah, Jeremiah, and Ezekiel we find no prophetic in opposition to cultic except in the cases of abuse. After determining what these texts meant, reflects upon the meaning for today.

Bakon, Shimon (1989) "Josia: The Impact of His Life and Death *Dor Le Dor* 17(3):163-169.

Reviews the historical events of Josiah's reign and his death. It is not clear if Jeremiah had any influence on Josiah at all, although he lamented his death. There were serious questions of theodicy in Josiah's time. Jeremiah adumbrated the doctrine of individual responsibility, later expanded by Ezekiel. The book found in the Temple was the Torah.

Bakon, Shimon (1991) "Jeremiah, a Tragedy: Thou Hast Enticed Me, and I Was Enticed. *Dor Le Dor,,* 19(3)::176-185..

Three components in the life of Jeremiah combined to make him the most tragic figure among the prophets. (1) He was born into turbulent times when Judea was being threatened by both Egypt and Babylonia. Also, pagan rites and moral corruption were rampant. (2) With his call to prophecy, while still a youth, he became a man obsessed. He was the quintessential prophet who lived and acted in the certainty that God revealed his intentions to him. (3) He was a man of strife, lacking tact, who was in unceasing conflict with kings, princes, priests, and false prophets. MC

Balentine, Samuel (1981) "JEREMIAH, PROPHET OF PRAYER. *Review and Expositor* 78(3):331–344.

Prayer is "dialogue with God." Since this dialogue is directed from man to God, it includes praise, thanks, petition, intercession, lament and complaint. Jeremiah's prayer life is seen in two main elements: (1) intercession and (2) lamentation. OT references to intercession as prophetic activities are seen in Moses, Abraham and others. Jeremiah interceded for the nation, but his lament was basically for himself and his ministry.

Balentine, Samuel E. (1984) "THE PROPHET AS INTERCESSOR: A REASSESSMENT. *J of Biblical Literature* 103(2):161–173.

After studying the biblical vocabulary relating to intercession, concludes: (1) Intercession involves a specific act of praying to God on behalf of another person; hence general prayers do not constitute intercession. (2) The language specifically relating to intercession is quite limited in the OT and does not occur exclusively with reference to the prophets. (3) The only clear references apply to northern figures, specifically Abraham, Moses, Samuel and Jeremiah. (4) Though intercession does appear to have been a legitimate prophetic activity, it seems to have been consistently overshadowed by the prophet's responsibility to receive and communicate the true word of God.

Barstad, Hans M. (1990) "Profetene i det gamle testamente, fakta eller fiksjon? (The Prophets in the Old Testament, Fact or Fiction?). *Norsk Teologisk Tidsskrift,,* 91(3)::149-156..

Recently, some scholars have dated all or most material in OT prophetic books to the exilic and postexilic periods, and have denied that the prophets existed (so O. Kaiser on Isaiah, K. Jeppensen on Micah, R. P. Carroll on Jeremiah). But the prophetic traditions are so heterogeneous and complex it is unlikely that the prophetic books could have been composed except through revision of prior traditional material. Extrabiblical sources (the Mari texts, etc.) attest to messages from the gods delivered by persons resembling OT prophets. Thus ancient Israelite prophetism cannot be written off as a purely literary phenomenon. (Norwegian) JTW

Bartlett, David L. (1978) "JEREMIAH 31:15–20. *Interpretation* 32(1):73-78.

Surveys biblical context. Analyzes its structure in terms of the voices of Rachel, Ephraim, and Yahweh. Describes major themes as lamentation, Yahweh's display of grace in response to his lament, and repentance. Describes elements involved in repentance. Suggests a communal thrust of the passage that should be developed in its application to Christians. Describes two places in which Jeremiah's themes are reflected and revised in the

context of the N T (Mt. 2:1 8; Lk.15:1 1–24).

Barton, Freeman (1976) "JEREMIAH 30–33 AND THE RESTORATION OF THE JEWS. *Henceforth; 1977* 5(2):79–92.

> Two aspects of restoration are prophesied by Jeremiah: (1) the return to the lan d of Palestine an d (2) the return to the true worship of God . God states that he will restore Israel, not because of their inherent value, but for his own purposes and for his own glory.

Begg, Christopher (1989) ""DtrP" in 2 Kings 25: Some Further Thoughts *Revue Biblique* 96(1):49-55.

> Extends the analysis of the th ematic dimension s of the Deutero nomist reda ctor "DtrP" in 2 Kings 25, based on the suggestions of F. Garcia Lopez (RB, 1987, 94(2):222 -232). He fo und DtrP in 25:8-9a, 1 0 and secon darily in 25:13-17. By use of typical m aterial from Jerem iah as comp arison, it is reasonable to identify 25:3, 9b, 11-12 and 22-26 also as DtrP.

Begg, Christopher T. (1988) "The "Classical Prophets" in Josephus' Antiquities. *Louvain Studies* 13(4):341–357.

> Examines the way in which the "C lassical Prophets" are handled by Josephus in his major writings. Books 9–11 of the An tiquities rec eive the p rimary fo cus. Josephus knew the entire corpus of the latter prophets. His omission of reference to a proph et canno t be due to igno rance. H e also hig hlights th e proph etic factors in Israel's heritage. Only Jonah, Nahum , Isaiah, and Jeremiah are given full scale presentations and among these, Jeremiah receives the greatest attention. The narrative elements in these prophets explains their prominen ce. The conclusio n identifies and ex plains the differenc e between Jo sephus' presen tation and that o f the Hebrew text.

Bennett, T. M. (1981) "JEREMIAH: OUTLINE AND EXPOSITION. *Southwestern J of Theology* 24(1):19–75.

> Provides a basic commentary, section by section, of the entire book of Jeremiah, prefacing it with a schematic outline of the m aterial.

Berquist, J. L. (1989) "Prophetic Legitimation in Jeremiah *Vetus Testamentum* 39(2):129-139.

> Texts reflecting public situations of opposition are more common in Jeremiah than has usually been noted. Legitimation is a common response to opposition. The confessions sh ould be interp reted as part of Jerem iah's public ministry, even though they have a personal dimension. The confessions and the call complex (1:9-19) grew in several phases, so pro phetic legitimation also helped to shape the redaction of the material. Legitimation is expressed as a clo se relationship to Y ahweh and as a con demnation of other pro phets for being aligned against Yahweh.

Berridge, John M. (1979) "JEREMIA UND DIE PROPHETIE DES AMOS (Jeremiah and the Prophecy of Amos). *Theologische Zeitschrift* 35(6):321–341.

> Demonstrates that Jeremiah established connections in his formulations not only with the prophecy of Ho sea but also with the prophecy of Amos. Jeremiah prophesied a radical judgment of God for the Southern Kingdom (as Amos h ad proph esied it for the No rthern Kingdom). Consequently, Jeremiah uses the proclamation of Amos to clarify and exp lain his own message. C ontent-wise and linguistically, affinities between the proclamation of Jeremiah and the Amos-sayings can be readily observed. (German)

Bezuidenhout, L. C. (1990) "Sing to Jahweh!... Cursed Be the Day on which I Was Born! A Paradoxical Harmony in Jeremiah 20:7-18. *Hervormde Teologiese Stud,,* 46(3)::359-366..

> The paradoxical juxtaposition of these statements in Jer 20:13-14 creates a tension which can be avo ided if these verses are isolated from each other by way of redaction criticism. The seg ment 7-12 is a double lam ent;

segments 13 and 14-18 are two contrasting conclusions. This analysis fits with time-honored divisions of the text. Vs. 7-18 can be defined as an integral unit where an ironic symphony is created by a central metaphor of procreation and counterpointed radial metaphors of sexual abuse and childbirth. WSS

Biddle, Mark (1988) "The Literary Frame Surrounding Jeremiah 30,1–33,26. *Zeitschrift fur die Alttestamentliche Wissenschaft* 100(3):409–413.

An editor tied Jer 31:38–33:16 to the core of the Book of Consolation by reshaping older material into a frame similar to that surrounding Jer 30:1– 31:37. Just as Jeremiah 31 ends with a promise to Jerusalem, so 31:38–33:16 ends with a similar promise adapted from an earlier Davidic promise. The assurance of God's promise from the first section of the Book of Consolation is added also at the end of the whole collection.

Biran, A. (1985) "On the Identification of Anathoth. *Eretz-Israel* 18:209–214.

Long-held doubts about the identification of biblical Anathoth (Josh 21:18, 1 Kgs 2:26, Jeremiah) with Ras el-Kharrubeh were confirmed by the finds of a brief rescue excavation in 1983 by Hebrew Union College. Remains are mainly from the Persian and Hellenistic periods. However, at nearby Deir es-Sid, extensive architectural remains of the 7th cent. BC were found. The pottery is predominantly 7th-early 6th cent. BC. This latter site may be Jeremiah's Anathoth, while the location of the early Anathoth is still unknown. (Hebrew)

Boekhoven, Henry J. (1960) "THE INFLUENCE OF JEREMIAH UPON NEW TESTAMENT LITERATURE. *Reformed Review* 14:37–43.

(Sept.) -Discusses the direct influence of the book of Jeremiah upon the New Testament, based upon the list in Westcott and Hort's The NT. In The Original Greek. He treats Jesus, Stephen, Paul, James, and the book of Revelation.

Bracke, John M. (1985) "SUB SeBUT: A REAPPRAISAL. *Zeitschrift fur die Alttestamentliche Wissenschaft* 97(2):233–244.

The Hebrew expression mentioned in the title of the article occurs 27 times in the OT. Supports the conclusions of Dietrich (1925) that it is a technical term indicating a restoration to an earlier time of well-being or Yahweh's reversal of his prior judgment. Its clearest examples appear in Jeremiah 30– 33.

Bracke, John M. (1983) "JEREMIAH 15:15–21. *Interpretation* 37(2):174–178.

Understands both the prayer and the response to have other levels of meaning for both the exiled Jewish community and the Christian church.

Breckelmans, C. (1973) "SOME CONSIDERATIONS ON THE PROSE SERMONS IN THE BOOK OF JEREMIAH. *Bijdragen* 34(2):204–211^^

Bright, John (1974) "A PROPHET'S LAMENT AND ITS ANSWER: JEREMIAH 15:10–21. *Interpretation* 28 (1):59–74.

In his confessions which are similar to lament psalms, Jeremiah honestly and at times almost blasphemously, expressed his anguish, lamenting the abuse the prophetic office had brought him, bitterly cursing his enemies, pleading for his own vindication, and even accusing God of having deceived him and failed him. The lament of Jeremiah 15:10-11,15-18 is analyzed exegetically, verses 12-14 being considered as intrusions from other contexts. Other laments by Jeremiah are briefly discussed. The answering oracle of Jeremiah 15:19-21 exhorted the prophet to repent and to turn to God in order to continue in his vocation. Thus Jeremiah perceived his outbursts to be unworthy of his calling. God calls and uses his servants in their weakness and even in their rebellion.

Brodie, Louis T. (1981) "JACOB'S TRAVAIL (JER 30:1–13) AND JACOB'S STRUGGLE (GEN 32:22–

32): A TEST CASE FOR MEASURING THE INFLUENCE OF THE BOOK OF JEREMIAH ON THE PRESENT TEXT OF GENESIS. *J for the Study of the Old Testament* 19:31–60.

> An analysis of Gen 32:22–32 and Jer 30:1–13 reveals some literary dependence of Genesis on Jeremiah. While some rudimentary patriarchal traditions predate the prophets, and while Genesis incorporates some very ancient elements of history and culture, the present patriarchal narrative is largely a post-exilic literary retrojection which reinterprets the ancient world in the light of prophetic theology, and which acts as a source of inspiration for post-exilic Judaism.

BROUGHTON, P. E. (1958) "THE CALL OF JEREMIAH. *Australian Biblical Review* 6:41–58.

> The striking parallels in thought between the account of Jeremiah's call (Jer. 1:4–10) and the words of Moses (Deut. 18:9–22) indicate the great influence the life of Moses had upon Jeremiah. Jeremiah's call to be a prophet to the nations, which has always presented a difficulty to scholars, can be better understood in the light of this section of Deuteronomy.

Brueggemann, Walter (1983) "THE BOOK OF JEREMIAH: PORTRAIT OF A PROPHET. *Interpretation* 37(2):130–145.

> Considers the portrait of Jeremiah in the book to be an imaginative literary construction of one who had made a powerful impact upon the memories of others, and as an articulation of Jeremiah as a paradigm of what a prophet is. Describes (1) Jeremiah as overwhelmingly God's man, even in his gravest doubt and deepest depression, (2) his poetic passion and stunning imagination as subversive, shattering, and building, (3) his life as profoundly engaged with public events, persons, and issues, (4) his ministry as involving intense dispute with the royal apparatus, his prophetic counterparts, his family, kin, and even with Yahweh. Pictures Jeremiah as speaking the truth into a world of falsehood and deception.

Brueggemann, Walter (1985) "The "Uncared For" Now Cared For (Jer. 30:12–17): A Methodological Consideration *J of Biblical Literature* 104(3):419–428.

> Older methods of criticism, emphasizing "authenticity," were preoccupied with what is genuine and what is gloss, e.g., Jer 30:12–15 is by Jeremiah, but 16–17 is a later addition to make the text positive. Such an approach, however, confines its attention to the content of the text and completely disregards the rhetorical intention of the form. The newer literary criticism accepts such incongruities as a deliberate, freighted junction in the text created by Jeremiah as an intentional rhetorical move. Such a conclusion has important theological implications.

Brueggemann, Walter A. (1973) "JEREMIAH'S USE OF RHETORICAL QUESTIONS. *J of Biblical Literature* 92(3):358–374.

> A study of the rhetorical question as used by Jeremiah reveals that although the double question has its roots in wisdom literature, Jeremiah has altered its use to become a form of disputation.

Brueggemann, Walter (1984) "A COSMIC SIGH OF RELINQUISHMENT. *Currents in Theology and Mission* 11(1):5–20.

> Isaiah, Jeremiah, and Ezekiel issued a threat to all those who sponsored a continuing city. Only those who sigh and groan have hope of a new city after the old one falls. To sigh and groan is to see things as they really are in society and to sense the incongruity between this and the holy God. Groaning incarnates protest and the public processing of disengagement from the system. The wretched of the earth know that their cries mobilize God against every continuing city.

Brueggemann, Walter (1989) "Prophetic Ministry: A Sustainable Alternative Community *Horizons in*

Biblical Theology 11(1):1-33.

> Jeremiah is an example of one with prophetic faith; he stood isolated in his historical context, a voice of sanity in a world of madness, precisely as a faithful, witnessing community of faith stands today. Jeremiah was rooted in four realities: narrative memory (from the Mosaic tradition); divine authorization (from the divine council); participation in the pain and anguish of his actual situation; a powerful vision of an alternative future. While prophetic faith is in the first instant reformist, Jeremiah rejects this and therefore probes beneath public possibility. His sequence of risky prayer-grief-new-possibility proved subversive to the prevailing ideology of polite prayer- denied pain-domesticated hope.

Brueggemann, Walter (1988) "Jeremiah: Intense Criticism/Thin Interpretation. *Interpretation* 42(3):268–280.

> Critically evaluates four major commentaries on Jeremiah by R. P. Carroll, W. McKane, W. L. Holladay, and R. E. Clements. Appreciates the careful scholarship and discerning judgment of these commentators. Considers the works by Carroll, McKane, and Holladay to reflect the shape and limits of current critical study and to reflect the history of interpretation, but to be unconcerned with the contemporary community. Finds their interpretative outcomes characteristically thin. Describes Clements as moving beyond conventional critical questions to focus on important theological issues. Holds that the presuppositions, perspectives, and methodologies of contemporary critical Jeremiah scholarship, while useful and helpful, too often hinder the biblical text from having its say, and stifle the interpreter's relating it to his situations.

Brunet, Gilbert (1983) "LA CINQUIEME LAMENTATION (The Fifth Lamentation). *Vetus Testamentum* 33(2):149–170.

> The fifth lamentation is distinct from the first four which came out of the military and sacerdotal oligarchy ruling Judah and opposing Jeremiah. Lam 5 comprises two poems. 5:1–14 is a lament of the sons of fallen aristocracy, and 5:15–22 is an elegy over the ruin of Zion. Translation into French, linguistic notes and commentary are provided. The lament is without a conclusion, part of the poem having been excised because of the editorial decision to match the 22-verse length of three other chapters. The elegy shows a repentant nationalism. (French)

Bruns, J. Edgar (1964) "THE CONTRASTED WOMEN OF APOCALYPSE 12 AND 17. *Catholic Biblical Quarterly* 26:459–463.

> Of the three women mentioned in the book of Revelation (3:20; 12:1; 17:1), the two mentioned in chapters 12 and 17 stand in direct contrast. What are the sources for John's writing? The woman of chapter 12 clearly has her roots in Genesis 3:15 and in the "daughter of Zion" idea of the prophets. She represents the church. The woman of Chapter 17 is connected with Jeremiah 51:7 and perhaps Zacharia 5:10f; but also has a source in Messalina, the profligate wife of emperor Claudius. Footnotes.

Busch, R. J. V. (1980) "JEREMIAH: A SPIRITUAL METAMORPHOSIS. *Biblical Theology Bulletin* 10(1):17–24.

> Jeremiah's "new" covenant offers a vision, an ideal and a hope for a more intimate life with Yahweh. This is studied in terms of: (1) the ministry and message of Jeremiah as they grew and developed out of a particular milieu; (2) the meaning and message of Jer 31:31–34, the New Covenant; and (3) the challenge that this "new" covenant offers to the contemporary Christian.

Carlson, E. Leslie. (1961) "THE WORLD OF JEREMIAH. *Southwestern J of Theology* 4:57–68.

> (Oct.)-This article traces the political events in both Israel and Judah which should be known to understand properly the ministry of Jeremiah.

Carroll, Robert P. (1990) "Whose Prophet? Whose History? Whose Social Reality? Troubling the

Interpretative Community Again: Notes Towards a Response to T. W. Overholt's Critique. *Journal for the Study of the Old Testament,,* 48::33-49..

> Takes issue with Overholt's article (same issue of JSOT) regarding any possible value of social reality models to determine the status of Jeremiah as a prophet. NH

Carroll, Robert P. (1989) "Radical Clashes of Will and Style: Recent Commentary Writing on the Book of Jeremiah *Journal for the Study of the Old Testament* 45:99-114.

> Three major commentaries (all 1986), William McKane (ICC, on Jeremiah 1-25), William Holladay (Hermeneia, on Jeremiah 1-25), Robert Carroll (OTL), indicate that the really innovative and important work on Jeremiah is now being done in Great Britain and America, not Germany.

Castellino, G. R. (1980) "OBSERVATIONS ON THE LITERARY STRUCTURE OF SOME PASSAGES IN JEREMIAH. *Vetus Testamentum* 30(4):398–408.

> The litergy analysis of five sections of Jer 1-25 evidences an analogous structure consisting of three "stanzas," balanced in length. The first stanza contains the announcement of some impending disaster; the middle stanza is an "intermezzo" with an interpretation of the disaster message; and the third stanza contains the prophetic realization as the final act. The sections investigated are Jer 4:19–31; 4:5–18; 9:9–21; 25:30–38; and 14:2– 15:4.

Chang, Peter M. (1984) "JEREMIAH'S HOPE IN ACTION–AN EXPOSITION OF JEREMIAH 32:1–15. *East Asia J of Theology* 2(2):244–250.

> Discusses the significance of Jeremiah's purchase of a field, during the Babylonian captivity, as a sign of hope for the future, and applies that hope to the life of the church in Taiwan.

Chen-Chen Wang, Martin (1973) "JEREMIAH'S MESSAGE OF HOPE IN PROPHETIC SYMBOLIC ACTION–THE DEED OF PURCHASE IN JER. 32. *South East Asia J of Theology* 14(2):13–20.

> The prophet is here faced by his cousin Hanamel (and by Yahweh) with a test of his faith in the new covenant which he had announced. He proved his faith by buying a field, an intensified form of prophetic action. In his prayer (v. 17 25) he does not question Yahweh's power; but he does wonder whether, in light of Israel's apostasy, he will refuse the rights of redeemer (go'el). Yahweh points out (v. 27–44) that he must punish Israel, but nevertheless he is still willing to redeem them. To see elements in Jeremiah's prayer and in Yahweh's answer as later additions is possible but unnecessary. Such speculations are based on a subjective judgment as to what Jeremiah had to pray and what Yahweh had to answer.

Cheng-Chang Wang, Martin (1972) "JEREMIAH AND THE COVENANT TRADITIONS. *South East Asia J of Theology* 14(1):3–13.

> The pre-deuteronomic prophets include much covenantal thought in their writings; but they rarely use the word berith. They did not use it probably because the meaning of the word had been perverted in the cultus of the time. After the temporary reforms of Josiah, Jeremiah could freely use berith and the various covenantal traditions (Sinaitic, Davidic, Abrahamic, Noahic), first to condemn breaches of the covenant and then to affirm a bright future. Although Israel broke the covenants Yahweh in his unending mercy would create a new covenant community from the exiles. Fulfilled partially in the postexilic Judean community, it was actualized in the person of Jesus and finally will be realized in the eschatological New Covenant Community.

Christensen, Duane L. (1990) "In Quest of the Autograph of the Book of Jeremiah: A Study of Jeremiah 25 in Relation to Jeremiah 46-51. *Journal of the Evangelical Theological Society,,* 33(2)::145- 153..

> Inasmuch as MT and LXX appear to represent equally authentic Jeremiah traditions it might be best to see both as inerrant rather than choose between them or apply the term "inerrant" to a scholarly construct called an autograph. Such a construct may never have existed as a written entity and in any event is beyond modern grasp

as far as Jeremiah 25 is concerned. EHM

Christensen, Duane L. (1973) ""TERROR ON EVERY SIDE" IN JEREMIAH. *J of Biblical Literature* 92(4):498–502.

Provides support to the interpretation of "terror on every side" in Jeremiah as presented by W. L. Holladay in JBL, 1972,91:305–320 Strengthens Holladay's translation of Jer. 20:4-6, and adds supporting evidence from Jer. 49:1-5 which was overlooked in the earlier article.

Clements, Ronald (1981) "JEREMIAH, PROPHET OF HOPE. *Review and Expositor* 78(3):345–363.

Examines the factors of the literary form and historical background as basic to understanding the message of hope which Jeremiah brings in chap 30–33. Views a post 587 BC revision of prophecies. This accounts for the grouping of the hope passages together. Jeremiah's commission is ca. 616 BC. While the messages of hope may not retain the precise words of the prophet, there is no question his essential message is accurately retained. Despite the great calamities, the God of Israel will remain faithful.

Clendenen, E. Ray (1987) "Discourse Strategies in Jeremiah 10:1-16 *Journal of Biblical Literature* 106(3):401-408.

Asks whether there is a reasonable structure to the passage. The fact that the LXX omits vs. 6-8 and 10 places v. 9 between the first two cola of v. 5 encourages many to conclude that the text has suffered greatly in transmission and invites efforts to rearrange the verses. Does not deal directly with the textual history of these verses, but demonstrates that they do exhibit cohesion as they stand. Observes the employment of various discourse strategies or rhetorical devices by which the author has sought to achieve a desired effect.

Clines, D. J. A. Gunn, D. M. (1976) "FORM, OCCASION AND REDACTION IN JEREMIAH 20. *Zeitschrift fur die Alttestamentliche Wissenschaft* 88(3):390–408.

A form critical investigation of one of the confessions of Jeremiah (20:7–18). Vs. 7–13, from Jeremiah himself, is an individual lament. Vs. 14–18, originally independent, is a self curse. The two units are united in the setting of 20:1–6, an expression of the prophet's inner feelings.

Clines, D. J. A. Gunn, D. M. (1978) ""YOU TRIED TO PERSUADE ME" AND "VIOLENCE! OUTRAGE!" IN JEREMIAH XX 7–8. *Vetus Testamentum* 28(1):20–27.

Pitta in Jer. 20:7 does not connote sexual seduction, does not denote deception but persuasion, and likely describes an attempted act rather than a successful one. "Violence! Outrage!" is Jeremiah's protest to Yahweh against Yahweh's compelling him to speak prophetic words. There are two alternating themes in 20:7–10: (1) Yahweh compels me to prophesy; (2) my prophesying makes me an object of derision. Later in the chapter Yahweh's power becomes the basis of his vindication.

Cloete, W. T. W. (1989) "The Colometry of Hebrew Verse. *Journal of Northwest Semitic Languages,,* 15::15-29..

Deals with some issues basic to the study of Hebrew verse in the OT, viz. (1) concepts and terminology concerning colometry, (2) the uncertainty regarding colon boundaries, and (3) the importance of correct colometry. The latter two aspects are illustrated by means of a few examples from the book of Jeremiah. PAK

Cogan, Morton (1972) "SENTENCING AT THE GATE IN JEREMIAH 1:15–16. *Gratz College Annual of Jewish Studies* 1:3–6.

The picture outlined in Jer. 1:15–16 of royal thrones being set up outside the walls of Jerusalem and other cities is confirmed by the judgment tableau in the battle of Lachish scene in the Kuyunjik relief. The Bible describes a judicial procedure. The idea that God is present is paralleled by Sargon's account of setting the statue of the

Urartian god, Haldia, before the gate to oversee the carrying off of booty.

Coleman, Robert O. (1962) "MATTHEW'S USE OF THE OLD TESTAMENT. *Southwestern J of Theology* 5:29–39.

> Treats the frequency and the manner of Matthew's use of the Old Testament. Its primary concern is the relation of prophecy and fulfillment in the Gospel. There are approximately one hundred O.T. references in Matthew, most of them from the books of Psalms, Deuteronomy, Isaiah, and Jeremiah in that order. Matthew took recourse in "free paraphrase" and "interpretive rendering" as he was led by the Holy Spirit without doing any injustice to the message of the Scriptures. In so doing be rose above the exegetical errors of his day.

Comber, Joseph A. (1978) "TODAY'S EXILES–IS THE BIBLICAL ADVICE TIMELY? *Bible Today* 98:1745–1749.

> Discusses the implication of the rediscovery of Yahweh during and through the exile in Jeremiah, Ezekiel, the priestly tradition, the Deuteronomic tradition and Second Isaiah. These biblical texts can speak to contemporary exiles, in many ways seeding the ground for effective witness to God's truth today.

Conroy, Charles. (1989) "Methodological Reflections on some Recent Studies of the `Confessions" of Jeremiah *Proceedings of the Irish Biblical Assn* 12:7-25.

> The recent studies of Jeremiah's "Confessions" by T. Polk, R. P. Carrol, and A. R. Diamond demonstrate the importance of a two step methodology for biblical theology. Both final-form and historical-critical phases of research are useful and necessary, but the former should have operational priority and theological primacy.

COOKE, GERALD (1964) "THE SONS OF (THE) GOD(S). *Zeitschrift fur die Alttestamentliche Wissenschaft* 76:22–47.

> The main OT evidence for the conception of the "sons of (the) God(s)" is examined, with special attention to Deut. 32–33 and Pss. 29, 82, 89. The conception of lesser divine beings around Yahweh was known from the time of the Yahwist to Daniel. A rich and varied fund of terms is used to designate the members of this company: "gods," "mighty ones," "sons of (the) God(s)," "holy ones," "watchers,' "princes," "seraphim," etc., with no essential distinction of type consistently carried through the OT except for the seraphim. The existence of gods other than Yahweh, gods of other nations, is frequently acknowledged in OT writings, and an explicit or theoretical monotheism is not reached until Jeremiah or II Isaiah. The conception of heavenly beings in association with Yahweh occurs in both the earlier and later eras of Israel's literary history, both in prophets and Writings. The prophet's access to the heavenly council is used by Jeremiah as a criterion of the true prophet. It is unlikely that a literary figure or poetic image would have been so used.

CRAMER, GEORGE H. (1958) "THE MESSIANIC HOPE OF JEREMIAH. *Bibliotheca Sacra* 115:237–246.

> An examination of the Messianic passages to be found in Jeremiah. Considers specifically the two titles applied to the Messiah: "The Branch" and "The Lord our righteousness," and their significance and meaning in the eschatological hope of Israel.

Crenshaw, James L. (1983) "A LIVING TRADITION: THE BOOK OF JEREMIAH IN CURRENT RESEARCH. *Interpretation* 37(2):117–129.

> Surveys five issues as a means of introducing some important studies about specific problems of interpreting the book of Jeremiah. Discusses (1) problems in ascertaining which portions of the book were produced by Jeremiah himself, (2) redactional activity by people under Deuteronomic influence, (3) the influence of these exilic redactors upon the book's content, (4) the quest for the historical Jeremiah in view of his treatment by these redactors, (5) prophetic counterparts, his family, his kin, and even with Yahweh. Pictures Jeremiah as speaking the truth into a world of falsehood and deception.

Cutter, William (1989) "Between Commandment and Revision. *J of Reform Judaism* 36(1):19–20.

In the synagogue lectionary, two weekly portions take their names from the hebrew root, tz-v-h meaning "command": tetzaveh (Exod 27:20 ff.) and tzav (Lev 6:1ff.). Tetzaveh describes the priestly garments, while tzav provides details about sacrificial offerings. The prophetic portion that accompanies tetzaveh is from Ezekiel and stresses moral cleansing as a requirement for the re-building of the Temple. The prophetic reading that goes along with tzav is from Jeremiah and denies that God commanded the bringing of sacrifices. Tetzaveh and its prophetic portion show the need to balance ritual with moral purity. The juxtaposition of tzav with its prophetic reading exemplifies the type of tension religious liberals experience between some times feeling "commanded" and other times not feeling so.

Dahlberg, Bruce T. (1975) "THE TOPOLOGICAL USE OF JEREMIAH 1:4–19 IN MATTHEW 16:13–23. *J of Biblical Literature* 94(1):73–80.

As a whole, the account of Jeremiah's call to the prophetic vocation in Jer. 1:4–19 finds a correspondence in Matthew's account of the conversation at Caesarea Philippi in that both describe the delegation of divine power and authority to their respective protagonists at a pivotal moment in the career of each. Carefully details these elements of correspondence.

Davis, Charles. (1981) "THE TIME OF PREPARATION. *Clergy Review* 46:344–384.

The usual approach to an understanding of the Messianic expectation is unsatisfactory and often wrong in its results. The reasons are: (1) the interpretation of individual texts is often more complex than we imagine; (2) the complexity of Messianic expectation which involved the dominant expectation of an era rather than a person and even where there was an expression of personal messianism no single figure was awaited by all; (3) the whole movement towards Christ is vastly more important than individual prophecies. The main concern of the prophets was not to predict the future but to shape it by making known the will of God. The groundwork of the thought of men like Amos and Osee, Isaiah and Jeremiah was the conviction that a divine plan governed history. To this was coupled the conviction that Israel has a special relationship to God. Thus they looked to the future because they shared an expectation, it is this expectation, or prophetic eschatology which forms the setting of Messianism, Thus the self-disclosure of God made through the events of Israel's history and the teaching of God's spokesmen is completed in Christ who gathered up all the past into himself and gave it meaning.

De Roche, Michael (1978) "IS JEREMIAH 25:15–29 A PIECE OF REWORKED JEREMIANIC POETRY? *J for the Study of the Old Testament* 10:58–67.

Argues that Jer 25:15–29, usually taken as prose, was originally a poem in 9 stanzas and has undergone at least 3 redactions. The suggested reconstruction would tend to favor the MT over the LXX.

DeRoche, Michael (1980) "CONTRA CREATION, COVENANT AND CONQUEST (Jer. VIII 13). *Vetus Testamentum* 30(3):280–290.

The allusions evoked in the oracle in Jer 8:13 return Israel to a period before the Conquest, revoking Yahweh's promises to the patriarchs. In the allusion to the feast of the Ingathering Jeremiah reaffirms the reversal of creation in Zeph 1:2–3. He reverses the pattern of Gen 1:29. He also revokes the patriarchal covenant with Abraham and Jacob. Perhaps he intends to signify a symbolic journey back to Egypt, slavery and death too.

DeRoche, Michael (1983) "JEREMIAH 2:2–3 AND ISRAEL'S LOVE FOR GOD DURING THE WILDERNESS WANDERINGS. *Catholic Biblical Quarterly* 45(3):364–376.

Jeremiah knows of a tradition which describes Israel as faithfully following Yahweh through the desert of Sinai. He uses this tradition to highlight and condemn Israel's worship of the Baals. Further, Jeremiah uses the marriage metaphor as a powerful tool in picturing Israel's past and present relationships with Yahweh. However, nowhere does Jeremiah describe the desert or the nomadic existence as an ideal way of life. For Jeremiah the ideal is the attitude that Israel showed Yahweh while wandering in the desert.

Diamond, A. R. Pete (1990) "Jeremiah's Confessions in the LXX and MT: A Witness to Developing Canonical Function? *Vetus Testamentum,,* 40(1)::33-50..

> Tests the two- edition model of Jeremiah, usually based on the prose passages, on the confessions, using three tables of analysis: (1) the LXX effaces prophetically specific readings; (2) the LXX exploits generic connections to cultic laments; and (3) zero variants. Concludes that ancient exegetes did not seek historical meaning, that the LXX represents Jeremiah as an intercessor while the Deuteronomistic MT saw him as a second Moses, and that the existence of multivalent readings is retrojected into the creative stages of prophetic tradition. SJS

Dijkstra, M. (1990) "Is Bileam ook onder de profeten? (Is Balaam Also One of the Prophets?). *Gereformeerd Theologisch Tijdschrift,,* 90(3)::159-185..

> he plaster texts from Tell Deir cAlla concerning the seer Balaam , contain a clear example of an extra-biblical prophecy of doom to a particular people. Th e Balaam tex ts are important both for the study of biblical traditions surrounding the legendary seer, and for the p henom enon of b iblical prophec y. Provides a transcription and translation, followed by detailed structural and genre-critical analyses of the text. Concludes that the Balaam text complicates the picture of pre-m onarchic Israel's religious history. T he text's genre pa rallels OT prop hetic texts (Ezekiel, Jeremiah) in terms of strategies for comm unicating their m essages and th e place of dispu te in prophetic commun ication. While it is improper to include Balaam among the biblical p rophets (the text is Canaanite in orientation), the Balaam text from Deir cAlla does show the important influence of Canaanite and other religions of the Ancient Near East upon the formation of Israel's faith. (Dutch) HRP

DOBBIE, ROBERT   (1958) "JEREMIAH AND THE PREACHER. *Canadian J of Theology* 4:37–45.

> An examination of the factors which determined Jerem iah's growth an d achievem ents in order to fac ilitate contemp orary preaching o f the prophe t. This examination consists of the consideratio n of his office as p rophet, his call, the receiving of the Word of the Lord, an assessment of current religious life and the relation of Yahw eh's Word to history. The second part of the article deals with the prophesy itself, as being a charismatic function, its claim to be the W ord of Go d, and finally, Jerem iah's attack on the T emple and on Sacrifice, viewed especially with regard to the place of today's sacramental system

Doohan, Helen (1983) "CONTRASTS IN PROPHETIC LEADERSHIP: ISAIAH AND JEREMIAH. *Biblical Theology Bulletin* 1 3(2):39–43.

> Considers Isaiah and Jeremiah from the perspective of their unique historical situations and their differing understandings of the covenant (divine commitment for Isaiah, and human obligation for Jeremiah). Various sociological and religious in fluences helped produce d iffering styles of pro phetic leadership in these prophets. Factors which co ntributed to the   quality and au thenticity of their leadership are evaluated in terms of contemporary application.

Dorn, Louis (1986) "The Unexpected as a Speech Device: Shifts of Thematic Expectancy in Jeremiah. *Bible Translator* 37(2):216–222.

> Jeremiah uses standard expressions of well-being but shifts their use to convey the theme of punishment and doom . This show s the people h ow their expectations of wellbeing were to be disappointed and it captures the audience's attention . Examp les. Translators sho uld attempt to retain their "punc h line" impa ct.

Dorsey, David A. (1983) "BROKEN POTSHERDS AT THE POTTER'S HOUSE: AN INVESTIGATION OF THE ARRANGEMENT OF THE BOOK OF JEREMIAH. *Evangelical J* 1(1):3–16.

> The book of Jeremiah is not a ho pelessly confused hodg epodge wh ose fractured disarray must be attributed to complex stages of development throu gh many h ands. It is, rather, a masterpiece, compiled in its entirety by one individual at one time. It provides a well-ordered and powerful presentation of the messag e and min istry of the prophet Jeremiah. The overall plan of the bo ok is: an a ccoun t of Jerem iah's call, the corpus of Jeremiah's oracles, a collection of histo rical narratives abou t Jeremiah's min istry, and, finally, three ap pendices. Th is overall arrangement and the arrang ement of m aterials within these secti ons utilize literary principles co mmon ly

employed in writings from the ancient Near East.

Dyer, Charles H. (1987) "The Identity of Babylon in Revelation 17–18. Part 2 (of 2 parts). *Bibliotheca Sacra* 144(576):433–449.

Parallels between revelation 17–18 and Jeremiah 50–51 lead to the conclusion that John and Jeremiah were describing the future destruction of the same city. Therefore the identification of the Babylon of Revelation is the future rebuilt city of Babylon on the Euphrates. It will once again be restored and will achieve a place of worldwide influence only to be destroyed by the Antichrist in his thirst for power.

EISSFELDT, OTTO (1962) "VORAUSSAGE-EMPFANG, OFFENBARUNGS-GEWISSHEIT, UND GEBETS-KRAFT-ERFAHRUNG BEI JEREMIA (Reception of Prophecy, Certainty of Revelation, and Experience of Prevailing Prayer in Jeremiah. *Novum Testamentum* 5:77–81.

Baruch's narrative in Jer. 37:11–16, in which Jeremiah goes to "receive his portion" of land in Benjamin and is arrested, and Jeremiah's own account in 32:6–15 in which he buys a field at Anathoth, belong together. Moreover 37:11–16 precedes 32:6–15 in time (for 32:2f presupposes 37:21). This underlines a distinction in Jeremiah's consciousness between a mere prediction given him by Yahweh (32:6–8a) and an authoritative command validated by fulfillment of the prediction (32:8b). Even after the command was obeyed (32:9 15), doubts still remained that had to be dispelled by further revelation in answer to the prophet's prayer (32:16–25,26–44). Footnotes. (German).

Eldridge, Victor (1981) "JEREMIAH, PROPHET OF JUDGMENT. *Review and Expositor* 78(3):319–330.

The manner in which the prophet addressed the problem of God's justice and judgment is examined. The question of how a covenant making and keeping God can permit the utter defeat of Israel, the downfall of the capitol, and the destruction of the Temple with the captivity of the citizens is seen as the basic problem. The solution is basically two-fold: (1) the nature of Israel's sin; and (2) the nature of God's judgment.

Elliott, Ralph H. (1961) "OLD TESTAMENT PROPHECY. *Review and Expositor* 58:407–416.

The nature of OT prophecy is patently exhibited in the call and ministry of Jeremiah. His call was to turn those who worshiped with neither fear nor faith back to the rock from which they were hewn. He came not as an innovator but as a reformer. To do this he found it necessary to gather up all of the truths of his prophetic predecessors and bear them in the realistic anguish of personal existence. From the suffering of such forthtellers, the world has been prepared to understand the Joban experiences of life and to find appreciative identification in the prophet par excellence, Christ. It is the nature of prophecy to find actuality in history. Until it does, there are prophets. Footnotes.

Ellison, H. L. (1968) "THE PROPHECY OF JEREMIAH. Part XXXI. *Evangelical Quarterly* 40(3):157–164.

The concluding installment of a study in Jeremiah.

EMERTON, J. A. (1969) "NOTES ON JEREMIAH 12:9 AND ON SOME SUGGESTIONS OF J. D. MICHAELIS ABOUT THE HEBREW WORDS naha, `ebra and yada`. *Zeitschrift fur die Alttestamentliche Wissenschaft* 81(2):182–191.

H. P. Muller's suggestion regarding a new emendation of Jer. 12:9 (ZAW, 1967, 79:225–228) cannot claim support from the LXX, as he argued, but is possible as a conjectural emendation. However the existing Hebrew consonants can be retained by accepting Driver's explanation, in which he was partially anticipated by Michaelis (with the help of the Arabic cognate for `yt), and by translating the verse, "Is mine inheritance unto me a hyaena's cave? are the birds of prey against it round about?" Also paints up three other anticipations by Michaelis of suggestions that have been made in this century: naha and ebra by G. R. Driver and yada by D. W.

Thomas.

EPPSTEIN, VICTOR (1968) "THE DAY OF YAHWEH IN JEREMIAH 4:23–28. *J of Biblical Literature* 87(1):93–97.

> Does this passage in Jeremiah, one of the most powerful descriptions of the Day of Yahweh in all prophetic literature, constitute a pseudo link between apocalyptic and prophetic literature? There is no way to establish whether our received tex t was in existence before the rise of apocalyptic, or whether it was added by an apocaliptic gloss ator.

FEINBERG, CHARLES LEE, (1966) "JEREMIAH 31:22: PROVERB, PROMISE, OR PROPHECY? Part I. *Bibliotheca Sacra* 123(492):315–324.

> Various OT passages portray the Messiah in terms both human and divine. The question is whether or not Jeremiah 31:22 is a pred iction of the virg in birth. The Jerem iah passage h as given un told trouble to e xpositors and examples o f this are cited. The co nfusion is w orsened by the stuttering vo ices of the variou s versions, both ancient and contemporary. Some have maintained (Cawtey), that it is an ancient proverb who se meaning has been lost. More num erous are those who see it as a promise. B ut sharp differen ces are found as to the nature of this promise. T he author states h is dissatisfaction with all o f these and inten ds to discuss the text as a v irgin birth prediction.

FEINBERG, CHARLES LEE (1967) "JEREMIAH 31:22: PROVERB, PROMISE, OR PROPHECY? Part II. *Bibliotheca Sacra* 124(493):16–21.

> The oldest interpretation of this text treats it as a prophecy of the virgin birth of the Messiah, but this view has been widely and sharply criticized by   many scholars, including conservatives. Neither Machen nor Hengsten berg discuss it, w hile Calv in and Iro nside sp eak ou t clearly ag ainst it. A notable defen der of the virgin birth interpretation is Fausset, who se reasons are cited in some d etail. The autho r veers away fro m any d ogmatic statements as to his own view. W hile recognizing a certain attractiveness in the virgin birth view, he feels he must reject it on lexical grounds. To see the text as a proverb is also unsatisfactory, so we may say that wh atever else it is, it is a prediction of future blessing.

Fensham, F. C. (1982) "NEBUKADREZZAR IN THE BOOK OF JEREMIAH. *J of Northwest Semitic Languages* 10:53–56.

> The references to king Nebuchadrezzar in the book of Jeremiah are discussed and their historical value assessed. Jeremiah is an important source for the history of Babylon under Nebuchadrezzar. It is written by various persons who had a good knowledge of contemporary and near contemporary history.

Fishbane, M. (1971)   "JEREMIAH IV 23–26 AND JOB III 3–13: A RECOVERED USE OF THE CREATION PATTERN. *Vetus Testamentum* 21(2):151–167.

> These two incantati ons are compared with the G enesis creation account and with other ancient cosm ological incantations. The incantations are a reversal of creation, with the end result being destruction. The corresponding Hebrew passages are placed in parallel columns for comparison. The Job passage is compared with Akkadian, Egyptian, and Ugaritic magical incantations where cosmologies are used to insure the participation of deity. The major distinction is the univ ersal natur e of Job's incantation. Le viathan and the literary device pa ranomasia are discussed in light of their importance in curse-incantations, with the conclusion that the understanding of cosmogon y and paranom asia will give insight into the interpretation of biblical incantation texts.

Fohrer, Georg (1980) "NEUE LITERATUR ZUR ALTESTAMENTLICHEN PROPHETIE (1961–1970) (New Literature About Old Testament Prophecy, 1961–1970). *Theologische Rundschau* 45(2):109–132.

> This third article on the literature about OT prophecy (cf. TRu, 1980, 45 (1) discusses literature about Jeremiah, Ezekiel, and the Minor P rophets. Under each boo k the works are discussed according to type: (1) commentaries,

(2) literary studies, (3) summary studies, (4) studies of large textual units, and (5) studies of individual texts, Jeremiah has by far the largest group of monographs, commentaries, and articles with a somewhat smaller literature being cited for Ezekiel and a much smaller collection with fewer categories for the Twelve. (German)

Fohrer, Georg. (1962) "ZEHN JAHRE LITERATUR ZUR ALTTESTAMENTLICHEN PROPHETIE (1951-1960) (Ten Years of Literature on O.T. Prophecy). *Theologische Rundschau* 28:235–297, 301–415.

A continuation and conclusion of the survey of the scholarly literature on the subject during the 1950's. Portions included here are 6) Deutero- and Trito-Isaiah, 7) Jeremiah, 8) Ezekiel, 9) Minor Prophets, 10) Historical questions, 11) Nature and significance of Prophecy, 12) Formges-chichte and Traditionsgeschichte, 13) Message of the prophets, 14) Practical consequence of research in the prophets. In summary one can still see the division between conservative and critical research, although in some cases members have changed sides. A danger still exists in using the methods of critical research to prove one's own personal theologoumena. Needed is a synthesis of the various research methods into one unified structure of contemporary critical research. The bibliographical listing of the works treated in this survey encompass 41 pages at the end of the article. (German)

Fohrer, Georg (1962) "ZEHN JAHRE LITERATUR ZUR ALTTESTAMENTLICHEN PROPHETIE (1951– 1960) (Ten Years of literature on OT Prophecy, 1951 to 1960). *Theologische Rundschau* 28:1–75.

The first part of an extensive review of the literature during the 1850's on OT prophecy. More than 500 books and monographs and 1200 articles are included. Of the 14 sections five are presented here. (1) Hermeneutics and history of exegesis, (2) Textual matters, (3) The early prophets, (4) Treatments of several or all the prophets, (5) First Isaiah, (8) Deutero and Trito Isaiah, (7) Jeremiah, (8) Ezekiel, (8) Minor prophets, (10) Historical questions, (11) Essence and meaning of prophecy, (12) Formgeschichte, (13) Message of the prophets, (14) Practical results of research in the prophets. (To be continued.) (German)

Fox, Michael V. (1973) "JEREMIAH 2:2 AND THE "DESERT IDEAL." *Catholic Biblical Quarterly* 35(4):441–450.

According to the usual view, Jeremiah regards the desert period as a time of complete harmony between the people and God. Talmon's refutation, though effective, remains incomplete, for he accepts the usual translation of Jer. 2:2 (which certainly upholds the desert ideal theory). The correct interpretation is offered by Streane, who explained Jer. 2:2 as referring to God's kindness and love toward Israel, not Israel's toward God. His view is elaborated and related to the context (Jer. 2:1–19). Concludes that Jer. 2:2 cannot be regarded as a deviation from the usual desert motif, and certainly not as an expression of a "desert ideal."

FRANK, RICHARD M. (1959) "THE JEREMIAS OF PETHION IBN AYYUB AL-SAHHAR. *Catholic Biblical Quarterly* 21:136–170.

The Arabic text of Pethion's translation of Jeremiah 1–6 is given along with an analysis of the nature of the translation, its relation to the Peshitta on which it is based, and the stylistic processes which distinguish Pethion's work from almost all other Arabic translations of the O. T. in regard to the diverse renderings which it gives. The translation was based on the Syrian Vulgate and in none of the collated MSS was there a variant which depended On the MT or the LXX; the variants are rather misunderstandings of the Peshitta, stylistic peculiarities, idiosyncrasies of the translator, or later copiest's emandations. The translator's first concern was to make a good, literary Arabic rendering, and not a slavish reproduction of the Peshitta.

Freedman, David Noel (1975) ""SON OF MAN, CAN THESE BONES LIVE?" *Interpretation* 29(2):171–186.

Concentrates upon exilic literary history. The Bible as a literary entity is a product of the exile, a careful and extensive record of the revolutions of the human spirit that took place during those years. Describes the political situation before the exile including Judah's royal power politics that could not be reconciled with Yahwish ideology. Discusses the weaknesses of Deuteronomism especially as expressed during the reigns of Hezekiah and Josiah. Describes responses to the exile of poets (Lamentations and perhaps Job), prophets (Jeremiah, Ezekiel), and historians (the Primary Historian and the Chronicler). Surveys the final response of Second Isaiah.

Frick, Frank S. (1971) "THE RECHABITES RECONSIDERED. *J of Biblical Literature* 90(3):279–287.

> Questions the supposition that the Rechabites represent a "nomadic ideal" which was taken up by the prophets, through a consideration of 2 Kings 10:15–17 and Jeremiah 35:6, 7. Suggests that (1) there is not the slightest indication that Jehonadab ben-Rechab was a representative of a "nomadic ideal," or even that he lived a nomadic existence, and (2) the Rechabite discipline can also be interpreted as belonging to a guild of craftsmen, probably in this case a guild of metal-workers involved in the making of chariots and other weaponry.

Frost, Stanley B. (1972) "THE MEMORIAL OF THE CHILDLESS MAN: A STUDY IN HEBREW THOUGHT ON IMMORTALITY. *Interpretation* 26(5):437–450.

> The out-working of death for the individual involves negation of his existence, a negation that man tries to circumvent. Apart from the hope of an afterlife, this ill effect of death may be overcome by preserving a man's glory or name after his death through descendants who remember him. This was one reason for Levirate marriages. It did not help the childless man especially before the development of a doctrine of afterlife. Absalom's pillar (II Sam. 14:27; 18:18), Nehemiah's written record, and Baruch's written memorial of Jeremiah (Jer. 26–30, 33–45) were evidently efforts to preserve the memories of these men. Jesus enshrined his memory in the hearts of those who loved him. This is symbolized by remembering him in the Lord's Supper.

Galeotti, Gary (1981) "AN ANNOTATED BIBLIOGRAPHY ON JEREMIAH. *Southwestern J of Theology* 24(1):76–86.

> Recent and standard works on Jeremiah are reviewed. Commentaries are divided into the categories: older, scholarly, and practical. Other materials are treated under the rubrics technical, theological, general, practical and homiletical books.

Garca Lpez, Flix (1987) "Construction et Destruction de Jerusalem: Histoire et Prophtie dans les cadres redactionnels des livres des rois. *Revue Biblique* 94(2):222–232.

> 1 Kgs 3:1–3 and 2 Kgs 25 represent the beginning and end of the history in the books of Kings. The two pieces show respectively the construction and destruction of the royal palace, the temple of Yahweh and the walls of Jerusalem. The Deuteronomist-prophetic redactor (DtrP), inspired by Jeremiah 39 and 52, established the framework in which he set the history of Israel. The detailed correspondence between 1 Kgs 3:1b and 2 Kgs 25:9a, 10 is quite apparent. There is a symbiosis therefore in the history and prophecy of Israel. (French)

Garcia Lopez, Felix (1985) "ELECTION-VOCATION D'ISRAEL ET DE JEREMIE: DEUTERONOME VII ET JEREMIE I. *Vetus Testamentum* 35(1):1–12.

> There is a direct dependence of Jer 1:4–10 on Deut 7:1–6, 17–21 and 18:9 22. The narrative of the call of Jeremiah is parallel to those of Moses, Gideon and Saul, and in contrast to the Isaianic call narrative. All the former are in the tradition of these texts from Deuteronomy. Thus the classic postdeuteronomic text of the election of Israel provides a pattern for prophets of the type like Moses, who have traits both of a prophet and of a warrior. (French)

Garland, D. David. (1960) "EXEGESIS OF JEREMIAH 2:10–13. *Southwestern J of Theology* 2:27–32. (April).

> Demonstrates the use of historical exegesis preparatory to applying Jeremiah 2:10–13 to the contemporary situation. Analyzes the historical background of the passage and makes a literary study of it. The subject is idolatry, a "universal and timeless problem." Through an exegesis of Jeremiah's call to repentance from the unparalled evil of turning away from God, the minister finds his message to modern man to forsake his "cisterns" for the "fountain of living water."

George W. E., (1973) "NARRATIVE TRADITIONS IN THE PARALIPOMENA OF JEREMIAH AND 2 BARUCH. *Catholic Biblical Quarterly* 35(1):60–68.

The substantial relationship between the Paralipomena of Jeremiah and the Syriac Apocalypse of Baruch has long been noted by students of both works, most recently in a detailed study by P. Bogaert. Here Bogaert's argument for the literary dependence of the Par. of Jer. on 2 Baruch is examined, and some additional and alternative suggestions are advanced regarding the complex histories of the relevant Jeremiah-Baruch traditions.

Getty, Mary Ann (1987) "Paul on the Covenants and the Future of Israel. *Biblical Theology Bulletin* 17(3):92–99.

Critically asseses C. Talbert's contention that Paul successively utilized models of the covenant derived from Abraham, Moses, and Jeremiah, and examines Paul's break from and continuity with Judaism. Considers E.P. Sanders' analysis of the relationship between Paul's thinking on the law with that of his Jewish contemporaries, J. D. G. Dunn's demonstration of Paul's affinity with other Jewish Christians on the opposition between justification by works or by faith, and J. P. Sampley's caveat regarding too quickly "synthesizing" Pauline thought before more nuances in Paul are better understood. In the light of these, reviews Romans 9–11 and integrates where appropriate the insights of each of the studies.

Gevaryahu, Haim (1990) "Isaiah: How the Book Entered Holy Writ. *Dor Le Dor,,* 17(4)::206- 212..

Two assumptions are posited: (1) Isaiah, like the other two great prophets, Jeremiah and Ezekiel, was actually the founder of a school of prophecy. (2) Isaiah like the other books of the Bible was not "canonized" by a synod, but was compiled, collected, concluded, circulated, and finally acclaimed by the Jewish nation as Holy Scripture, during the 50 years of Babylonian exile and the first 100 years of the Second Commonwealth. Suggests that the Isaianic school existed in the form of the semi-closed circle. Thus, the writings of Isaiah were circulated first to be followed by anonymous disciples of the school. There was also a scribal custom not to intersperse new additions within existing compiled material. Thus, the book developed by a process of additions after additions of the later visions of members of the Isaianic school. The collections were completed some time at the end of the 6th cent., but not later than the first part of the 5th cent. BCE. MC

Geyer, John B. (1986) "Mythology and Culture in the Oracles against the Nations. *Vetus Testamentum* 36(2):129–145.

The analysis of the oracles against the nations in Amos 1–2, Isaiah 13–23, Jeremiah 46–51 and Ezekiel 25–32 shows the existence of two different forms. The major collections have a significant dependence on mythological themes and do not contain any indictments referring to specific events. The other form, found only in Amos 1–2 and Ezekiel 25, has no mythology but a specific indictment. It is stereotype and lacks vitality. An appendix gives a form-critical analysis of the major form: (1) the superscription; (2) destruction; (3) lamentation; (4) flight; and (5) Yahweh.

Glasner, Abraham (1979) "JOB 34: THE BOOK WRITTEN BY ELIHU. *Beth Mikra* 25(80):9–24.

In an earlier article (BM 80:283–294) argued that the author of the Elihu speeches was connected with the royal family of Jehoiachin. Now an analysis of chap. 34 indicates that the language of the speech is Hebrew, influenced by Aramaic and Persian. There are specific allusions to the history of the end of the First Commonwealth, to Jeremiah and Zedekiah. Reflections on suffering and early death are to be referred to events in the lives of the kings of Israel and Judah, prominent among them Jehoiachin. (Hebrew)

Gosse, Bernard (1989) "L'ouverture de la nouvelle alliance aux nations en Jeremie III 14-18 (The Opening of the New Covenant with the Nations in Jeremiah 3:14-18). *Vetus Testamentum,,* 39(4)::385-392..

The text of Jer 3:14-18, a late addition to the chapter, depends on the new covenant in 31:31-34 and the fathers/sons oppositions of 31:27-30. The text refers also to 23:7- 8 and 16:14-15, where the return from exile is substituted for the exodus from Egypt. In chap. 3 the opening of a new covenant with the nations depends on this step taken in chap. 16. The nations benefit like Israel in God's lifting of solidarity with the fathers in sin and idolatry. (French) SJS

Gosse, Bernard (1986) "Le "moi" prophetique de l'Oracle contre Babylone d'Isaie XXI, 1– 10. *Revue*

Biblique 93(1):70–84.

> The authors of Isaiah 13 and Jeremiah 5 0–51 considered the totality of Isa 21:1–10 as an oracle against Babylon and repeated its thrust. Later Habakkuk used this oracle at 2:1ff. It reappears again in the Isaianic literature of the return from exile, where the "me" of 21:1–10 is identical with the first person of Isa 61:1. Finally, 21:1–10 is a response to the oracle against Jerusalem in Isa 22:1–14. (French)

Gosse, Bernard (1986) "La malediction Contre Babylone de Jrmie 51, 59–64 et les rdactions du livre de Jrmie. *Zeitschrift fur die Alttestamentliche Wissenschaft* 98(3):383–399.

> The original redaction of Jeremiah, represented by the Septu agint, emphasizes the way the curses against Jerusalem cam e true. In the redaction contained in the Maso retic Text, these curses are reapplied to Babylon. Shows how this change is brought about by a study of Jer 51:59–64. (French)

Gosse, Bernard (1990) "Jermie XLV et la place du recueil d'oracles contre les nations dans le livre de Jeremie (Jeremiah 45 and the Location of the Collection of Oracles Against the Nations in the Book of Jeremiah). *Vetus Testamentum,,* 40(2)::145-151..

> Ch. R. Seitz (ZAW, 1989, 101(1):3- 27) p roposed that the oracles against the nations were displaced to follow Jeremiah 45. This chapter shows (1) expressions suitable to all the nations; (2) in 45:4 a reference to 1:10; and (3) a jumbled order of oracles that follow. Rejects the first argument of Seitz, since the sam e expressions a pply to Judah in Jeremiah 36. Finds the other two arguments cogent. Th e collection of oracles was originally located after Jeremiah 25. (French) SJS

Gosse, Bernard (1985) "UN TEXT PRE-APOCALYPTIQUE DU REGNE DE DARIUS: ISAIE XIII,1–XIV, 23. *Revue Biblique* 92(2):200–222.

> Isaiah 13:1 14:2 3 is a block o f material unified in a post-exilic redaction . Vocabulary , particularly the traditions about the day of the L ord, favors this dating. A co mparison with Ezek iel 32 and Jerem iah 50–5 1 shows literary relationships which would have been imp ossible before the exile. The developm ent of the grand oracle against Babylon may hav e come at the beginning of the reign of Darius, when "Babylon" became the symbol of the "enemy" par excellence. T herefore Isaiah 13 –14 relates to the oracles against the nations in general. (French)

Graham, J. N. (1984) ""VINEDRESSERS AND PLOWMEN" 2 KINGS 25:12 AND JEREMIAH 52:11. *Biblical Archaeologist* 47(1):55–58.

> The biblical text of 2 Kgs 25:12 and Jer 52:16 suggest that the poor and rural people were left behind after Nebuchadrezzar conquered Judah and took captives into exile. New evidence shows that the "vinedressers and plowmen" were involved in state enterprises.

Green, Alberto R. (1982) "THE FATE OF JEHOIAKIM. *Andrews University Semitic Studies* 20(2):103–109.

> The fate of Jehoiakim as poetically described by Jeremiah (22:18–19) cannot be understood as literally fulfilled if one corrects a common misunderstanding of the precise chronology of his last days. By preferring the statement of 2 Kgs 24:8 to its parallel chronological reference in 2 Chr 36:9, and considering the "ten days" of the latter a transcriptional error, on e can envision a political situation am enable to a literal fulfillment of the Jeremiah passage.

Greenspahn, Frederick E. (1980) "THE NUMBER AND DISTRIBUTION OF HAPAX LEGOMENA IN BIBLICAL HEBREW. *Vetus Testamentum* 30(1):8–19.

> Hapax legomena range betw een two an d three fifths of the v ocabulary of literary work s generally. Th e Bible in Hebrew has 13 01 of 5700, less than on e quarter. The paucity can be attributed to homographs passing unnoticed and the treatment of conjugated forms as part of their roots. Absolute hapax legomena usually occur

in specialized subject matter. Po etry has mo re than prose. B ook-by -book d ata and data for sections of historical books, Isaiah, Psalms, Job and Jeremiah are presented.

Gross, Walter (1988) "Israel's Hope for the Renewal of the State *Journal of Northwest Semitic Languages* 14:101-133.

Deals with the question: Which social and po litical dispensation was hoped for in Israel after her existence as a state had finally been de stroyed in the breakdown of Judah and the devastation of Jerusalem? Reconsiders the standpoin ts of Lohfink and Zenger in 1983 who maintain that P (the priestly document) did not suppose the future existence of Israel in her land in the form of a state. Discusses a variety of texts of different times of origin: from P (G enesis 17, 28 , 35, 48), passag es from Jeremiah (23:5,6; 33 :14-26) and Ezekiel (34:2 3-34). Concludes that these texts are all distinguished by a very positive assessment of state and kingdom in Israel's future hopes.

Grothe, Jonanthan F. (1981) "AN ARGUMENT FOR THE TEXTUAL GENUINENESS OF JEREMIAH 33:14–26 (MASSORETIC TEXT). *Concordia J* 7(5):188–191.

Attempts to add a new argument in favor of the textual genuineness of Jer 33:14–26. By pointing out circumstances in an analogous situation (the translation of the Greek and Hebrew texts of the Wisdom of Jesus ben Sirach 50:23–24 and 51:12a-o Hb), challenges the assertion that there is no motive to account for the deletion of the passage b y the LX X translator. Also supp orts the view th at the subjects dealt w ith in the above passage were of sufficiently little interest to Alexandrian Jews of the 3rd to 2n d cents. BC as to w arrant their omission.

Gryglewica, Feliks. (1965) "NOWE PRZYMIERE (The New Covenant). *Roczniki Teologiczno-Kanoniczne* 12:49–57 (No. 1).

The covenant m entioned in the words of consecration show that the alliance was contracted in blood. Matthew and Mark refer to the Sinai Covenant while Paul and Luke to the teaching of Jeremiah. (Polish)

Halkin, F. (1984) "LE PROPHETE "SAINT" JEREMIE DANS LE MENOLOGE IMPERIAL BYZANTIN. *Biblica* 65(1):111–116.

Gives the Greek text and a French translation of the imperial menology drawn up for Michel IV the Paphlagonian (1039–104 1). It was inspired at first by the `Paralipomenon of Jeremiah," then by a recension of the Vitae pro phetaru m. It is preserved in a 14 th cent. manuscrip t, the Patmensis 7 36, where it is co nnected w ith May 1. (French)

Hals, Ronald M. (1961) "THE PROBLEM OF OLD TESTAMENT HERMENEUTICS. *Lutheran Quarterly* 13:97–102.

The problem o f hermeneutics is: How does the OT speak to us? This is an outline of the major answers given in the past fifteen years. There is agreement on the proposition that the relevan ce of the OT lies through its relation to the NT. The nature of fulfillment need s further study. Jeremiah 26-45 are not a biog raphy but rather a passion history. Jeremiah's is also revelatory. Footnotes.

Hamlin, E. John (1989) "Three Metaphors for the Inhabited Earth. *Proceedings (Eastern Great Lakes Biblical Society),,* 9::49-58..

Examines three lists of nations (Genesis 10, Jeremiah 25, and Exo dus 27), sho wing them to be neither random nor limited, but com prehensive, an d hence sym bols of, or expanded metaphors for, the entire inhabited earth. Each list reveals a worldview in which the nations have a particular place. TEP

Hamman, A.-G. (1989) "Jeremie et les Peres de l'Eglise (Jeremiah and the Fathers of the Church) *Melanges de Science Religieuse* 46(4):181-192.

The books of the OT (and NT) are very unevenly used and quoted by the Fathers. Of the prophets, Isaiah is given the lion's share and the quotation of Jeremiah is relatively infrequent. The reasons for this are, among other things, the less frequent recourse to Jeremiah in controversy, catechesis and preaching and its being less used in the biblical readings of the liturgy. Account must be taken of the testimonia or collections of biblical quotations grouped around a theme, since Jeremiah also figures less in these. (French)

Hanson, Paul D. (1971) "OLD TESTAMENT APOCALYPTIC REEXAMINED. *Interpretation* 25(4):454–479.

Rigorous application of the historical-critical method is needed in studying apocalyptic. In classical prophecy there was dynamic tension between reality, i.e. divine activity in the historical realm, and vision, i.e. divine activity on a cosmic plane. The relationships between these elements in Isaiah, Jeremiah, Ezekiel, and Second Isaiah are compared. Apocalyptic was conceived in Ezekiel, carried to full term by Second Isaiah, and born in Third Isaiah. Its development is traced through Third Isaiah, Zechariah, and Daniel. Prophetic eschatology is transformed into apocalyptic at the point where the task of translating the cosmic vision into the categories of historical reality is abdicated. In apocalyptic the tension between vision and reality, between myth and history nearly dissolved.

Har-EI, M. (1984) "THE "PRIDE OF THE JORDAN. *Eretz-Israel* 17:181–187.

The "jungle of the Jordan" (ge'on ha-Yarden), mentioned in Jeremiah (12:5; 49:19; 50:44) and elsewhere, is the narrow, lower terrace of the Jordan valley known in Arabic as the zor. This region comprised the densest forest anywhere in Canaan. It included thickets of tamarisk, willow, poplar, oleander, cane, and reeds. The word ge'on was used because the region was the place of the Jordan's swell or flooding; the place of the dense Jordan growth; and the habitat of the beasts of prey. (Hebrew)

Held, Moshe. (1982) "STUDIES IN BIBLICAL LEXICOGRAPHY IN THE LIGHT OF AKKADIAN. *Eretz-Israel* 16:76–85.

The designation, mlkt hsmym, "Queen of Heaven," in the Book of Jeremiah, derives ultimately from the Sumerian name of the goddess istar, (N)INNANA, "Queen of Heaven," which was rendered into Akkadian as belet/sarrat same. The kwnym in Jeremiah should be identified with the Akkadian kamanu, sweet cakes prepared with honey or fruits in the Mesopotamian Istar cult. Also discusses the verb klh/blh in Job 21:31 and Isa 65:22, and the terms hbr hbr in Deut 18:11 and hbrym in Isa 47:9, 12. (Hebrew) DDo

Herr, Larry G. (1985) "IS THE SPELLING OF "BAALIS" IN JEREMIAH 40:14 A MUTILATION? *Andrews University Semitic Studies* 23(2):187–191.

Gives reasons for rejecting the claims generally made that the biblical spelling of "Baalis," the Ammonite king mentioned in Jer 40:14, was a deliberate mutilation on Jeremiah's part to deny a predication of salvatory power to a foreign god. Such an alteration would have been confusing to his audience, and would be contrary to the general practice of Jeremiah and other biblical writers. Even though on occasion there is some evidence of such alteration, in these cases it was more likely done by those using them in everyday language.

Herrmann, Wolfram (1983) "JEREMIA 23, 23F ALS ZEUGNIS DER GOTTESERFAHRUNG IM BABYLONISCHEN ZEITALTER (Jeremiah 23:23f as testimony of the experience of God during the Babylonian era). *Biblische Zeitschrift* 27(2):155–166.

Presents the various interpretations of Jer 23:23 and then his own interpretation (local rather than temporal, sovereign and sublime rather than national and anthropomorphic, powerful not only in the local situation but also in the uttermost distance). (German)

Hicks, R. Lansing (1983) "DELET AND MEGILLAH: A FRESH APPROACH TO JEREMIAH XXXVI. *Vetus Testamentum* 33(1):46–66.

The Hebrew delet, related to Akkadian daltu and borrowed into Aegean Greek as deltos, was originally a wooden writing tablet, rectangular with height twice the width. In Jer 36:23 it is used for column of a scroll. Jehoiakim cut a leather scroll at its sutures at least three times, indicating a scroll of twelve to fifteem columns containing 14–24 chapters of our Masoretic book of Jeremiah.

Hobbs, T. R. (1974) "JEREMIAH 3:1–5 AND DEUTERONOMY 24:1–4. *Zeitschrift fur die Alttestamentliche Wissenschaft* 86(1):23–29.

Jer. 3:1-5 is not dependent upon Deut. 24:1-4. The prophet is referring to an ancient law relating to marriage and remarriage. The form of the passage is that of the "didactic question," common to the wisdom literature of the OT.

Hobbs, T. R. (1979) "SOME PROVERBIAL REFLECTIONS IN THE BOOK OF JEREMIAH. *Zeitschrift fur die Alttestamentliche Wissenschaft* 91(1):62–72.

Seeks to demonstrate the presence in the proclamation of Jeremiah of forms of speech similar to those found in the wisdom literature (didactic questions, similes, etc.). Concludes that Jeremiah was thoroughly familiar with the rhetoric of wisdom, but that he adapted the forms of speech to the purpose of the prophetic proclamation of judgment. Thus he remains a true prophet

Hobbs, T. R. (1972) "SOME REMARKS ON THE STRUCTURE AND COMPOSITION OF THE BOOK OF JEREMIAH. *Catholic Biblical Quarterly* 34(3):257–275.

Surveys earlier attempts at solving the poetry-prose problem of the book of Jeremiah. The majority of previous studies (most notably, those of Mowinckel and Duhm) have presupposed the difference in style, origin and intent of the poetry and prose, usually regarding the poetry as authentic and the prose as inauthentic. More recent studies (e.g., those by Holladay, Engnell and Rietzschel) have tended to play down this extreme distinction. In fact, the book of Jeremiah does possess a clear message, which cannot have been the result of the kind of "floating together" of tradition complexes as envisaged by Rietzschel, and particularly by Engnell. Such a structure must be the result of an individual theologian who sought to interpret the meaning of the exile for those in exile.

HOFF, MARVIN D. (1963) "THE FULTON STREET PRAYER MEETING. *Reformed Review* 17:26–37 (Sept.).

In 1857 Mr. Jeremiah Calvin Lanphier was engaged as a missionary to immigrants by the Old North Reformed Church on the corner of Fulton and Williams streets in lower New York City. At the noon hour on Wednesdays prayer meetings were conducted. Out of these meetings came a revival. It spread all over the city, and even reached Philadelphia and other cities. This first prayer meeting, without any effort on its own part, was reduplicated throughout almost the entire northern section of the United States. These meetings were characterized by their promptness and the presence of prson from many different denominations. Resulting in many conversions and morally uplifting society, it finally collapsed in

Hoffken, Peter (1977) "ZU DEN HEILZUSATZEN IN DER VOLKERORAKELSAMMLUNG DES JEREMIABUCHES (On the Salvation Postscripts in the Oracles Against the Nations in the Book of Jeremiah). *Vetus Testamentum* 27(4):398–412.

Salvation announcements conclude the oracles against Egypt, Moab, Ammon and Elam in Jer 46–51, but are absent in those against the Philistine states, Edom, Damascus, Kedar and Babylon. By examination of traditions about such lands in other prophetic books, it can be seen that the system of salvation postscripts includes distinct concepts such as the great kingdom of David or the sphere of the land of Yahweh. (German)

Hoffmann, Y. (1977) "JEREMIAH 2:30. *Zeitschrift fur die Alttestamentliche Wissenschaft* 89 (3):418–420.

Emends the text of Jer 2:30 and translates, "In vain have I smitten my children, they have received no correction.

My sword hath devoured you like a destroying lion."

Holladay, William L. (1980) "THE IDENTIFICATION OF THE TWO SCROLLS OF JEREMIAH. *Vetus Testamentum* 30(4):452–467.

A fairly precise solution to the contents of the two scrolls Jeremiah dictated (Jer 36) is possible. What he dictated had a shape in his mind so that the oracles were in a kind of order. Verbal links such as na ar in the first scroll, and the repetition of themes, such as battle orders, in the second scroll, established patterns. The first scroll is chaps. 1–4 except for second scroll additions (1:11–19; 4:9–12; and 4:19–28). The second scroll is chaps. 5–11 built around first scroll passages (5:1–9; 5:20–29; 6:1–8; 6:16–26; 7:1–15). Also the "confessions" and certain glosses are later than the second scroll.

Holladay, William L. (1970) "ONCE MORE, "aNAK= 'TIN', AMOS VII 7–8. *Vetus Testamentum* 20(4):492–493.

The problem of 'anak meaning 'lead' is considered under four points: (1) Hebrew had its own "native" words for both 'lead' and 'tin', (2) Akkadian anaku means 'tin' and nothing else, (3) in v. 7 the traditional translation, 'plum-bob' forces us to emend the MT since homat 'anak ('wall of plumb-bob') is impossible. (4) Reinforced by Gilbert Brunet's exhaustive survey of current literature and in light of the fixing of the Akkadian meaning, it must be translated: Yahweh is standing (nissab,) over a wall of tin, and with tin in his hand. A parallel to the phrase in v. 7 is found in Jer. 15:20: God gives Jeremiah to the people as a fortified 'wall of bronze.'

Holladay, William L. (1960) "PROTOTYPE AND COPIES: A NEW APPROACH TO THE POETRY-PROSE PROBLEM IN THE BOOK OF JEREMIAH. *J of Biblical Literature* 79:351–367.

An attempt to demonstrate that many of the characteristic phrases of the prose sections of the book of Jeremiah are a reshaping in prose of phrases which are original to the genuine poetry of Jeremiah or, though not new to Jeremiah, were employed by him in his poetic oracles in an original fashion.

Holladay, William L. (1972) "JEREMIAH AND WOMEN'S LIBERATION. *Andover Newton Quarterly* 12(4):213–223.

A puzzling verse to generations of Biblical interpreters has been Jer. 33:22. An exegetical study of this text suggests that Jeremiah had a vision of the relation between the sexes that transcended the normal patriarchal bias of the Bible. This relation can be seen most clearly in the New Covenant passage, Jer. 31:31–34, which idea, however, was not accepted by other OT prophets or sages. The only fixed reality is the person of God, and He is quite free to shape and reshape his creation. God offers us in the vision of Jeremiah something better than the patriarchal bias of the rest of Scripture.

Holladay, William L. (1972) "THE COVENANT WITH THE PARTIARCHS OVERTURNED: JEREMIAH'S INTENTION IN "TERROR ON EVERY SIDE" (Jer. 20:1–6). *J of Biblical Literature* 91(3):305–320.

Jeremiah is engaging in a many-faceted play on sounds, words and ideas. Suggests (1) that from the words of 4–6 one can isolate a compact poem which explicates the meaning of megor as three homonyms–terror, enmity, and sojourning in exile; (2) that missabib is used on the analogy of poetic phrases found elsewhere in Jeremiah's oracles, like "evil from the north," "nation from afar," and so means "from every direction:" (3) that the phrase magor missabib is the theological reversal of the name Pashur heard or twisted as the Aramaic pas se hor, "fruitful on every side;" (4) that the whole matter is intended by Jeremiah as an overturning of the tradition of God's renaming of Abram as Abraham wherein God promises both to bring fertility (prh) and to provide a land, Canaan, in which to sojourn (gwr); and (5) that the phrase magor missabib originated with this incident involving Pashur, about the time of the battle of Carchemish, 605 BC.

Holladay, William L. (1983) "GOD WRITES A RUDE LETTER (JEREMIAH 29:1–23). *Biblical Archaeologist* 46(3):145–146.

Jer 29:1–23 is a long letter in which the prophet addressed those who had been exiled to Babylon in the first deportation in 597 BCE. But while it was a letter from Jeremiah, it was at the same time words from Yahweh. Many letters have been discovered in recent years, in both Hebrew and Aramic, representing Jeremiah's period and centuries thereafter. These excavations have given us a sense of what the normal letter-writing conventions were, and the se conventions shed fresh light on the wording of Jeremiah's letter.

Holladay, William L. (1975) "A FRESH LOOK AT "SOURCE B" AND "SOURCE C" IN JEREMIAH. *Vetus Testamentum* 25(2a):394–412.

Two recent studies on the composition of the book of Jeremiah have challenged successfully the attribution of "Source B" to Baruch and "Source C" to a Deuteronomistic circle. Wanke concludes that "Source B" is made up of three different cycles: (1) 37:11–43:7, five parallel pairs of narratives; (2) 26 29 enlarged by 19:1–20:6 and chapter 36, actions, counteractions and confirmations; (3) 45 and 51: 5 9–64, pronouncements. H. Weippert made her analysis of "Source C" paying attention to the context of supposed Deuteronomistic phrases. Using both extensive and intensive samples she elicits the existence of a Kunstprosa, a demetrification of prophetic discourse. This accords with a birth date for Jeremiah in the 13th year of Jonah.

Holladay, William L. (1983) "THE YEARS OF JEREMIAH'S PREACHING. *Interpretation* 37(2):146–159.

Develops a reconstructed chronology of the events of Jeremiah's career to discern the settings of the poems and speeches of the book and to glimpse the man behind the biblical book and his inner motivations as he related God's word to events of his time. Understands Jeremiah to be born in 627 BC. Holds that the recitations of Deuteronomic material at the Feast of Booths in 615, 608, 601, 594, 587 BC provide a chronological structure for Jeremiah's career. Groups events around each of these dates, including Jeremiah's call in 615 early sermons in 608, replacing calls to repentance with a message of irrevocable judgment in 601, many confessions and predicting a long exile in 594, optimistic anticipation of a return and the new covenant in 587.

Holladay, William L. (1972) "JEREMIAH IN JUDAH'S EYES AND OURS: MUSING ON SOME ISSUES IN OLD TESTAMENT HERMENEUTICS. *Andover Newton Quarterly* 13(2):115–132.

Examines some of the characteristics of Jeremiah that strike the note of modernity and deals particularly with the question, What is meant when it is stated that someone "speaks" out of another age to our own? Finds four factors: (1) the milieu, the social and cultural context; (2) the genre, the form or type; (3) the specific individuality, what makes this work different from every other work of its type; and (4) the medium, the type of stage through which the expression is made. This is followed by an examination of what specifically makes Jeremiah "modern," and four relevant areas are discovered: (1) his poetic skill; (2) his thought processes; (3) his experience of social isolation; and (4) his exploration of the problem of God. Finally warns that the study of biblical materials must include study of that material which does not appeal to us, such as Ezekiel.

HOLLADAY, WILLIAM L. (1966) "JEREMIAH AND MOSES: FURTHER OBSERVATIONS. *J of Biblical Literature* 85:17–27 (No. 1).

Additional evidence for the hypothesis that Jeremiah conceived of himself as the "prophet like Moses" of Deut. 18:18. Considered here are the parallels between Jeremianic poetry and the Song of Moses in Deut. 32; and the meaning of Jeremiah 15:16. The thirteenth year of Josiah (Jer. 1:2) refers to the prophet's birth, hence the response of Jeremiah to God's call is subsequent to the finding of the scroll in the temple. This scroll contained God's words mediated through Moses; this mediation was passed on to Jeremiah, and he accepted the task. In the Song of Moses he found what was taken to be an oracle of Moses the prophet, so it became possible for him with confidence to reexpress God's words for his own day.

HOLLADAY, WILLIAM L. (1964) "THE BACKGROUND OF JEREMIAH'S SELF-UNDERSTANDING. *J of Biblical Literature* 83:153–164.

What led Jeremiah to think and speak about himself and his task in the way he did? It was his understanding and interpretation of himself in the light and terminology of Moses, Samuel and Psalm 22. Crucial to this

discussion are Deuteronomy 18:18 and Psalm 22. Footnotes.

HOLLADAY, WILLIAM L. (1966) "THE RECOVERY OF POETIC PASSAGES OF JEREMIAH. *J of Biblical Literature* 85(4):401–435.

An inductive study in the structure of Hebrew poetry in Jeremiah, with a view to recovering doubtful poetic passages. Develops a theoretical framework for the analysis of poetic form from a passage which everyone agrees is poetry, Jer 4:23–26. The framework is here presented, and three controverted passages, 16:1–9, 23:1–4 and 23:25–32, are examined by its skeleton. At passages examined are found to be poetic.

Holt, Else Kragelund (1986) "Jeremiah's Temple Sermon and the Deuteronomists: An Investigation of the Redactional Relationship between Jeremiah 7 and 26. *J for the Study of the Old Testament* 36:73–87.

Why was the Deuteronomic editor not content with including just one account of Jeremiah's Temple sermon? Claims that the process of reaching the answer (that the solution lies within the compositional structure of the book of Jeremiah), also elucidates the relationship between the theology of Jeremiah and that of the Deuteronomists.

Holt, Else Kragelund (1989) "The Chicken and the Egg–Or: Was Jeremiah a Member of the Deuteronomist Party? *Journal for the Study of the Old Testament* 44:109-122.

Considers the evidence in the book of Jeremiah for a Jeremian attitude towards Deuteronomy and Josiah's reformation.

Honeycutt, Roy (1989) "Jeremiah 23:9-40 *Review and Expositor* 86(4):583-594.

Analyzes Jer 23:9-40 under the theme of prophetic ethics. (1) Ethics and the morally integrated life, vv. 9-15. (2) Ethics and divine relationship, vv. 16-22. (3) Ethics and authentic proclamation, vv. 23-32. (4) Ethics and the integrity of ministerial office, vv. 33-40.

Honeycutt, Roy (1981) "JEREMIAH, THE PROPHET AND THE BOOK. *Review and Expositor* 78(3):303–318.

Introduces various aspects of the form and style of Jeremiah. Finds an emphasis on "word" throughout and indicates this is the central theme of the book: the word from God. Outlines the book according to this theme.

Honeycutt, Roy Lee. (1961) "JEREMIAH AND THE CULT. *Review and Expositor* 58:464–473.

The relationship of Jeremiah to the cult is an issue of crucial importance, for the attitude of the prophetic movement toward cultic life is not nearly so easily delineated as once was imagined. Five emphases are considered: actuality of cultic life; associations with the cult; accusations against the cult; attitude taken by Jeremiah toward the cult; and, amelioration of tensions between prophetic movement and the cult. By cult he means the totality of Israelite worship. Jeremiah was not concerned with the abolition of the cult but with the purification of individual hearts and lives which would have automatically purified cultic life in Israel. Footnotes.

Hopper, Stanley R. (1978) "THE "TERRIBLE SONNETS" OF GERARD MANLEY HOPKINS AND THE "CONFESSIONS" OF JEREMIAH. *Semeia* 13:29–73.

Explores the tension in Hopkins and in Jeremiah between the imperatives of poetry and those of the priesthood through close attention to the formal patterns of their poetry, and notes the implications of the tension for Christology.

Horwitz, William J. (1970) "AUDIENCE REACTION TO JEREMIAH. *Catholic Biblical Quarterly*

32(4):555–564.

> There are many speeches by Jeremiah to which there is no reaction; there is even an example of a reply without a speech (Jer. 11:21). Sometimes the audience has a roll which does not clarify Jeremiah's ministry; for example, the incident with Hananiah in ch. 28, although interesting, contains no "responses:" Nevertheless, when a reaction is given, it does establish the historicity of the text. The reactions are genuine and have not been tampered with by later authors or redactors. The reactions presuppose speeches made by Jeremiah, and the picture of Jeremiah presented therein is also in agreement with the picture of Jeremiah presented throughout the book.

Hossfeld, F.-L. Meyer, I (1974) "DER PROPHET VOR DEM TRIBUNAL (The Prophet before the Tribunal). *Zeitschrift fur die Alttestamentliche Wissenschaft* 86(1):30–49.

> Jer. 26 is a Deuteronomistic reworking of an older narrative. The original text consists of v. 2a, 4a, 6, 7, 8b, 9–12, 14–16. According to this Jeremiah successfully undergoes a public procedure to establish his genuineness as a prophet, such as may underlie Deut. 18–20. The redactor expanded the single saying which evoked the conflict into a recapitulation of his whole message, portrayed the role of the people in a completely different way, and made it the opponent of the prophet. V. 16, originally the final judgment and acquittal by the judges of the court, was made into a mere vote by one of the parties in the judgment. A historical note concerning the fate of Uriah was designed to illustrate the fate that threatened Jeremiah. So the proceedings are turned into a stage on the way of suffering of the prophet. V. 5 is a later gloss.

Houberg, R. (1975) "NOTE SUR JEREMIE XI 19 (Note on Jeremiah 11:19). *Vetus Testamentum* 25(3):676–677.

> In place of the MT nashitah `es belahmo the reading leku nasitah `eseb lahmo is proposed. "Bread" is used in Job 3:24 and Ps. 42:4 to describe tears. The final result gives three lines in climax: (1) before death (2) at death (3) after death. (French)

Hutton, Rodney R. (1990) "Slogans in the Midst of Crisis: Jeremiah and His Adversaries. *Word & World,,* 10(3)::229-236..

> The popular "slogan" cited by Jeremiah in Jer 31:29 ("The parents ate sour grapes and the teeth of the children are set on edge") is understood within the context of a range of theodical options, emerging from deuteronomic theology and its eventual deuteronomistic restatement. The slogan is first compared to its counterpart in Ezek 18:2 to demonstrate how the two versions functioned in radically different ways in their respective communities. Secondly, the theodical view of the slogan is compared with the popular complaint registered in Jer 44:15-19, which interprets the crisis as due to neglect of the cult of the Queen of Heaven. This latter view surprisingly reflects the opposite theodical interpretation of contemporary events. In periods of crisis one can understand such incongruities as attempts to make sense of reality.

INNES, D. K. (1969) "SOME NOTES ON MICAH (CONTINUED). PART II. *Evangelical Quarterly* 41(2):109–112.

> Exegetical notes on Micah from chs. 3 and 4, giving attention to specific questions about the various Hebrew words and phrases. Preference is for an early dating of Micah: Deals with the quotation of 3:12 by Jeremiah, the identity of 4:1–3 with Isaiah 2:2–4, and the reference to Babylon in 4:10 in this light. Sees the principal fulfilment of 4:1–3 in the gathering of representatives of the nations into the church.

Isbell, Charles D. (1978) "KINGS 22:3–23:24 AND JEREMIAH 36: A STYLISTIC COMPARISON. *J for the Study of the Old Testament* 8:33–45.

> Offers a literary stylistic analysis of two passages each describing the publication of written material previously unknown to king and nation and producing visible and immediate results. Considers the question of borrowing and dependence.

Isbell, Charles D. Jackson, Michael (1980) "RHETORICAL CRITICISM AND JEREMIAH VII 1–VIII 3. *Vetus Testamentum* 30(1):20–26.

> Following the method of rhetorical criticism used by Wm. L. Holladay in The Architecture of Jeremiah 1–20, suggests further links of key words, phrases and ideas among the five divisions of this passage: (1) 7:1–15; (2) 7:16– 20; (3) 7:21–28; (4) 7:29-34; and (5) 8:1–3. The fifth section is not an "appendix," as Holladay claims, for the use of hwh (or sahah) in the first and fifth sections furnishes an "inclusio" to envelope the whole.

Jacobson, Richard (1976) "PROPHECY AND PARADOX. *Linguistica Biblica* 38:49–61.

> Jeremiah serves as a literary model and inspiration for the development of personal religion as a result of a series of logical problems which affect to some extent all the Israelite prophets, but converge particularly on him. The logical paradox of a prophet of doom may be simply stated by the sentence that he must fail. Observes a series of "double binding" communications in the text which allows conclusions concerning the character of an OT theology.

James, Peter Paul. (1960) "MARY AND THE GREAT SIGN. *American Ecclesiastical Review* 142:321–329.

> Any scriptural sign is important; but the sign of Apocalypse 12:1–2 has a special significance. The Scripture calls it a great sign and many consider it the central vision of the Apocalypse. This sign is interpreted as the Virgin Mary, the Mother of Christ and of the Church. Her pain is the compassion of the Co-redemptrix. This passage is compared with other signs in the Scriptures: Gen. 3:15 and interpreted in the light of Micah 5:2–3; Jeremiah 31:22. Our attention has been drawn to this great sign in modern times by the appearances of the Virgin at Tepeyac in Mexico, at LaSalette, at Fatima and at Lourdes.

Janzen, J. Gerald (1983) "JEREMIAH 20:7–18. *Interpretation* 37(2):178–183.

> Seeks to identify contextual vectors within which one may explore the meaning of Jer 20:7–18. Suggests (1) the general form of Israel's psalms treating similar themes, (2) a series of confessions in Jeremiah, (3) Jeremiah's experience, (4) prophetic call accounts, (5) Babylonian literature about the gods, (6) a Joban steadfastness that includes both doubt and patience, (7) the divine milieu. Suggests several dimensions for the contemporary context of the passage.

Jeppesen, Knud (1982) "CALL AND FRUSTRATION: A NEW UNDERSTANDING OF ISAIAH VIII 21–22. *Vetus Testamentum* 32(2):145–157.

> In contrast to Jeremiah, Isaiah appears to have answered his call without reluctance. Yet Isa 28:7-13; 22:1-14 and 7:1-8:20 suggest tension between the prophet and his contemporaries. A pair of verses follow which describe the prophet on a journey, at the brink of desperation, cursing his king and his God. Then he goes into thick darkness. If this interpretation is correct, there must have once existed a far more comprehensive third person description of Isaiah and his frustration.

Jeremiah, David (1972) "THE PRINCIPLE OF DOUBLE FULFILLMENT IN INTERPRETING PROPHECY. *Grace Theological J* 13(2):13–29.

> Several definitions and some basic characteristics of double reference prophecy were mentioned. Important distinctions discussed included those between (1) old and recent interpretations of double reference, (2) interpretation and application, and (3) reference and fulfillment. Reasons for double reference in prophecy include (1) the unchronological character of OT prophecy, (2) the prophet's limited perspective, (3) the Christological orientation of Scripture, (4) the necessity of future assurance. Principles for identifying double (or multiple) fulfillment prophecies are suggested. The Bible does contain some prophecies that are fulfilled in more than one situation. Several examples are cited and interpreted.

Jobling, David K. (1978) "THE QUEST OF THE HISTORICAL JEREMIAH: HERMENEUTICAL

IMPLICATIONS OF RECENT LITERATURE. *Union Seminary Quarterly Review* 34(1):3–12.

> Reviews recent scholarship regarding Jeremiah, finding that many of the current methodologies and conclusions closely parallel modern research on the Gospels and the "life of Jesus." Suggests that greater collaboration be initiated between NT and O T scholars in regard to method and hermeneutical consequences.

John W. Miller (1986) "Envisioning the World's Future: Neglected Prophetic Insights. *Conrad Grebel Review* 4(1):1–20.

> Is there a future? This question so urgently asked by our generation was also the quintessential question of virtually all of the Hebrew prophets, pioneering global thinkers and visionaries whose work s may be regarded as classics of futurology. Beginning with Jeremiah and in the wake of the Babylon ian captivity of 598, the prophetic answer to this question underwent a remarkable change from a political message to inner renewal. During a century of disillusionment and despair, Jeremiah, Ezekiel and Second Isaiah were convinced that despite all the sin and despair there was a future hope, the hope of an inner renewal under the leadership of a pastoral-prophetic type, a transformation that would radiate beyond Israel to the whole world. Without ignoring the atrocities and set-backs of the 20th cent. we can even today detect signs of the slow emergence of a global culture which espouses m any of the values of the biblical prophets.

John, E. C. (1969) "FORGIVENESS IN THE PROPHECY OF JUDGMENT. *Indian J of Theology* 18(2, 3):206–218.

> Reviews forgiveness in the judgment passages in the prophecies of 2 Samuel, Amos, Hoses, Isaiah, Jeremiah. Forgiveness is a free act of God, whereby Go d is moved with pity and does not execute the punishmen t which he announces through the proph et. It involves cancellation or postponem ent of punishment. It is not a personal religious experience, but a change in th e course of eve nts, wherein th e people are granted to live on instead of facing a premature death.

Johnston, Robert H. (1974) "THE BIBLICAL POTTER. *Biblical Archaeologist* 37(4):86–106.

> The biblical potter used a variety of me thods to bu ild and shap e his pottery. The earliest evidence indicates that hand-building was the means used, including the coil method and the stroking method. The tournette method varies from hand to the full use of the wheel, as mentioned in Jeremiah 18:3. Pictures illustrate both wheel and kiln.

Kaiser, Walter C., (1972) "THE OLD PROMISE AND THE NEW COVENANT: JEREMIAH 31:31–34. *J of the Evangelical Theological Society* 15(1):11–23.

> The promise of G od is one of the greatest unifying themes of the Bible. Though many terms are used in the OT to describe this concept, all point in the direction of the day of the Lo rd. The NT term epagg elia is constantly used in reference to promises from Abraham to the conclusion of this age. The problem is the connection of the old promises to the New Covenant. The persons addressed in the latter are restored Israel as well as the believing ge ntile world. It is a renew al rather than a new covenant, o ne contrasted in some ways with that of Moses, but a continuation of those of Abraham and David. Christ's resurrection validated the new covenant which believers presently enjoy, and it anno unced the beginning of the last days of the old promise.

Kalir, Joseph (1974) "OF JEWISH PROPHECY AND MYSTICISM. *Religious Education* 69(4):451–462.

> How is a modern person to understand the compulsive call of prophets: Isaiah had a vision, but Jerem iah heard only voices, seemin gly within. K ant's term `categoric al impera tive,' conscience, da imonion –all relate to the call. To this moral drive is added poetic vision. Mystics per se generally eschew communication. Prophets cannot be interpreted p hilosophica lly. Thus the o riental and Gree k views of life d iffer.

Kapelrud, Arvid S. (1982) "THE INTERPRETATION OF JEREMIAH 34, 18FF. *J for the Study of the Old Testament* 22:138–141.

Argues that in Jeremiah's view the covenant ratification rite of Jer 34:18– 19 was intended to be something threatening.

Kasher, Rimon (1985) "Miracles in the Bible. *Beth Mikra* 104:40–58.

Analyzes all instances of miracle in the Hebrew Bible. Interpretations of miracle in the Hebrew Bible are influenced by the theological outlook of the writers and by their inclusion of the NT in the analysis. Biblical writers were aware of the order of nature, and some miracles are perceived as exceptions to that order. The argument that nature, in its regularity, was perceived as miracle is not substantiated. The emphasis upon miracle is minimized in Jeremiah and in Job. Literature intended for the public emphasized miracle more, as did literature set in the far past, in Egypt and the wilderness. Literature which recognized the realities of the land stressed more nature's regularity. (Hebrew)

Kelley, Page H. (1961) "JEREMIAH'S CONCEPT OF INDIVIDUAL RELIGION. *Review and Expositor* 58:452–463.

Jeremiah has been called "the father of religious individualism." This must not be taken to mean that individualism as a religious principle originated with him nor that he failed to appreciate the social aspects of religion. He did, however, prepare the way for a new understanding of the importance of the individual, his motives and his relationship with God. In this he was influenced by his failure to bring about a national conversion, by his disillusionment with the Josianic reform movement, and by his own experience of fellowship with God. He promoted the ideal of individualism by divorcing true religion from the temple, the ark, the sacrificial system, and circumcision, by describing sin as a disease of the heart, and by announcing the new covenant. He helped Israel to understand the purpose of her election and laid the foundation for the new covenant with the new Israel. Footnotes.

Kent, D. G. (1981) "JEREMIAH: THE MAN AND HIS TIME. *Southwestern J of Theology* 24(1):7–18.

Correlates the biography of Jeremiah with major political and religious events within and without Judea from 650–580 BC. The impact of the reign of each Judean king upon Jeremiah's life is chronicled and analyzed as well as the way in which Jeremiah reacted to various events.

Kent, Dan G. (1976) "THE FINEST CITIZEN OF ALL. *Southwestern J of Theology* 18(2):91–97.

All other things being equal the best Christian is the best citizen. Biblical examples are Elijah, Elisha, Moses, Samuel, Jeremiah, and Jesus. The greatest patriot of all is the person committed to God.

KESSLER, MARTIN (1968) "JEREMIAH CHAPTERS 26–45 RECONSIDERED. *J of Near Eastern Studies* 27(2):81–88.

Reviews the typical literary-critical approaches to Jeremiah. Prefers to follow tradition-historical method in seeking the rationale of the "final redactor." The method is analytical. It is maintained that the Jeremian literature bears a definite relationship to a specific philosophy of history which calls for doom in response to disobedience before Yahweh may again have mercy on his people. Chs. 26–45 may be called a "history of the word," narrating the proclamation and rejection of that word, the second focusing on the tragic fulfilment of it.

Kilpp, Nelson (1985) "EINE FRUHE INTERPRETATION DER KATASTROPHE VON 587. *Zeitschrift fur die Alttestamentliche Wissenschaft* 97(2):210–220.

The proverb about the fathers' eating sour grapes and the children's teeth being set on edge (Jer 31:29; Ezek 18:2; Lam 5:7) is not a rebellion about Yahweh's judgment of Israel. Rather, persons left in Judah after 587 coined this slogan as a criticism of the leading political groups of the last years of the monarchy, who were thereby made responsible for the widespread suffering. In this respect, the proverb resembles Jeremiah himself, as well as his deuteronomistic redactors. (German)

Klein, Ralph W. (1980) "JEREMIAH 23:1–8. *Interpretation* 34(2):167–172.

Considers briefly historical, critical, and contextual matters concerning the passage. Considers this pericope to be the climax of and a response to a collection of oracles about kings, explaining their conduct as causing the people's exile–a standard theme for an editor with deuteronomistic theology. Understands the shepherds (kings) to be the cause and Yahweh the agent for the judgment. Observes a balance between three verbs for judgment (scatter, drive away, supervise) and three verbs for deliverance (gather, bring back, supervise). When Yahweh is the judge, only Yahweh can be the source of deliverance. Describes the messianic elements in Yahweh's promised deliverance and continuing faithfulness. Discusses how the contemporary' preacher might use these insights in a Christian sermon today.

Koyama, Kosuke (1987) "The Hand Painfully Open. *Lexington Theological Quarterly* 22(2):33–43.

God is not invulnerable but deeply vulnerable. This does not suggest weakness because God's strength is love. Love allows itself to be wounded. This view is exemplified in 12 illustrations including the garments of Adam and Eve, Cain killing Abel, God repenting, God replaced by a king, the picture of Hosea, Jeremiah standing in the gate, ethical doing and theological beholding, Christ at the periphery rather than center, the father of the prodigal son, the new identity of Paul, Jesus washing the disciples' feet and the Last Supper.

Kutsch, Ernst (1987) "Das Posse non peccare und verwandte formulierungen als Aussagen Biblischer Theologie. *Linguistica Biblica* 59:106–122.

Present-day attempts regarding a biblical theology which draw theological connecting lines between the two Testaments, on the one hand, assuming the connection and, on the other hand, also proving it, presents an OT theme which also pays an important role in the NT, viz., sin. Treats (1) the non posse non peccare (the inability not to sin) according to the Yahwistic prehistory in connection with Rom 5:12; (2) the posse non peccare (ability not to sin) according to the prophets (Hosea, Jeremiah) and the wisdom literature; (3) the non posse peccare (inability to sin) according to Jer 31:31–34; (4) non posse non peccare and posse non peccare in the NT (Rom 6:18, etc.). (German)

Kutsch, Ernst (1981) "WEISHEITSSPRUCH UND PROPHETENWORT. *Biblische Zeitschrift* 25(2):161–179.

After clarifying the grammatical difficulty of Jer 9:23, discusses the tradition history of this "proverb" (Jer 9:22-23) and concludes that this prophetical word (Prophetenspruch) was based on a proverb and consequently went through certain alterations. Such alterations were not initiated by Jeremiah. (German)

Laberge, Leo. (1980) "LE DRAME DE LA FIDELITE CHEZ JEREMIE (The Drama of Jeremiah's Fidelity). *Eglise et Theologie* 11(1):9–31.

Reflects on the faithfulness of the prophet Jeremiah, developing the theme in four sections: (1) the call of Jeremiah and the introduction of his message; (2) the announcement of the destruction of the temple in Jerusalem; (3) the consequences for Jeremiah (chaps. 27–44); and (4) the internal struggle expressed with the confessions, especially in chap. 20:7–18. Part of a theme on expressions of fidelity (French)

Lemke, Werner E. (1983) "JEREMIAH 31:31–34. *Interpretation* 37(2):183–187.

Asks whether the new covenant is new in the sense of novel or renewed. Understands Jeremiah to conclude that in view of human sinfulness, God would have to take the radical action of placing the Torah within his people and writing it on their hearts in order to effect the redemption and restoration of his people. Holds that this involves a fundamental reorientation of the mind and will, and a greater immediacy of personal relationship between God and his people. Discusses elements of both continuity and discontinuity in the new covenant. Treats the partial fulfillment of the new covenant in both the Essene and Christian communities.

Levenson, Jon D. (1984) "SOME UNNOTICED CONNOTATIONS IN JEREMIAH 20:9. *Catholic Biblical Quarterly* 46(2):223–225.

The plainest sense of this verse is the traditional one. However, alongside this sense is another one conveyed through paronomasia with roots that carry connotations significant in context. In the case of kalkel, the paronomasia is perfect, since the word can mean either "contain" or "feed." The burden of this second connotative sense is that Jeremiah, although commissioned to pronounce the divine judgment, is himself bereft of divine justice. Jer 20:9 may also recall the commission of Moses, for Jeremiah wants God to know that the flame now is fed not by miraculous abundance, but by the very bone of the one burdened by the duty to make it manifest.

Levenson, Jon D. (1976) "ON THE PROMISE TO THE RECHABITES. *Catholic Biblical Quarterly* 38(4):508–514.

There is general agreement that the purpose of Jer. 35 is to commend to the citizens of Judah the faithfulness exemplified by the Rechabites rather than to advocate a return to the nomadic or semi-nomadic existence which was the manifestation of this faithfulness. Attempts to determine the basis of Jeremiah's promise to this group. What lies behind the promise to the Rechabites is a type of covenant where the outstanding fidelity of one generation against a backdrop of epidemic faithlessness wins for the clan the gift of eternal survival. Jeremiah believed that obedience in one generation could, in some mysterious way, secure for future generations the gift of life.

Levin, Christoph (1981) "NOCH EINMAL: DIE ANFANGE DES PROPHETEN JEREMIA. *Vetus Testamentum* 31(4):428–440.

The dating of the book of Jer in 1:1–3 is arranged around three focal points, Josiah, Jehoiakim and Zedekiah. Two give no problems, but the third, the time of Josiah, is not analogous, for the three later passages which refer to Josiah are additions to the text or a part of a later text. The extension of Jeremiah back to the 13th year of Josiah was evidently accomplished in order to provide him a 40 year period of activity. The lower dating eliminates problems with the foe from the north and with Jeremiah's reaction to Josiah's reform (German)

Levine, M. Herschel (1983) "THE TRIAL OF JEREMIAH. *Dor Le Dor* 12(1):36–38.

Reviews the story of Jeremiah's trial (chap. 26). The defenders of Jeremiah cited the case of Micah, who was not persecuted by King Hezekiah. His accusers, however, cited the story of Uriah as evidence that a king can curtail a prophet's right of free speech. Jeremiah is saved, not because of a positive verdict, but because Ahikam spirited him away and concealed him from the passion of the mob. The Bible is presenting an honest account of what happened, and is not glorifying the judicial process.

Lewin, Ellen Davis (1985) "ARGUING FOR AUTHORITY: A RHETORICAL STUDY OF JEREMIAH 1.4–19 AND 20.7–18. *J for the Study of the Old Testament* 32:105–119.

Claims that a one-sided view of prophetic discourse is responsible for the lack of attention paid as to how rhetorical material is used to develop a persuasive argument in a situation of controversy. Explores the connection between the call narrative (Jer 1:4–19) and the final confession (Jer 20:7–18), and how the material not only completes one stage in the argument but advances it to the next.

Lindars, Barnabas (1979) ""RACHEL WEEPING FOR HER CHILDREN"–JEREMIAH 31:15–22. *J for the Study of the Old Testament* 12:47–62.

Examines Jeremiah's use of Hosea and argues that the authentic material in Jer 31 is to be dated immediately after the fall of Jerusalem in 586 BC. Jeremiah gives striking confirmation of Zimmerli's observations on the prophets' reinterpretation of the work of their predecessors.

Liptzin, Sol (1980) "THE BIBLICAL TRADITION OF POPULAR DEMOCRACY. *Dor Le Dor* 8(4):161–170.

A tradition of popular democracy existed in biblical times and was embodied in the historic Jewish community down to the State of Israel. Joshua's covenant at Shechem represented a popular acclaim of the covenant.

Jeremiah, lit chap. 26, recognized site popular right to reject him and his prophecy, but his remaining alive signifies the continuation of the tradition. The assembly called by Nehemiah is another example of popular decision making. The fact that Jewish religious services do not require a rabbi is another example of the vitality of this tradition.

Loader, J. A. (1991) "The Prophets and Sodom: The Prophetic Use of the Sodom and Gomorrah Theme. *Hervormde Teologiese Stud,,* 47(1)::5- 25..

Investigates the use of the Sodom and Gomorrah theme by Isaiah and other 8th cent. prophets and later pre-exilic prophets (Jeremiah, Ezekiel, Hosea, Amos, Zephaniah). The complex of prophetic motifs is related to the Sodom story (Gen 18-19)–a unit dating from the 7th cent. BCE, about a crisis in social values and punishment which does not jeopardize God's righteousness towards individuals. Far from being at variance with the prophetic perspective, its thrust is thoroughly compatible with the way the prophets used the Sodom theme during the 8th and subsequent centuries. WSS

Lohfink, Norbert (1978) "DIE GATTUNG DER "HISTORISCHEN KURTZGESCHISCHTE" IN DEN LETZEN JAHREN VON JUDA UND IN DER ZEIT DES BABYLONISCHEN EXILS. *Zeitschrift fur die Alttestamentliche Wissenschaft* 90(3):319–347.

Analyzes the literary genre "historical short stories" as found in 2 Kgs 22– 23; Jer 26, 36; and Jer 37–43. This genre is also represented in the books of Ruth and Jonah. The historical short stories of 2 Kings and Jeremiah may be dated from shortly before to shortly after the fall of Jerusalem in 587 BC. Although they can be considered independent literary units, they contain a propaganda tendency related to the Shaphan family and the Babylonian Gola. Since contemporaries could check their accuracy, they should be viewed as providing new clues to the sequence of events in that period. (German)

Long, Burke O. (1973) "THE EFFECT OF DIVINATION UPON ISRAELITE LITERATURE. *J of Biblical Literature* 92(4):489–497.

Divinatory practices in ancient Israel, particularly in their early prophetic modes, had a striking influence upon Israelite literature. Nothing like the direct literary products of Mesopotamian divination, such as omen collections, etc. survived in Israel. Indeed, it is questionable whether or not the Israelites ever created such genres. Nevertheless, prophetic divination apparently produced the next best thing: a narrative "inquiry schema," which structured whole reports, and decisively shaped larger narratives, as well as a Yahwistic collection of shorter anecdotes. Furthermore, a later question and answer pattern of prophetic preaching found in Jeremiah and Ezekiel still shows its roots in prophetic divination situations in which persons would come to a "man of God" seeking an oracle.

Long, Burke O. (1976) "THE STYLISTIC COMPONENTS OF JEREMIAH 3. 1–5. *Zeitschrift fur die Alttestamentliche Wissenschaft* 88(3):386–390.

Jer. 3:1–5 is not a "didactic question" (contra T. R. Hobbs, ZAW, 1974, 86:23–29) but a "disputation" with the stylistic components of "rhetorical question" and "indictment." The best parallels may be found in the wisdom disputations (Job 15:2–6; 22:2–11) and in prophetic texts such as Mal. 2:10–13. It is not certain what priority can be given to the various components.

Ludwig, Theodore M. (1965) "THE LAW-GOSPEL TENSION IN JEREMIAH, *Concordia Theological Monthly* 36:70–79.

Some say Jeremiah resolves the tension between Law and Gospel by the idea of God's judgment as a disciplinary measure; the destruction of Judah and the exile cause the nation to repent and bring about their salvation. This cannot be done: full judgment and full grace stand side by side in the divine plan, having their unity in God himself. The tension in God between his wrath and his love cause suffering and this suffering is redemptive. The Cross of Christ is the concrete expression of God's suffering love, the symbol of full judgment and full grace.

LUDWIG, THEODORE M. (1968) "THE SHAPE OF HOPE: JEREMIAH'S BOOK OF CONSOLATION.

Concordia Theological Monthly 39(8):526–541.

A study of Jeremiah 30 and 31 displays the shape of a theologically based hope that is given expression in various historical contexts. Yahweh is active in both judgment and grace to accomplish his saving purpose for his elected people. In the Josian era there was hope for north Israel's return from exile and the cultic unification of Israel at Zion. Jerusalem's fall was seen as Yahweh smiting his people and there was hope that he would heal and restore them and judge their enemies. During the exile, Jeremiah hoped that God would lead his people back and renew his covenant relationship with them.

Lundbom, J. R. (1986) "Baruch, Seraiah, and Expanded Colophons in the Book of Jeremiah. *J for the Study of the Old Testament* 36:89–114.

Surveys the use of colophons in ancient literature. Suggests that Jer 32:6– 15, 36:1–8, chap. 45, and 51:59–64 are best understood as expanded colophons, written by professional scribes but with Baruch and Seraiah having a hand in their final form.

Lundstrom, Jack R. (1985) "The Double Curse in Jeremiah 20:14–18. *J of Biblical Literature* 104(4):589–600.

This confession of Jeremiah consists of a curse on the day of his birth and on the man who brought his father the news. Because Jeremiah cannot curse his mother or father or Yahweh, and because on form-critical grounds v. 17 seems to lack a phrase at the beginning, suggests that a later editor has omitted, "Let that day be like (Midian)," with "he" being Yahweh.

Luria, Ben Zion (1982) "JEREMIAH 26 AND THE FAMILY OF SHAFAN. *Beth Mikra* 89/90:97–100.

Traces the family of Shafan: first generation–Meshullam; second generation– Asalyah and Maaseyah; third generation–Shafan; fourth generation–Ahiqam, Gemaryahu, Elasah, Yazanyahu, Elasama Gedalyahu; fifth generation–Gedalyahu. This was a family of scholars and scribes who tended to a pro-Babylonian point of view. Shafan attempted to preserve the forgotten Torah, the result of Menasseh's suppression, by committing to writing what he remembered of it and concealing it in the Temple. When the time was right, he revealed it. (Hebrew)

Luria, Ben Zion (1987) "The Chamber of the Man of God. *Beth Mikra* 32(109):112–113.

The "man of God," into whose chamber Jeremiah brought the Rechabites (Jer 35) is Josiah, who destroyed idolatry in Judah. The chamber was set up for him so that he could supervise and prevent the return of idoltary to the Temple. (Hebrew)

Luria, B. Z. (1980) "IN THE DAYS OF HEZEKIAH, KING OF JUDAH. *Beth Mikra* 25(82):195–201.

While Kings and Chronicles praise Hezekiah for his religious reform and take note of his revolt against the Assyrians, Micah deals harshly with conditions in his reign. The only explanation for the harsh prediction of Micah 3:12, recalled in the days of Jeremiah (26:18), was the oppression of the poor, amply attested in Micah and Isaiah. Tentatively suggested that these conditions stimulated Hezekiah's repentance and his reinstitution of the Jubilee year. Isa 37:30, with its reference to what grows of itself, may bear this out. (Hebrew)

Lys, D. (1979) "JEREMIE 28 ET LE PROBLEME DU FAUX PROPHETE OU LA CIRCULATION DU SENS DANS LE DIAGNOSTIC PROPHETIQUE. *Revue d'Histoire et de Philosophie Religieuse* 59(3/4):453–482.

Only after a careful analysis of the formal indices of Jer 28 is one able to make some remarks arising from intertextuality. Hananiah is the false prophet while retaining for himself at the same time "the Bible" and "the Church." Jeremiah is the true prophet, thinking that God is free to speak through others as well as through himself and therefore ready to say "Amen" to others' utterances, but constrained by a risky message which

excludes "security" in favor of "certitude," the "having" in favor of "being," and the utilization of God in favor of a listening-post for God's utterances.

Macquarrie, John (1975) "BURNS: POET, PROPHET, PHILOSOPHER. *Expository Times* 86(4):112–115.

Burns, a contemporary of Hume, shared in the same background. Poetry seems opposed to the rationalism and empiricism of the enlightenment. The poet, opposed to stifling rationalism, satirized the church and embraced the two great revolutions of his day. He admirably fulfilled the function: to see, but also to sing. There is also a touch of Jeremiah, who was also a poet together with popular philosophers. Above all, Burns was a realist–with sensitivity calling for genuine piety and the righteousness it entails.

Manahan, Ronald E. (1980) "AN INTERPRETIVE SURVEY: AUDIENCE REACTION QUOTATIONS IN JEREMIAH. *Grace Theological J* 1(2):163–183.

An analysis of the many quotations of the reaction of Jeremiah's audience within the book of Jeremiah yields helpful conclusions. The audience insisted on Zion's inviolable right to exist because Yahweh had chosen Zion. That he had chosen Zion was clear from several externals: the ark, the temple, the law, and the king. On the other hand, Jeremiah emphasized the importance of conformity to the covenantal stipulations. This tension between Jeremiah and his audience reflects how the prophet spoke his message into the contemporary situation. Such contemporary relevance/challenge is part of the faithful ministry even today.

Manahan, Ronald E. (1980) "A THEOLOGY OF PSEUDOPROPHETS: A STUDY IN JEREMIAH. *Grace Theological J* 1(1):77–96.

A tentative reconstructlon of pseudo-prophet theology can be developed if attention is given to: (1) audience response (2) origin of pseudoprophets' revelations (3) characterization of pseudoprophets and (4) pseudoprophet quotations. Pseudoprophets held to a theology built on hopes attached to the temple and the dynasty. To them, Jerusalem's existence was without condition and Mosaic covenant infractions were of no consequence. They spoke only in part of Yahweh's covenant with His people. Thus, due warning is given those who speak or hear only part of God's revelation, an error too prevalent in contemporary speaking and hearing of God's word.

Margaliot, M. (1980) "JEREMIAH X 1-16: A RE-EXAMINATION. *Vetus Testamentum* 30(3):295–308.

The polemics of Jer 10:1–16 reflect the transition from Assyrian to Neo-Babylonian rule and religion, 627–605 BCE. Linguistic criteria favor Jeremiah over Second Isaiah as the author. Four paragraphs contrast the idol-gods of the nations with the divinity of Y-h-w-h. The very logical structure of the Massoretic text is to be preferred to the shorter LXX text or modern emendations. The Aramaic v 11 is an integral part of the polemic passage.

MARROW, STANLEY. (1965) "HAMAS ("VILENCE") IN JER 20, 8 (Hamas ("Violence") in Jer. 20.8). *Verbum Domine* 43, 5:241–255.

The bitter irony in the exclamation in which Jeremiah entreats for justice, is in this that he who afflicted the prophet with injury is the supreme judge, God... If a man inflicts injury on a man, God will judge; but if God afflicts man with injury ... (Latin)

MARTIN, JAMES D. (1969) "THE FORENSIC BACKGROUND TO JEREMIAH III. l. *Vetus Testamentum* 19(1):82–92.

The background of Jer 3:1 is to be found in the law of Deut 24:2-4, the impossibility of a woman, having been divorced and re-married, returning to the first husband. Argues that such a law was known by Jer from the fact that Jer and Deut have in common the concept of the defilement of the land. Refutes attempts to show that the law was not known in the time of Hosea or David. The analogy between Jer and Deut is only a rough one.

MCCORD, HUGO. (1962) "THE MEANING OF YHWH TSIDHKENU ("THE LORD OUR RIGHTEOUSNESS") IN JEREMIAH 23:6 AND 33:16. *Restoration Quarterly* 6:114–121.

An investigation into the meaning and significance of this phrase which occurs only twice in the Bible. Textual variations, lexicography, syntax and translations are considered in this study. Footnotes.

McDonagh, Kathleen (1980) "JOB AND JEREMIAH: THEIR APPROACH TO GOD. *Bible Today* 18(5):331–335.

Both Job and Jeremiah confront a crisis of suffering that challenges their faith. They similarly express a rejection of life, voice continued rebellion against suffering, chafe against the loneliness of suffering, exclaim their conviction of innocence, yet concede that God is right. To both God replies, and both, while still confronting a mystery beyond their knowledge, surrender themselves within a personal experience of God.

McGuire, Error M. (1970) "YAHWEH AND LEVIATHAN: AN EXEGESIS OF ISAIAH 27:1. *Restoration Quarterly* 13(3):165–179.

Following the exegetical method of Frank Moore Cross, Jr., in his study on the Divine Warrior, interprets Isaiah 27:1 as one of the most pristine examples of relatively unmodified Canaanite literature which can be found in the OT canonical books. Attempts to set the passage in Israel's cultic and historical tradition of the "early" apocolyptic climate found in the eschatological passages of Second Isaiah, Jeremiah, and some of the Psalms. With caution the passage is dated somewhere in a sixth-century setting. Exegesis shows Isaiah 27:1 to be a revised poem of Canaanite derivation which is intended to portray Yahweh's final victory over Leviathan, the ancient Near Eastern symbol of chaos and destruction.

McKane, W. (1980) "POISON, TRIAL BY ORDEAL AND THE CUP OF WRATH. *Vetus Testamentum* 30(4):474–492.

The case in Num 5:11–31 deals with a woman suspected of adultery. In the trial by ordeal holy water drunk by her will produce a true verdict. She is condemned to sterility if she is guilty, but will be capable of bearing children if innocent. There are three passages in Jeremiah (8:14; 9:14; and 23:15) which, arguably, have some connection with such trial by ordeal because of references to drinking of poison. Jer 8:14 pictures Yahweh as a demonic host, offering wine in a cup of wrath and poisoned food.

McKane, William (1988) "Jeremiah and the Rechabites. *Zeitschrift fur die Alttestamentliche Wissenschaft* 100(Suppl.):106–123.

The Septuagint shows that the Massoretic text of Jeremiah 35 is expansionist. Linguistic and other literary methods suggest that vv. 1–11 and 18–19 stem from post-exilic times, whereas vv. 12–17 are the oldest and least problematic part of the account. The Rechabites maintained the rule of their forefather, but they had no regard for the rule of Yahweh. They stunted their own growth by their timorousness when presented with historical and cultural change. Despite all these limitations, they obeyed a rule of life laid down by their founder and put Yahweh's community to shame by their steadfastness and uncompromising obedience.

McKane, W. (1982) "THE CONSTRUCTION OF JEREMIAH CHAPTER XXI. *Vetus Testamentum* 32(1):59–73.

Jer 21 is not a continuous cohesive piece of literature. The editor has attempted to portray a sequence of events corresponding imperfectly with the sequence in 52:4-16 but 21:5-6 will not allow the continuation in v. 7 and in turn v. 7 cannot be followed by vv. 8–10. Verse 11 is a title for the material in v. 12; 22:1-5, into which 21:13f. was subsequently inserted.

Mehl, Lyn (1981) "THE CALL TO PROPHETIC MINISTRY: REFLECTIONS ON JEREMIAH 1:4–10. *Currents in Theology and Mission* 8(3):151–155.

Many women today feel called to serve almost in defiance of their churches. The call of Jeremiah finds its modern echo in the prophetic voices alive in the Christian feminist spirit. They have no haven from the words of justice that lie burning inside them; they wonder what will happen to the excellent spirit of dialogue between

Lutherans and Roman Catholics when the place of women in the church is addressed. Women will need to exercise their vital force in the church as wounded healers.

Menken, M. J. J. (1984) "THE REFERENCES OF JEREMIAH IN THE GOSPEL ACCORDING TO MATTHEW (Mt 2,17; 16,14; 27,9). *Ephemerides Theologicae Lovanienses* 60(1):5–24.

Matthew is the only NT author to mention Jeremiah by name: Matt 2:17; 16:14; 27:9. All three references are redactional. What is Jeremiah's significance in the three passages, and is there any coherence in these functions? In the two fulfillment quotations ascribed to Jeremiah (2,17–18; 27,9–10), he is the prophet of the enmity against and rejection of Israel's Messiah on the part of the authorities. In 16:14, Jeremiah is the prophet who in his own rejection and suffering is the Messiah; therefore Matthew mentions Jeremiah separately among the prophets who can come out of their heavenly existence in a human shape, and has some people recognize him in Jesus. Such an interpretation fits in well with Matt 16:13–23, read on the redactional level, because the theme of Jesus' passion plays there an important part.

Merendino, Rosario Pius (1979) "SPRACHKUNST IN PSALM 1 (Linguistic Art in Psalm 1). *Vetus Testamentum* 29(1):45–60.

Although Gunkel wrote of Ps 1 that its concepts were borrowed from Jer 17, the psalm exhibits a meaningful, well-organized unity. The basic work is a concentric structure, which has been enlarged by an interpolator from Jeremiah. It shows alternation between negative and affirmative statements and between individual and community orientation. Gives a German translation of Ps. 1. (German)

Metzger, Wolfgang (1981) "DER HORIZONT DER GNADE IN DER BERUFUNGSVISION JESAJAS. *Zeitschrift fur die Alttestamentliche Wissenschaft* 93(2):281–284.

The final verse of Isaiah's call vision (Isa 6:13) originally read as follows: "If there is in it (=the land) a tenth still present, it shall repent and be a pledge (of the future). just as an oak when it is felled leaves its stump, holy seed will arise from its stump." A contemporary of Jeremiah (Baruch?) modified the text to its present Massoretic form, threatening a second deportation, but leaving a final glimmer of hope ("the holy seed is its stump").

Miller, Patrick, Jr. (1983) "TROUBLE AND WOE: INTERPRETING BIBLICAL LAMENTS. *Interpretation* 37(1):32–45.

Asks how to use the psalms of lament in personal devotion. Asks what troubles are described in those prayers. Understands the poetical language of the psalms of lament to be both open and metaphorical, to be applicable to many different situations. Observes that both the OT narratives and the life of the prophet Jeremiah show that the vague language about trouble was in fact rooted in human experiences. Suggests that fruitful interpretive results may develop from observing in, the narratives and historical contexts the sorts of experiences for which the richly figurative but stereotypal language of a lament would be appropriate.

Moore, Michael S. (1986) "Jeremiah's Progressive Paradox. *Revue Biblique* 93(3):386–414.

Examines two questions raised by Norbert Ittman: (1) Was it Jeremiah's turbulent relationship with the cult-prophets that provoked the skepticism of his confessions? and (2) If not, what other confrontations explain the profound skepticism? The evidence, particularly in 8:8–9; 9:22–23; and 18:18, shows a significant role for the cult-prophets but a more significant one for the hakamm, the wise men. The confrontation led Jeremiah deeper into a progressive paradox. As torment increased, he discovered that their superficial answers lacked the substance of the work of YHWH.

Morrice, William G. (1975) "NEW WINE IN OLD WINESKINS: XI. COVENANT. *Expository Times* 86(5):132–136.

The testaments are more properly called covenant. The theme of covenant unites the Bible. It is central to OT theology–brith, occurring 286 times. JE links it to the law; P sees it based on unconditional love and speaks of

two covenants: with Noah and Abraham, but overlooking Moses. Eight of the 12 minor prophets ignore the theme, perhaps because Israel broke it. But Hosea and Jeremiah stress the unconditional aspect. Ezek., II Isa. and Jer. speak of a `new covenant.' Throughout the NT stress is on the new fulfilling the old: e.g. `diatheke' is the keynote of Hebrews. The synoptics and Paul stress covenant in the Upper Room liturgy, although they differ in other details.

Nasuti, Harry P. (1988) "The Woes of the Prophets and the Rights of the Apostle: The Internal Dynamics of 1 Corinthians 9. *Catholic Biblical Quarterly* 50(2):246–264.

Chosen in a way similar to that of the prophets (especially Jeremiah), Paul is liable to all the distress that afflicted such prophets. In 1 Corinthians 9, such distress includes a forgoing of material support. From the perspective of a crucified Messiah, such material deprivation is to be welcomed as a sharing in the cross of Christ. Unlike some of his prophetic forbears, Paul rejects any attempt to ease his condition by availing himself of his "rights." To live from the gospel, for Paul, one must indeed live the gospel.

Neef, Heinz-Dieter (1987) "Gottes treue und Israels untreue. Aufbau und Einheit von Jeremia 2, 2–13. *Zeitschrift fur die Alttestamentliche Wissenschaft* 99(1):37–38.

Jeremiah 2:2–3 can be divided into four parts, separated by the words "oracle of Yahweh." Verses 2–3 describe the faithfulness of Israel in the wilderness, while vv. 4–9 speak of their unfaithfulness. The punishment due Israel is stated in vv. 10–12, and its guilt proven in v. 13. Parallels from Hosea also describe the wilderness period as a time of obedience. The hypothesis that Jer 2:1–3 comes from the exilic period is mistaken. (German)

Niebuhr, Ursula M. (1984) "GLORY. *Biblical Theology Bulletin* 14(2):49–53.

Discusses the meaning of the Hebrew word kabod ("glory") and the Greek word doxa ("glory"). Shows the biblical context of God's glory to be expressive of God's transcendence over natural phenomena. God's glory has an ethical requirement in that it demands moral behavior, as may be seen in God's dealings with Isaiah, Jeremiah, and Ezekiel.

Nyhagen, Johan (1978) "JEREMIAH PHILLIPS: PIONEER MISSIONARY AMONG THE SANTALS. *Foundations* 21(2):150–166.

Phillips was a Freewill Baptist who did pioneer missionary work among the aboriginal tribe of Santals in India. He was the first to make a study of their language. He prepared a grammar of their language and translated selections from the Scriptures into their language.

O'Connor, Kathleen M. (1989) ""Do Not Trim a Word:" The Contributions of Chapter 26 to the Book of Jeremiah *Catholic Biblical Quarterly* 51(4):617-630.

Previous interpreters have suggested that Jeremiah 26 is composed of "B" material designed to fill in the gaps left in Jeremiah 7. It is much more than this. Jeremiah 26 is a midrashic elaboration of the Temple sermon in chap. 7. It presents new themes in order to expand older material (viz., this famous sermon). It appears where it does in the book in order to introduce the second "book" of Jeremiah (chap. 26-45)—the one designed specifically for an exilic audience.

O'Day, Gail R. (1990) "Jeremiah 9:22-23 and 1 Corinthians 1:21-26: A Study in Intertextuality. *Journal of Biblical Literature,,* 109(2)::259-267..

Studies the relationship between Jer 9:22-23 and 1 Cor 1:21-26 as an example of intertextuality in Paul, occasioned by a crisis. Analyzes the Hebrew text of Jeremiah 9, even though Paul used the LXX version. Jer 9:22-23 is a wisdom teaching with a messenger formula frame. Paul read the Corinthian situation through the lens of Jeremiah. Paul's Christocentric view distinguishes his exegesis from his received Jeremiah text. There are verbal, structural and theological features which show intertextuality. KDL

Ogden, Graham S. (1982) "PROPHETIC ORACLES AGAINST FOREIGN NATIONS AND PSALMS OF COMMUNAL LAMENT: THE RELATIONSHIP OF PSALM 137 TO JEREMIAH 49:7–22 AND OBADIAH. *J for the Study of the Old Testament* 24:89–97.

> Argues that John Hayes' claim (JBL, 1968, 87:87) that there were links between prophetic pronouncements of judgment against foreign powers with psalms of national lament is borne out by a consideration of Jer 49:7–22 and the book of Obadiah as prophetic responses to the lament voiced in Ps 137 as Israel gave vent to its feelings about earlier Edomite treachery.

ORLINSKY, HARRY M. (1958) "QUMRAN AND THE PRESENT STATE OF OLD TESTAMENT STUDIES: THE SEPTUAGINT TEXT. *J of Biblical Literature* 78:26–33.

> The decline in first-hand linguistic studies of the texts of the Septuagint and Hebrew Bibles since World War I, along with an uncritical acceptance of the inadequate apparatus in Kittel's Biblia Hebraica led to a premature identification of the Isaiah Scroll. By 1953–54, a more careful study of the Isaiah, Habakkuk, Samuel, Jeremiah and other texts from Qumran began to change this attitude. (Paper read at the Ninety-fourth Annual Meeting of the Society of Bibical Literature and Exegisis, at Union Theological Siminary)

OVERHOLDT, THOMAS W. (1965) "THE FALSEHOOD OF IDOLATRY: AN INTERPRETATION OF JER. X:1–16. *J of Theological Studies* 16:1–12.

> The idol polemic in Jer. 10:1–16 has revealed a definite structure, the function of which is to emphasize the contrast between Yahweh and the gods whose symbols the idols are. This theme is a recurring one in the Jeremiah tradition. What is the nature of these idols, whose cultic rites the prophet calls a lie? The answer seems to lie in their ineffectiveness. Yahweh is compared with them in terms of their own special function. While it may be true that Yahweh is the God of History, in this aspect of Jeremiah's polemic, he is the Creator and Ruler of Nature. Compared with him, the power of these gods is vain; they are powerless to accomplish the functions of which they are specialists. Their several cultic rites are equally ineffective. Only in Yahweh is the salvation of Israel to be found.

Overholt, Thomas W. (1990) "Prophecy in History: The Social Reality of Intermediation. *Journal for the Study of the Old Testament,,* 48::3-29..

> Seeks to rebut four arguments (the history of terminology; the problem of definition; the conventional nature of the colophons; the literary character of the texts) that have marshalled to defend the hypothesis that figures like Amos and Jeremiah were prophets neither to themselves nor to their contemporaries. Stresses the social reality of prophetic activity (as revealed by cross-cultural studies) and the literary genre of prophetic books (they are anthologies). NH

Overholt, Thomas W. (1981) "PROPHECY: THE PROBLEM OF CROSS-CULTURAL COMPARISON. *Semeia* 21:55–78.

> Suggests a model to provide a broadly cross-cultural analysis of the nature of the prophetic process, and applies it to a discussion of Jeremiah (late 7th-early 6th cent. BCE) and Handsome Lake, a Seneca Indian (late 18th-early 19th cent. CE).

Overholt, Thomas W. (1967) "JEREMIAH 27–29: THE QUESTION OF FALSE PROPHECY. *J of American Academy of Religion* 35(3):241–249.

> The immediate truthfulness of a prophet's message has no absolute criteria, yet valid judgments by the contemporary people could be made. In Jeremiah's confrontation with false prophets, he does not confront them with respect to their office or on the issue of cultic prophecies or personal immorality. The charge of falsity is directed against the specific content of their message of peace which, although in harmony with the elective promises of security, failed to perceive God's will in the specific historical moment. Prophetic statements are to be validated by their conformance both to the religious heritage and to the immediate historical situation.

Overholt, T. W. (1979) "JEREMIAH 2 AND THE PROBLEM OF "AUDIENCE REACTION." *Catholic Biblical Quarterly* 41(2):262–273.

> The quotation of his opponents' words is a device used quite frequently by the prophet Jeremiah (about 100 times). The use of these quotations in his accusations against them and their association with rhetorical questions is not limited to chap. 2 (see, e.g., 5:1–6 ; 6:9–15). All of this suggests that one is dealing here with an element of the prophets personal style. When studying the prophet and the social context in which he worked, one must beware of reading too much into a set of quotation marks.

Overholt, T.W. (1971) "SOME REFLECTIONS ON THE DATE OF JEREMIAH'S CALL. *Catholic Biblical Quarterly* 33(2):165–184.

> Considers four closely-related objections that have been raised against the traditional date of Jeremiah's call in the 13th year of the reign of Josiah, 627/26 BC: (1) There is scant material within the book of Jeremiah which can be specifically dated in Josiah 's reign. (2) There is no convincing evidence for an incursion of Scythians into Palestine during the middle years of Josiah's reign. (3) The vagueness of the book of Jeremiah concerning Josiah's reform of the cult in 621 BC is difficult to explain. (4) The genuineness of the passages containing the traditional date has been challenged (Jer. 1:2; 25:3; 3:6; 36:2). Concludes that these objections are not insuperable, for there is nothing either in the message of Jeremiah or in his historical situation that necessarily conflicts with the traditional understanding of 626 as the date of his call.

Overholt, Thomas W. (1972) "REMARKS ON THE JEREMIAH TRADITION. *J of Biblical Literature* 91(4):457–462.

> Warns against drawing too hasty conclusions about the genuineness of a `source' of tradition on the basis of literary criteria alone. Shows, through a study of the concept of falsehood, that as soon as matters of theological content are introduced alongside style in a discussion of the transmission of the Jeremiah tradition, separation of the book into genuine and editorial passages becomes most difficult. Continuity rather than diversity becomes the main impression left by the material.

Owens, J. J. (1981) "JEREMIAH, PROPHET OF TRUE RELIGION. *Review and Expositor* 78(3):365–379.

> Out of the conflicts with priests, politicians and prophets of his day, the prophet saw that the historical content of his religion and current practices of his nation were not on the same level. He sees true religion as more than one of proper forms and ceremonies. A radical change in people is demanded. This involves: (1) repentance, (2) a new heart, (3) obedience to God.

Owens, John Joseph. (1961) "WORD STUDIES IN JEREMIAH. *Review and Expositor* 58:474–488.

> A study of selected words found in Jeremiah, ranging from 1:5 to 27:2. Words considered are laggoyim, na'ar, shoqed, hesed, `ahabah, hevel, soreq, lev, `emeth, mishpat, `olam, berith, etc. Footnotes.

Paterson, Robert M. (1985) "REPENTANCE OR JUDGMENT: THE CONSTRUCTION AND PURPOSE OF JEREMIAH 2–6. *Expository Times* 96(7):199–203.

> Jeremiah was a man of the spoken word; his symbolic actions were always accompanied by a verbal explanation. The book is a collection of poetic oracles from a lifetime, redacted by the author in later life, systematized in seven parts: chap. 2–6; 8–10; 21–23:8; 23:9–40; 30–31; 46–49; and 50–51. The seven poems making up the first part are analyzed to show the progression of the theme: the choice of repentance or judgment.

Paterson, Robert M. (1984) "REINTERPRETATION IN THE BOOK OF JEREMIAH. *J for the Study of the Old Testament* 28:37–46.

> The original prophecy of Jeremiah seems to have undergone later editorial reinterpretation in very different

historical circumstances. The editor (1) in 15: 10–21 has widened the scope of Jeremiah's confession to a cry of despair by the nation; and (2) in 51:59–64 has used a memorable incident in Jeremiah's life to keep alive the hope of Israel's restoration to her own land.

Patterson, Richard D. (1989) "Of Bookends, Hinges, and Hooks: Literary Clues to the Arrangement of Jeremiah's Prophecies. *Westminster Theological J* 51(1):109–131.

> Deals with the canonical text of Jeremiah as finalized in MT and seeks to reveal the underlying principles upon which the present arrangement of the prophecies is based. Current scholarly opinion tends to attribute the book's arrangement to a process of composition of smaller units into tradition complexes based on theme and literary style, theological perspective, occasion, catchword. Although a final decision as to the perimeters of the individual smaller units probably lies beyond the interpreter's full determination, some understanding of the parameters of the present arrangement of the book as to its larger units can be discerned by (1) allowing the internal compositional parameters of the book to speak for themselves, and (2) bringing to bear certain compilational principles of collection indigenous to the Semitic world. All of this argues for a thoughtful utilization and arrangement of the Jeremianic material.

Peachey, Paul (1961) "MUKYOKAI-SHUGI: A MODERN JAPANESE ATTEMPT TO COMPLETE THE REFORMATION. *Mennonite Quarterly Review* 35:70–78.

> A report on the modern Japanese non-Church movement, Mukyokai-shugi, which arose some fifty years ago, in part as a protest to the denominationalism and the Western cultural grab with which missionaries introduced the Gospel in Japan. Its founder Kanzo Uchimura (1861–1930) held that the 16th century Reformation ended as an "arrested movement." Phenomenologically, the movement lies midway between Quakerism (no clergy, hierarchy, or sacraments) and Anabaptism (Bible centered, emphasis on cross and suffering). Its strongest appeal is among the intellectuals. The writer's analysis of the theology of the movement is based upon the lectures of one of its most influential leaders, Dr. Tadao Yanaihara. The latter traces a spiritual reforming line from Jeremiah through Jesus, Paul, and Luther, to Kanzo Uchimura. The movement founded by the latter is not a church but a fellowship for the purpose of Bible study. It is Japanese, not Western. It has a prophetic spirit. It's evangelism is conducted through Bible study, not mass meetings.

Peterson, Eugene (1990) "Novelists, Pastors and Poets. *Crux,,* 26(4)::3-9..

> Decries the misuse and irreverence that ministers sometimes show for language. We must spend more time with the masters of language, e.g., the novelists and poets like James Joyce and Jeremiah. Novelists and poets can be allies in helping us respect words and integrating them into our lives. Words are the means by which the gospel is proclaimed and the stories told. Not all words tell stories that proclaim the gospel, but they can. Our awareness that all language derives from the Word pulls us into an awareness that all words can return to the Word and bear witness to it. MRP

Peterson, David (1979) "THE PROPHECY OF THE NEW COVENANT IN THE ARGUMENT OF HEBREWS. *Reformed Theological Review* 38(3):74–81.

> The prophecy of Jeremiah played an important role in the development of the argument of Hebrews. 17 of the 33 occurrences of diatheke in the NT are found in Hebrews. The argument is that the covenant in Christ is superior to the old covenant: (1) it is enacted on better promises; (2) it is based upon a more adequate way of relating to God; (3) it is based upon an efficacious sacrifice; (4) it permits entry to a city present, yet to come. The heart obedience envisaged by Jeremiah is reafied in Christ.

Philbeck, Ben F. (1984) "Prophetic Word or Editorial Words? A Contextual Reading of Jeremiah 7 and 26. *Faith and Mission* 2(1):56–64.

> The deuteronomic historians presented Jeremiah's Temple Sermon in two versions. Israel's efforts to preserve her religious identity while in exile are analogous to modern struggles to maintain theological integrity in the face of dynamic cultural change.

Philonenko, Marc. (1984) "LES PARALIPOMENES DE JEREMIE ET LA TRADUCTION DE SYMMAQUE. *Revue d'Histoire et de Philosophie Religieuse* 64(2):143–145.

The paralipomena of Jeremiah presupposed a knowledge and the use of Symmachus' Greek translation of the Hebrew Bible. (French)

Pilch, John J. (1981) "JEREMIAH AND SYMBOLISM: A SOCIAL SCIENCE APPROACH. *Bible Today* 19(2):105–111.

A social science approach to Jeremiah allows us to see his symbolic actions as not merely literary productions, but actions creatively chosen to communicate a message beyond themselves, opening up in an integrative or disintegrative way new dimensions of reality. Since they operate in a strongly integrated culture, they carry a depth of meaning not often grasped by the pluralistic, individualistic culture of the West.

Puech, Emile (1977) "MILKOM, LE DIEU AMMONITE, EN AMOS 1:15 (Milcom, the Ammonite God, in Amos 1: 15). *Vetus Testamentum* 27(1):117–125.

After a comparison of the MT and the LXX for Amos 1:15 and Jeremiah 49:33 (LXX 30:3), it becomes very plausible that a Palestinian scribe about the 1st cent. AD intentionally corrected the Amos text which he did not understand. Not recognizing the Ammonite god Milcom, he suppressed "his priests" and replaced them with hw'. (French)

Rabin, Chaim. (1966) "NOSERIM. *Textus* 5:44–52.

The word noserim in Jeremiah 4:16f has troubled translators and commentators both ancient and modern. RSV translates "besiegers," the sense of which has been adopted by most modern translators. Some ancient versions suggest the meaning "crowd" which could be based on a Semitic root nsr, represented in Syriac as "to chirp, murmur, etc., and in Jewish Aramaic–"chirp," and in Ugaritic "shrieked," for the noise of a witch. This word has the same sense in Jer. 31:5 (6). This interpretation of noserim as "crowd" may help to explain the Semitic name of Christians as in Acts 24:5. Mt. 2:23 may also be reinterpreted by this study.

Radday, Judah T. (1981) "ON IRONY IN JEREMIAH. *Beth Mikra* 88:29–30.

An example of irony in Jeremiah is 22:14–15. The "cedar" of Jehoiakim's palace is contrasted with the "cedar" who was his father, Josiah. Suggests that a haplography occurred in v 15, and that abika your father" should be read twice, thus: "that you compete with the cedar, your father; your father, did he not eat and drink..." (Hebrew)

Raitt, Thomas M. (1983) "JEREMIAH IN THE LECTIONARY. *Interpretation* 37(2):160–173.

Examines the lectionary texts from Jeremiah assigned for proclamation during the three-year cycle. Finds the lectionary selections in Jeremiah to contain much biographical material and little of his prophetic message. Perceives the Jeremiah found through historical study of the canonical book to differ from the Jeremiah confronted in the selected lectionary texts. Nevertheless finds the lectionary texts to show that Jeremiah can continue to interpret God's words for us. Holds that a juxtaposition of those texts with texts from the Gospels shed light on these texts. Perceives a variety of Christological models in our Jeremiah lections. Discusses the hermeneutical issue of the merits of reading Jeremiah backwards through Christian experience and the NT.

Rand, Herbert (1989) "The Testament of Jacob: An Analysis of Gen. 49:18. *Dor Le Dor,/90,* 18(2)::101-106..

The most challenging verse in Jacob's testament is v. 18, "I wait for Your deliverance, O Lord." Suggests that Jacob bore resentment against all of his sons except Joseph and Benjamin. Joseph had forgiven the brothers but they never sought pardon from Jacob. After much internal debate Jacob decided to condemn his three oldest sons and give the leadership to Judah. Realizing how deep were his emotions of anger, Jacob implored God to heal his psychic illness and to teach him how to forgive. Parallels are Jeremiah 31:1-18 and 17:9-10. NMW

Ratner, Robert J. (1988) "Jonah: Toward the Re- Education of Prophets *Dor Le Dor* 17(1):10-18.

> The figure of Jonah in the book of Jonah is a caricature, a description of a prophet who is a negative model. The book was written by an unknown prophet who lived in the exilic period, and like his contemporaries Jeremiah and Ezekiel, chastised false prophets. The basic image of a prophet in the biblical author's view is the watchman who brings the people to repentance. Jonah erroneously believes that his function is to predict doom.

Reimer, David J. (1989) "The "Foe" and the "North" in Jeremiah. *Zeitschrift fur die Alttestamentliche Wissenschaft* 101(2):223–232.

> The motif of the enemy from the North in Jeremiah is this-worldly, but the foe was not specified. In addition, the foe does not always come from the North in this book, nor is the threatened disaster always due to a foe. "North" is not a compass point, but the dwelling place of Yahweh, the ultimate source of judgment.

Reventlow, Henning Graf (1969) "GATTUNG UND UBERLIEFERUNG IN DER "TEMPELREDE JEREMIAS", JER. 7 UND 26 (Gattung and Tradition in the Temple Speech of Jeremiah). *Zeitschrift fur die Alttestamentliche Wissenschaft* 81(3):315–352.

> A survey of the history of exegesis shows that it has not been possible to solve the problems of the prose traditions in Jer by means of literary criticism, and that sufficiently precise standards of form criticism have not yet been developed. The paradigmatic examination of a paragraph with prose speeches (Jer 7:1–15, and parallel narrative part Jer 26:1–19) shows that the typical forms of speech and the substance of statements are determined by form characteristics and not by literary revision. Jer. 7 is a torah for the entry proclaimed by the prophet as an official speaker; it combines priestly traditions with genuinely prophetic forms of speech. Jer. 26 is not the "biography" of an eyewitness, but a younger narrative with a purpose with strong interferences in the tradition. (German)

Reynolds, Blair (1990) "God's Power in Calvin's Sermons on Jeremiah and Micah: Classical Theism Versus Prophetic Exegesis. *Proceedings (Eastern Great Lakes Biblical Society),,* 10::66-78..

> Calvin's exegesis strongly anticipates the dipolar model of God advocated by contemporary process theology, although process thinkers have yet to note this affinity and for the most part are unduly content to write off Calvin as an extreme form of classical theism. TEP

Rice, Gene (1975) "TWO BLACK CONTEMPORARIES OF JEREMIAH. *J of Religious Thought* 32(1):95–109.

> Discusses the historical and cultural factors that permitted two Black contemporaries of Jeremiah, Ebed-melek and Yehudi, to enter the biblical record.

Rodd, C. S. (1987) "Which is the Best Commentary? IV. Jeremiah. *Expository Times* 98(6):171–175.

> Appraising three recent commentaries, all with the title Jeremiah as over against others early in the century, concludes: (1) William McKane fails to turn notes into commentary; (2) William L. Holladay is prolix; while (3) Robert P. Carroll is generally best in fastening on the central significant of a passage.

Rof, Alexander (1986) "Jeremiah and His Book--A Summary. *Beth Mikra* 31(107):308–319.

> Presents a summary of the main themes and structural elements in the book of Jeremiah. Over a period of 40 years, the prophecy of Jeremiah underwent change and development. Jeremiah's personality is complex and ambivalent. He presented historical realities with brutal honesty and demanded the service of the heart, as against the formalities of covenants and reforms. (Hebrew)

Rofe, Alexander (1989) "The Arrangement of the Book of Jeremiah *Zeitschrift fur die Alttestamentliche Wissenschaft* 101(3):390-398.

Collections in the book of Jeremiah are formed on the basis of broad typical or formal homogeneity and they display symmetrical inner construction, or ring-composition. Collection I (chaps. 1-24) opens and closes with visions. Collection II (chaps. 25-36) and Collection III (chaps. 37-45) are enclosed by the 4th year of Jehoiakim. The ring composition of Collection IV was obtained by enclosing the nations by the two major powers: Egypt (chap. 46) and Babylon (chaps. 50-51). Later redactional changes blurred the original plan of the book.

Rogers, John B., (1988) "Jeremiah 31:7–14. *Interpretation* 42(3):281–285.

Discusses a consolation passage from Jeremiah who was better known for his fierce denunciations and dire warnings of judgment. Describes it as a word of hope in the midst of judgment. Pictures it as presenting the consolation of (1) God's unfailing providence and faithfulness, (2) God's far reaching compassion, (3) God's firm resolve to realize his purpose in and for his people, (4) God's steadfast love.

Rottzol, Dirk U. (1989) "Die Kh'mr...-Legitimations-formel (The Kh'mr...Formula for Legitimation). *Vetus Testamentum,,* 39(3)::323-340..

In addition to a proclamation formula for a messenger, kh 'mr ...(Thus says...) also is often a legitimation formula or an `in- the-name-of' formula. Provides examples from Ugaritic, Old Babylonian and biblical literature. Occasionally the legitimation formula is put within a proclamation formula. Cult prophets also used kh' mr yhwh for legitimation. Excursus on the relation of kh 'mr to bm (in the name of) in the book of Jeremiah. (German) SJS

Rowley, H. H. (1962) "THE EARLY PROPHECIES OF JEREMIAH IN THEIR SETTING. *Bulletin John Rylands Library* 45:198–234.

An examination of the numerous theories concerning the call and early prophecies of Jeremiah with attention focussed on John Skinner's book Prophecy and Religion. The views expressed therein are considered essentially sound. Jeremiah belonged to prophetic religion rather than to a priestly circle. The political and international context of the prophetic message is not the source of that message, for Jeremiah was announcing the judgment of God upon a nation which flouted His will. The mission of Jeremiah involved infinite suffering on his part and he deserves sympathetic understanding from us. Footnotes.

Sanders, James A. (1972) "JEREMIAH AND THE FUTURE OF THEOLOGICAL SCHOLARSHIP. *Andover Newton Quarterly* 13(2):133–145.

The church of Jesus Christ is going into exile, and by analogy she is in the time of the prophet Jeremiah. suggests that between the calls and disputations of Jeremiah and other prophets, it is possible to discern the hermeneutics of the canonical prophets. The disputation of Isa. 28:20–22 and Jeremiah's debate with Hananiah both indicate not only a reference to our own "calls," but also to Israel's "call," and both calls are rooted in the thought of Yahweh as the God of creation.

Schehr, Timothy P. (1981) "JEREMIAH: THE POWER OF GOD'S WORD. *Bible Today* 19(2):87–92.

Jeremiah's message centered on the power of the Word of God and the subsequent choice between truth and falsehood (in life, religion, prophecy) demanded of the people. Appended is an overview of the structure of the book of Jeremiah.

Schenker, Adrian. (1982) "NEBUKADNEZZARS METAMORPHOSE VOM UNTERJOCHER ZUM GOTTESNECHT (Nebuchadnezzar's Metamorphosis from the Subjugator to the Servant of God). *Revue Biblique* 89(4):498–527.

The three places in the Masoretic Text of Jeremiah (25:9; 27:6; 43:10), where in the mouth of God Nebuchadnezzar is called "my servant" lack this designation in the Septuagint. Jer 27:5f is a mythological metaphor which clothes the king of Babylon with lordship over the animals on earth. Jeremiah puts on the yoke to show that humans also must bow to his lordship. The original Hebrew text had the title "my servant," which

was retained in one text-form and eliminated in the other. Nebuchadnezzar is not a self-made lord but made so by God. (German)

Schmuttermayr, G (1965) "BEOBACHTUNGEN ZU JER 5, 13 (Observations on Jer 5, 13) *Biblische Zeitschrift* 9(2):215–232.

Jeremiah 5:13 presents several problems of textual analysis, which have been considered in three of the most recent commentaries on the book of Jeremiah. To some of these problems solutions have been sought with a small amount of success. This is an attempt to develop and add to the solutions which we have. (German)

Schriver, Donald (1981) "JEREMIAH, PROPHET OF THE EIGHTIES. *Review and Expositor* 78(3):397–408.

Asserts that without the aid of a Jeremianic perspective we cannot see our times as they really are. Relates the coming disaster Jeremiah saw with modern social disasters and crises. Finds Jeremiah divided into: (1) sub-prophetic responses to disaster; (2) moral response; (3) repentant faith; and (4) human fidelity.

Schroter, Ulrich (1985) "Jeremias Botschaft Fur Nordreich, Zu N. Lohfinks Uberlegungen Zum Grundbestand Von Jeremia XXX-XXXI. *Vetus Testamentum* 35(3):312–329.

Norbert Lohfink in Bogaert's Jeremie set a foundation for Jeremiah's message as a propagandist for the northern kingdom in Josiah's time in Jeremiah 30–31. The heart of it is a parallelism between A 30:5–7; B 30:12–15; C 31:2 3; D 31:4–6; A'31:5–7; B'31:18–19; C'31:20; D' 31:21–22. Each part has a historic figure as its symbol; A Jacob; B a woman; C Israel; D Daughter of Israel; A' Rachel; B' Ephraim; C' Ephraim; D' Daughter of Israel. Notes on certain terms in the chapters. Excursus on artistic structure of 30:12–15 and on its connection with 30:16–17. (German)

Schwartz, Daniel R. (1981) "PRIESTHOOD AND PRIESTLY DESCENT: JOSEPHUS, ANTIQUITIES 10. 80. *J of Theological Studies* 32(1):129–135.

Evaluates difficulties with the mention of Jeremiah and Ezekiel in connection with the priesthood in Josephus, Antiquities, 10.80 and offers a new translation. Josephus' phrasing reflects the fact that while both prophets were Aaronites, only Jeremiah could be termed a "priest." Ezekiel, in contrast, never became more than a priest by descent, for he was exiled from Jerusalem as a child.

Seidl, Theodor (1977) "DATIERUNG UND WORTEREIGNIS. BEOBACHTUNGEN ZUM HORIZONT VON JER 27, 1 (Schluss) (Dating and Word-Event. Observations on the Horizon of Jer. 27:1. (Conclusion)). *Biblische Zeitschrift* 21(2):184–199.

Dating formulae without reference to the event of the prophetic word in Jeremiah conform to the literary pattern found in 1 and 2 Kings, and reflects the influence of court annals. The combination DF (dating formula) and WEB (word-event formula) occurs only in parts of Jeremiah which reflect the later redaction of the circle of Deuteronomic editors of the prophetic literature. It never occurs in the authentic parts of the book. The combination brings together two distinct formulas, each of which has a long history. It originated in a purely literary setting in the exilic period, and occurs with a high frequency in the book of Ezekiel. (German)

Seidl, Th. (1979) "DIE WORTEREIGNISFORMEL IN JEREMIA (The Formulation of the Event of the Word in Jeremiah). *Biblische Zeitschrift* 23(1):20–47.

Form-critical study of the inaugural speech pattern in Jeremiah, in relation to Jer 27:1-2, indicates that a very early prophetic formula made reference to the event of the coming of the word of the Lord, together with a formula of commission and acknowledgment. A different sequence, however, occurs in Jer 26 37, where reference is made to the event of the word, a formula of acknowledgment followed by the imperative. This sequence is found in Haggai and Zechariah as well, and must, therefore, be considered as exilic or postexilic in origin. (German)

Seidl,Theodor (1977) "DATIERUNG UND WORTEREIGNIS BEOBACHTUNGEN ZUM HORIZONT VON JER 27, 1 (Dating and Word-Event. Observations on the Horizon of Jer. 27:1). *Biblische Zeitschrift* 21 (1):23–44.

> The conclusion of many textual and literary investigations of Jer. 27:1 is that the MT is corrupt and secondary, having been influenced unduly by 26:1. An analysis of the literary formulations for dating the event of the prophetic word in Jeremiah will serve to resolve the issue and to clarify the literary horizon of Jer. 27:1. Literary analysis indicates that the opening of a unit of prophetic speech in Jeremiah conforms to the following schema: (w+yhy) b+snh numerical term (l+h ds numerical term) hyh d br YHWH `/ enclitic personal pronoun/ personal name I+'mr (Kh'mr YHWH) [vocative] imperative. This form is limited to Jeremiah and Ezekiel, and originated with the "writing prophets" shortly before or during the exilic period. (to be continued) (German)

Seitz, Christopher R. (1989) "The Prophet Moses and the Canonical Shape of Jeremiah. *Zeitschrift fur die Alttestamentliche Wissenschaft* 101(1):3–27.

> The Deuteronomic portrait of Moses played a major role in determining the shape of the book of Jeremiah. The redactors established links between Moses and Jeremiah, Joshua/Caleb and Baruch/Ebed-Melech, broken Sinai tablets and burned prophetic scroll, the origins of prophecy in Egypt and its return and demise there. A comparison of MT and LXX in chap. 45 gives priority to the former on synchronic and diachronic grounds.

Seitz, Christopher R. (1985) "THE CRISIS OF INTERPRETATION OVER THE MEANING AND PURPOSE OF THE EXILE: A REDACTIONAL STUDY OF JEREMIAH XXI-XLIII. *Vetus Testamentum* 35(1):78–97.

> An original core of Jeremiah 21–43 seems to defend a pro-land position, that Yahweh's will and purpose lay with the people of Judah still in the land after the exiles of 597 and 587 to Babylon. The core has been obscured by an attempt to introduce a pro-Golah position in favor of the 597 exiles. Examines the extent of redaction in Jer 21:1–10/24:1–10; 27; 37–38; and 40–43. Agrees with K. F. Pohlman (Studien zum Jeremiabuch) except that the date of the redaction should be during the exile.

Seitz, Christopher (1990) "Mose als Prophet. *Biblische Zeitschrift,,* 34(2)::234-247..

> Discusses the redactional themes and the total structure of the Book of Jeremiah, pursuing the question if (and to what degree) the understanding of Moses as prophet has influenced the redaction of the Book of Jeremiah. Moreover, the subsequent question is also discussed if (and how) deuteronomical and deuteronomistic texts about Moses and the generation in the desert have impressed themselves on the portrait of the prophet in this book. (German) HHPD

Sewyer, John F. A. (1978) "A NOTE ON THE BROODING PARTRIDGE IN JEREMIAH XVII 11. *Vetus Testamentum* 28(3):324–329.

> Although the majority of commentators interpret Jer 17:11 to say that the partridge steals eegs from other birds' nests, the normal sense of the Hebrew verb is "to brood, incubate." The negative verb That follows would mean "but hatches none of the eggs." The popular majority view was not in the classical sources, but their commentators, medieval bestiaries and the Jewish commentaries of Rashi and Kimhi perpetuated the mistranslation in the Greek version.

Shanks, Hershel (1987) "Jeremiah's Scribe and Confidant Speaks from a Hoard of Clay Bullae. *Biblical Archaeology Review* 13(5):58–65.

> A description taken largely from Nahman Avigad's Hebrew Bullae from the Time of Jeremiah (Jerusalem: Israel Exploration Society, 1986) of over 250 bullae which came into the antiquities market in Israel. Among the seals of several high court officials from the closing years of the monarchy are those of Baruch, son of Neriah, Jeremiah's scribe, and the seal of Yerahme'el, son of king Jehoiakim. They result from clandestine digging at an unknown location. Apparently, they were preserved by being baked in intense heat, but unevenly, during

the burning of the city by the invading Babylonians resulting also in the destruction of the documents they sealed.

Shaughnessy, Mary Rose (1981) "FESTIVAL OF THE REMNANT. *Bible Today* 19(2):113–118.

In chap 31 Jeremiah gathers his hopes for the future in a dramatic portrayal of the festival of the remnant, including a theophany, a great procession along the road back to Jerusalem, a tribute to Yahweh's saving power, music and dance, psalms, first fruits, priest-and-community meal, and choral pageants. This forms Jeremiah's call that his listeners return and serve Yahweh in fidelity.

Shaviv, Samuel (1984) "THE ANTIQUITY OF THE SONG OF SONGS. *Beth Mikra* 99:295–304.

Isaiah and Jeremiah were influenced by imagery and language in the Song of Songs. The "daughters of Jerusalem" become the "daughter of Zion." Unusual language forms and rare words, such as hzh `see', hmq `escape' redid `veil' are taken from the Song of Songs and parodied in the prophets. What was a literal love poem became allegorized into a message of destruction and renewal. The form of s'enah (Cant 3:11) is a clue to ancient pronunciation. Allegorization of Song of Songs began in an early period. (Hebrew)

Shea, William H. (1982) "DANIEL 3: EXTRA BIBLICAL TEXTS AND THE CONVOCATION ON THE PLAIN OF DURA. *Andrews University Semitic Studies* 20(1):29–52.

When the convocation described in Dan 3 is placed in the context of Jer 51:59-64 describing Zedekiah's visit to Babylon and several Babylonian texts indicating a revolt against Nebuchadnezzar in his 10th year and his suppression of it, it becomes apparent that the worship of the image was essentially a loyalty oath taken by officials of the Babylonian government in 594 BC. In 593 BC vassal kings of the west, including Zedekiah, make a journey to Babylon as indicated in Jeremiah.

Shea, William H. (1985) "MUTILATION OF FOREIGN NAMES BY BIBLE WRITERS: A POSSIBLE EXAMPLE FROM TELL EL-`UMEIRI. *Andrews University Semitic Studies* 23(1):111–115.

This study grew out of the discovery of a seal impression of the Ammonite king, Baalis, whose name on the seal differs considerably from the form found in Jer 40:14. Proposes that Jeremiah deliberately altered it to avoid idolatrous implications by suggesting a predication about a foreign god, as the author believes happened in Daniel (1:7ff) in the case of Abed-Nego.

Shiloh, Yigal (1986) "A Group of Hebrew Bullae from the City of David. *Israel Exploration J* 36(1/2):16–38.

A group of 51 bullae (seal impressions) was uncovered during the summer season of 1982, in Area G of the City of David Excavations. The significance of the find lies in the fact that this is the first time so large a group of easily legible Hebrew sealings has come to light in a controlled excavation, in a clear stratigraphic context and accompanied by architectural, ceramic, and historical evidence. The sealings date to the eve of the Babylonian destruction of Jerusalem, 586 BC. Of the 51 bullae, 41 are easily legible. One reads, "Belonging to Gemariahu, son of Shaphan," undoubtedly to be identified with the individual of that named mentioned in the book of Jeremiah (36:9–12; 25–26). DDo

Shriver, Donald W., (1984) "THE GLOBAL CALLING OF AMERICAN CHRISTIANS. *Christian Century* 101(15):458–461.

Israel's Babylonian exile was bracketed by the prophecies of Jeremiah and of Second Isaiah. Together with First Isaiah, these prophets probably did more than any other people to enable Israel to survive exile by discerning a divine meaning in it. Ronald Reagan and Jerry Falwell agree that God has a special purpose for the USA, a mission of blessing for the rest of earth. Missing from their public theology, however, is the suggestion that servanthood requires moral self-denial, the acknowledgement that some national suffering is deserved, and the willingness to travel the hard road of collective repentance. That road can lead to a cultural transition from nationalism to universal humanism.

Sisson, Jonathan Paige (1986) "Jeremiah and the Jerusalem Conception of Peace. *J of Biblical Literature* 105(3):429442.

> Cultic prophets in Jerusalem formulated and transmitted a concept of peace (alom) tied to the city. Jeremiah substituted a negative oracle of discord ('n-alom) in which Babylon replaced Zion as the center on which alom is based. Four aspects are explored: (1) a discussion of alom within the cultic tradition, (2) an analysis of a Jeremian alom oracle, (3) a survey of Jeremiah's attempts at intercession, including a negative 'n alom response, and (4) a look at a alom oracle in Jeremiah's letter in 29:7.

Sister Laurence, S. N. D. (1962) "THE NEW COVENANT IN JEREMIAH AND EZEKIEL. *Clergy Review* 47:589–596.

> Israel was preeminently the people of the covenant. In time, however the original idea of the covenant was distorted until, in 587 B.C., the nation collapsed as a theocracy. It had failed in its religious mission. It was at this decisive moment that Jeremiah formulated the idea of the New Covenant which would come after a catastrophe destroyed all but a remnant. The important chapters 29–37 in Jeremiah deal with the joy of the New Covenant, and the climax comes in chapter 31 where God promises deliverance to Israel. In his turn, Ezekiel also envisages this covenant but as a free gift of God. It will fulfill the original intention of the Sinai covenant, for the Torah will be written on the heart, it will be an inner inspiration to he lived by. It will bring into existence a New Community, Yahweh's people. Under the conditions of the New Covenant, God will dwell in their midst. In Christ the New Covenant, foretold by Jeremiah and Ezekiel, has become a historical reality.

Smelik, K. A. D. (1990) "Ostracon, schrijftafel of boekrol? Jeremia 36, Jesaja 30:8 en twee ostraca uit Saqqara (Ostracon, Writing Table or Scroll? Jeremiah 36, Isaiah 30:8, and Two Ostraca from Saqqara). *Nederlands Theologisch Tijdschrift,,* 44(3)::198-207..

> How were the prophecies now to be found in the OT prophetical books written down originally, and what writing material was used then? Jeremiah 36 and Isa 30:8 throw light on these questions, the former passage suggesting the prophet dictated to a scribe who used a (papyrus?) scroll, while the latter suggesting that the prophecy was written on a writing table (of stone, metal, wood, or ivory) or ostracon, on the one hand, and papyrus or leather, on the other. On two Greek ostraca found in 1966, near the Sacred Animal Necropolis at North Saqqara, Egypt, Horus, an Egyptian priest, has written down five different versions of a letter containing a prophecy. This suggests that possibly OT prophets themselves may have produced multiple versions of their prophecies. (Dutch) EWK

Smelik, K. A. D. (1987) "De functie van Jeremia 50 en 51 binnen het Boek Jeremia (The Function of Jeremiah 50 and 51 within the Book of Jeremiah). *Nederlands Theologisch Tijdschrift* 41(4):265278.

> Studies on Jeremiah 50–51, dominated by the search for a Jeremianic core, deliver disappointing results. Another approach is followed here in asking why the writers of Jeremiah composed and included chaps. 50 and 51 in their work. They are not a later edition, as is clear from the prophecy's structure and the links of chaps. 50–51 with 25 and 27–29. This prophecy against Babylon (50–51) has been included to compensate for the pro-Babylonian attitude attributed to Jeremiah in chaps. 27–29, 39–40. The writers wanted to counteract the impression that Jeremiah was a friend of Babylonia and, consequently, a traitor. (Dutch)

Smith, David. (1961) "JEREMIAH IN POLITICAL CONTEXT. *Review and Expositor* 58:417–427.

> Seldom in history have times been like those in which Jeremiah lived. In a world which saw empires rise and fall, he raised a prophetic voice often unheard, but most needed. It is significant, then, that while few remember Asshurbanipal, Necho, or even Nebuchadrezzar, the memory of Jeremiah lingers on. Footnotes.

Smith, Daniel L. (1989) "Jeremiah as Prophet of Nonviolent Resistance *J for the Study of the Old Testament* 43:95–107.

> Jeremiah's advice to the exiles (Jer 29), although nonviolent was anything but simplistic. Concludes, from an understanding of the critial and literary details, that Jeremiah's intention was to recommend a strategic posture

for exilic existence, best described as `nonviolent social resistance.'

Smith, Ralph L. (1961) "THE BOOK OF JEREMIAH. *Southwestern J of Theology* 4:11–32.

(Oct.)-The book of Jeremiah is difficult to read. It lacks any consistent chronological arrangement. It lacks a consistent topical arrangement, and it contains various types of literature. There is no explanation of historical or sociological details. Its main divisions come at the end of chapters 1, 25, 45, and 51. Much is made of prophetic symbolism. Footnotes.

Smith, Morton (1975) "THE VERACITY OF EZEKIEL, THE SINS OF MANASSEH, AND JEREMIAH 44:18. *Zeitschrift fur die Alttestamentliche Wissenschaft* 87(1):11–16.

Y. Kaufmann maintains that the idolatry described by Ezekiel took place only in the riegn of Manasseh, and he is blamed for the catastrophe of 587 according to Kings. Attempts to demonstrate that (1) Kings does not in fact blame Manasseh for this catastrophe. (2) It is in fact a theological motif of the Yahweh alone party to explain the defeat and death of Josiah (in 609). (3) Jer. 44:18 probably refers to the suspension of the cultus (except Yahweh's) in the final siege of Jerusalem.

Smothers, Thomas G. (1988) "A Lawsuit Against the Nations: Reflections on the Oracles Against the Nations in Jeremiah. *Review and Expositor* 85(3):545–554.

OT study has neglected the oracles against foreign nations. Some of these were intended for the foreigners' ears, others were exclusively for Israel. Three distinct settings for such oracles are: (1) the cultic; (2) the military; and (3) the royal court. Too uncritical acceptance of many assumptions about oracles have issued an inaccurate appraisal of this section. More to the point are the vassal/suzerain treaty covenants of the day. These are not hate oracles against Israel's enemies. DDu

Smothers, Thomas (1984) "Conflict at the House of God: Orthodoxy Versus Orthodoxy: Jeremiah 7:1–15. *Faith and Mission* 1(2):48–55.

Jeremiah's temple sermon precipitated a crisis in authority. Who spoke God's Word, Jeremiah or the temple priests? The people of Judah had to make a crucial decision. At stake was Judah's future. The current situation in the Southern Baptist Church is analogous to Judah's situation.

Snaith, John G. (1971) "LITERARY CRITICISM AND HISTORICAL INVESTIGATION IN JEREMIAH CHAPTER XLVI. *J of Semitic Studies* 16(1):15–32.

A study of the imagery in the two poems of Jer. 46 arising specifically from Egyptian history, culture and religion, combined with the editorial notes of vss. 2, 25 and 26 and the evidence from the Babylonian Chronicle suggest that the poems deal with the period of Babylonian presence in Palestine following the battle of Carchemish in 605 BC. Imagery of the Holy War is prominent in the first poem, suggesting that Pharaoh is fighting Yahweh.

Snaith, Norman (1971) "JEREMIAH XXXIII 18. *Vetus Testamentum* 21 (5):620–622.

A comparison of the LXX, Vulg., Pesh., and Targum of this verse with the MT shows that all four ancient versions made sense of the verse, but none of them captured the exact sense of the Hebrew.

Stafford, Tim. (1984) "CAN ORWELL'S NIGHTMARE STILL BECOME REALITY? *Christianity Today* 28(1):22–26.

To read 1984 as a prediction of the future is to read it wrong; it was not prediction, but prophecy–a warning against political evil, and doesn't go out of date any more than Jeremiah. Evil is always sin. Orwell's understanding of good and evil are not far from Christian: the antidotes to political poison lie in truthful words and loving acts. Only his conclusion needs correction He did not understand the strength that can endure and

pradoxically conquer under the most savage victory of evil. To understand that he would have needed to understand the Cross. The outcome of 1984 is unrealistically pessimistic: Orwell had no image of man made of any material but dust. The absolute conformity of 1984 is impossible. Humanity is not good enough to save itself, but it is too sturdy for Big Brother to grind to saw dust.

Stamm, Johann Jacob (1988) "Der Name Jeremia (The Name Jeremiah). *Zeitschrift fur die Alttestamentliche Wissenschaft* 100(Suppl.):100–106.

Reviews various etymologies proposed for the name Jeremiah and notes that most scholars prefer either "Yahweh opened the womb," "May Yahweh exalt," or "Yahweh has given." Stamm prefers the first of these alternatives. (German)

Stanfield, V. L. (1961) "PREACHING VALUES IN JEREMIAH. *Southwestern J of Theology* 4:69–80.

Somen preaching ideas in Jeremiah are: his call, his God, his view of sin, his hope, his view of the covenant. This article gives a number of texts which might serve as "seeds" for sermons. (Jer 2:2; 2:9; 2:11-13; 41-42; Jer 5:1-2; Jer 8:18; 9:1; 12:5; 14:8, 9b; 17:10; 183–4; 26:13; and 31:34b.).

Steele, David (1986) "Jeremiah's Little Book of Comfort. *Theology Today* 42(4):471–477.

A prose-poem on Jeremiah, particularly chaps. 30–33. Focuses upon the nature, meaning, and application of the covenant. Reviews the life of Jeremiah. Studies the good news of chaps. 30–33. Extends the discussion of covenant to Christ and contemporary ministry. Shows parallels between Jeremiah's and today's ministry.

Sternsberger, Jean-Pierre (1986) "Un oracle royale la source d'un ajout rdactionnel aux "Confessions" de Jrmie: Hypothses se rapportant aux "Confessions" de Jrmie XII et XV. *Vetus Testamentum* 36(4):462–473.

Reconstitutes a royal oracle from the "confessions" of Jeremiah in this order: 12:5; 49:19; 15:19–21; and 15:11–14. It appears to have a non-Israelite source, possibly Egyptian, which Jehoiakim appropriated when faced by his Babylonian menace. Then in Jeremiah the brass wall represents the prohet in his stand against the enemy. The Hebrew text of the oracle, a French translation and commentary are included. (French)

Stevenson, Robert (1978) "JEREMIAH CLARKE TUNES IN COLONIAL AMERICA. *Hymn* 29(1):15–18.

American music historians have neglected an important music manuscript at the Newberry Library, Chicago, called the Deacon Story Music Book. The manuscript contains the usual pslam tunes sung throughout New England in the 1740s, and a body of hymn tunes, 3 of which are by Jeremiah Clarke. Clarke originated the hymn tune, as contrasted with the psalm tune. The currency of his hymn tunes in mid-18th cent. New England forces us to recognize that better music circulated in New England long before Dr. Jackson or other doctors of music appeared on the scene.

Stipp, Hermann-Josef (1987) "Narrativ-Langformen 2. und 3. Person von zweiradikaligen Basen nach qaly im biblischen Hebraisch. Eine Untersuchung zur morphologischen Abweichungen in den Bchern Jeremia und Knige. *J of Northwest Semitic Languages* 13:109–149.

Examines the occurrences of Hebrew narrative long forms of certain biconsonantal bases (wyqlh) in the 2nd and 3rd persons. They are concentrated primarily in Jeremiah and, to a lesser degree, in certain sections of Kings. Their incidence is compared to the distribution of other phenomena such as the irregular narrative long forms of other root classes, prefix conjugation long forms with the negation 'l and in final clauses, and other orthographic peculiarities. Any nexus with the Tiberian accentuation is dismissed. Concludes that the incidence of such formations is not due to deviating vernaculars of the authors, but of the copyists, in whose mother tongue the short forms of the prefix conjugation were in the process of dying out. (German)

Stone, Michael E. (1973) "SOME OBSERVATIONS ON THE ARMENIAN VERSION OF THE PARALIPOMENA OF JEREMIAH. *Catholic Biblical Quarterly* 35(1):47–59.

Studies: (1) the identification of the recensions, (2) the textual affinities of the three Armenian recensions, (3) the textual affinities of Armenian III among the Greek manuscripts, and concludes with (4) some further comments on the Armenian Version.

Strus, Andrea. (1981) "GEREMIA-PROFETA DI PREGHIERA E DI INTERCESSIONE. *Salesianum* 43(3):531–55O.

Proposes a hermeneutical investigation of an aspect of the spirituality of the prophet Jeremiah: his attitude as the praying prophet. Examines texts from the book of Jeremiah dealing with the accounts of his vocation and from the so-called Lamentations. Rejection by his listeners coupled with extraordinary intimacy of life with God characterize this man's image. In his attempts to overcome crisis, the dialogue of Jeremiah with God is transformed into a prayer of a new character. What is the basis of Jeremiah's constancy in prayer and intercession? The leit-motiv of Jeremian theology is established in the word swb = to change the direction of one's way, to return. Jeremiah prays for his people in the hope that they will be converted from their rejection of covenantal ways and return to God. (Italian)

Talbert, Charles (1987) "Paul on the Covenant. *Review and Expositor* 84(2):299–313.

Paul makes significant use of three covenants: (1) the Mosaic covenant, temporary and replaced by the New Covenant; (2) the Abrahamic proves that justification by faith was God's plan all along; and (3) the New Covenant of Jeremiah 31 enables the faithfulness of God's people to the relationship. Paul's view differs from Judaism's at several key points. DDu

Tambasco, Anthony (1981) "JEREMIAH AND THE LAW OF THE HEART. *Bible Today* 19(2):100–104.

The preacher in the shadow of the reforms of Vatican II finds many parallel concerns in Jeremiah's preaching in the shadow of the Deuteronomic reform: a call for religion from the heart, free from externalism and presumption, pressing on to social justice, filled with the vision of ultimate hope. Jeremiah's law of the heart sees religious reform as perpetual process, challenge, vision, and hope.

Tate, Marvin. (1961) "JEREMIAH AND SOCIAL REFORM. *Review and Expositor* 58:438–451.

The significance of Jeremiah's relationship to social issues is enhanced by the factor of personal religion. He condemned those who had become rich by fraud and shrewd stratagems. He opposed the evil practices of religious leaders. Abuses of political power are illustrated by his charges against Jehoiakim. He knew the difficulty lay in the "heart." He is strongly dependent on Deuteronomy, yet he opposed the Deuteronomic reformation, i.e., the careful ordering of the cult and worship, especially in the Jerusalem temple. He teaches us that: (1) social reform needs to be built on a firm theological basis, (2) personal religion and social concern go together, (3) moral values and social justice matter much.

Taylor, Marion Ann (1987) "Jeremiah 45: The Problem of Placement. *J for the Study of the Old Testament* 37:79–98.

Reviews the strengths and weaknesses of three main options proposed with respect to the placement of Jeremiah 45, and seeks to cast fresh light on an old problem through a contextual reading of the passage.

Thompson, J. A. (1977) "ISRAEL'S "LOVERS. *Vetus Testamentum* 27(4):475–481.

In a recent discussion (VT, 1974, 24:334–338), pointed out the political overtones to "love" in the David-Jonathan Narratives. "Love" in the covenant context in Ezekiel, Hosea and Jeremiah shows a degree of personal commitment and mutual obligation. So Assyria, Egypt and Babylon are called Israel's "lovers." Since they exercise a rival sovereignty to Yahweh over Israel, she is said to play the harlot after them. To be a "lover" of Yahweh involves awesome surrender, not a vague emotional, mystical response.

Thompson, Norma H. (1982) "THE COVENANT CONCEPT IN JUDAISM AND CHRISTIANITY. *Anglican Theological Review* 64(4):502–524.

The theology of the Bible is covenant theology. Both secular and sacred covenants are found in the OT made with Noah, Abraham, Israel at Sinai and the New Covenant of Jer 31. The NT is viewed by Christians as the fulfillment of the "new covenant" promised by Jeremiah. The covenant idea is fertile ground for Jewish-Christian dialogue.

Thrall, Margaret (1977) "ALTERNATIVE VERSIONS OF CHRISTIAN FAITH. *Expository Times* 88(4):115–119.

Views that Chalcedonian categories are outmoded and that identification of Jesus with the Logos or Kyrios obscures his humanity create worse contradictions than tradition. If Jesus is no more than an archetype, why not pick Jeremiah? If he embodies love as total commitment to another, the NT shows us more of his demand for it to him than he to them. Did love or hostility to his zeal for God make his crucifixion inevitable? What were his own motives–suffering servant, inaugural sacrifice of the New Covenant? New interpretations lead to a Marcionism in reverse. While efforts to make faith clearer in today's language, reductionism is hardly viable?

Tov, Emanuel (1989) "The Jeremiah Scrolls from Qumran. *Revue de Qumran,,* 14(2)::189-206..

Studies the six Jeremiah scrolls from Qumran (2QJer, 4QJera,b,c,d,e), not all of which have been published. What had been the free fragments of 4QJerb are redesignated 4QJerb,d,e, presumably three distinct scrolls, but 4QJerb and 4QJerd may be the same scroll with two different scribes. Discusses dating (3rd to 1st cents. BCE); textual character (4QJerb,d display the Vorlage of the LXX); paragraph divisions; measures and scopes; stitching in 4QJerc; and excessive corrections in 4QJera. SJS

Tov, Emmanuel (1979) "EXEGETICAL NOTES ON THE HEBREW VORLAGE OF THE LXX OF JEREMIAH 27 (34). *Zeitschrift fur die Alttestamentliche Wissenschaft* 91(1):73–93.

The LXX of Jeremiah differs recensionally from the MT with regard to both its length and text arrangement. Illustrates the relationship between the short edition reflected in the LXX and the fuller edition of the MT by showing typographically the differences between the reconstructed Vorlage of the LXX and the MT in chap. 27 (34). The text is annotated with a commentary dealing with the nature and origin of the expansions in MT as well as with various problems connected with the reconstruction.

Tov, Emanuel (1987) "Some Sequence Differences between the MT and LXX and Their Ramifications for the Literary Criticism of the Bible. *J of Northwest Semitic Languages* 13:151160.

In a number of places there are differences in sequence between the MT and LXX regarding one or more verses or chapters. Evaluates these sequence differences, in particular with their importance for the literary criticism of the Bible. Passages in Numbers, Joshua, 1 Samuel, 1 Kings, Jeremiah and Ezekiel are discussed. Concludes that these sequence differences between the MT and LXX relate to late additions whose position was not yet fixed when the archetypes of these two texts were written.

Trible, Phyllis (1977) "THE GIFT OF A POEM: A RHETORICAL STUDY OF JEREMIAH 31:15–22. *Andover Newton Quarterly* 17(4):271–280.

Noting that Jer. 31:15–22 is a drama of voices, discusses the meaning of the poem as it sets forth in five strophes: (1) the voice of Ephraim at the center; (2) the voice of Rachel (v. 15), and (3) the voice of Yahweh (vv. 16, 17) on the one side of center; (4) the voice of Yahweh (v. 20) and (5) the voice of Jeremiah (vv. 21–22) on the other side of center. Concludes that this encircling pattern mirrors the relationship between female and male and both are created by Yahweh who also creates the poem.

Tsamriyon, Tsemah (1984) "HOW DOES ONE DISTINGUISH BETWEEN TRUE AND FALSE PROPHETS? *Beth Mikra* 99:334–351.

Shows that the "true" prophets also cited their dreams, borrowed words from other prophets, and gave organized literary speeches (neum). The criteria offered by Jeremiah are valid in this one sense: that the false prophets were immoral in their personal behavior and did not criticize their society for its immoralities. Ultimately, time

showed who was the true prophet. (Hebrew)

Tuck, William (1981) "PREACHING FROM JEREMIAH. *Review and Expositor* 78(3):381–395.

Suggests some general studies for preaching from any Bible book, then specifies several areas of Jeremiah which are fertile fields for the preaching pastor. The personal life of Jeremiah is more clearly revealed than that of any other prophet. Lists theological motifs, and offers an analysis of Jeremiah's sermons. Suggests bibliographic resources for further study.

Urbrock, William J. (1978) "JEREMIAH: A MAN FOR OUR SEASONING. *Currents in Theology and Mission* 5(3):144–157.

Jeremiah was pungent in word and deed, regarded by influential contemporaries as unsavory. The prophet saw himself as a weapon in the hand of the Divine Warrior fighting against his own people and their smug dependence on their political savvy at a crucial time in Judah's history.

van der Woude, Adam (1988) "Serubbabel und die messianischen Erwartungen des Propheten Sacharja (Zerubbabel and the Messianic Expectations of the Prophet Zechariah). *Zeitschrift fur die Alttestamentliche Wissenschaft* 100(Suppl.):138–156.

The thesis that Zerubbabel disappeared from the political stage during the building of the Second Temple is unprovable and improbable. Zechariah never attributed messianic worth to the governor, but pinned his hopes from the beginning on a dyarchy of a future prince and a high priest. Zech 3:8 is later than 6:11ff and shows that at the time of the completion of the temple the hope of the shoot promised by Jeremiah was still a living reality among the priests. Zech 4:14 does not relate to Joshua and Zerubbabel, but to the expected high priest and prince of the coming time of salvation.

van der Toorn, K. (1987) "L'oracle de victoire comme expression prophtique au Proche-Orient ancien. *Revue Biblique* 94(1):63–97.

Among prophetic texts from the ancient Near East, the genre "oracle of victory," inspired or technical, occurs frequently in texts from Mari, Nineveh and in the OT. Gives seven customary elements of the oracle. Its ideology is a royal belief in holy war, but it also has propagandistic functions. OT prophets such as Amos, Isaiah and Jeremiah stress the divine message, in contrast to the deductive, technical oracles of Mesopotamia. (French)

van der Toorn, Karel (1989) "Did Jeremiah See Aaron's Staff? *J for the Study of the Old Testament* 43:83–94.

Suggests that the pre-exilic temple in Jerusalem contained a cultic object representing a blooming almond rod, for which later generations found an explanation in the flowering of Aaron's rod (Numbers 17:1–11). The almond stick was thus turned into a symbol of the divinely vindicated privileges of the levitical priests. What Jeremiah saw (Jer 1:1–11) was an artistic representation of a rod forming the background of the aetiology in Num 17:1–11. The almond rod became the bearer of a prophetic message thanks to the prophetic intuition of Jeremiah.

Van Grol, H. W. M. (1983) "PAIRED TRICOLA IN THE PSALMS, ISAIAH AND JEREMIAH. *J for the Study of the Old Testament* 25:55–73.

Reviews 52 examples of pairs of tricolon-bicolon (and vice versa) occurring in Pss., Isa., and Jer. which should be considered as paired tricola. This important verse- and strophe-form in Hebrew poetry appears to possess a pattern and function that are easy to define.

Van Leeuwen, C. (1973) "DE OUD TESTAMENTISCHE PROFETEN IN HET ONDERZOEK VAN DE LAATSTE TIEN JAAR (Research in the Old Testament Prophets during the last ten years). *Nederlands*

Theologisch Tijdschrift 27(4):289–319.

> An extensive bib liography is given on the following subjects: General literature on the prophets; texts and versions; prophecy of Israel compared to prophec y elsewhere, especially in Mari; symbolism, miracles, magic, visions, calling and au thority of prophets; prophet and cult; ancient traditions among the prophets; proph ecy and wisdom; proph et and history; politics and society; patterns, genres, motifs; eschatology; tradition; Isaiah; Jeremiah; Ezekiel. The remainder of the bib liography will be given in a subsequent article.

Vieweger, Dieter (1988) "Die Arbeit des jeremianischen Schulerkreises am Jeremiabuch und deren Rezeption in der literarischen Uberlieferung der Prophetenschrift Ezechiels (The Work of the Circle of Pupils on the Book of Jeremiah and Its Reception in the Literary Transmission of the Prophetical Writings of Ezekiel). *Biblische Zeitschrift* 32(1):15–34.

> Attempts to show that the literary work of the circle of pupils arou nd Jeremiah, who sub stantially participated in the collection, screening and inscripturatio n of his material, was taken up by the bo ok of Ezekiel. Investigates whether some genuine properties of Jeremiah w ere transmitted directly by this circle to Ezekiel (or his circle). Thus it can be show n that there is eviden ce for a connection between th e appearances of Jeremiah an d Ezekiel, subsequently between their writings and the whole field of the origin of these books. (German)

Vincent, Jean M. (1986) "Michas Gerichtswort gegen Zion (3,12) in seinem kontext. *Zeitschrift fur Theologie und Kirche* 83(2):167–187.

> Micah 3:12 is known as the central utterance of Micah's proclamation. Attempts (1) to regain the o riginal form of Micah 3:9–12, especially v. 12, and to establish the intention of this word. (2) Assesses the relationship of the word of salv ation in 4:1–4 to the word o f judgmen t in 3:9–12. Taking into consideration the parallel passage in Isaiah 2:2–4 , discusses the qu otation of M icah 3:12 in Je remiah 26 . (3) Draws atten tion to the effect of Micah 3:12 within the context of the NT. (German)

Vinton, Patricia. (1978) "RADICAL ALONENESS: JOB AND JEREMIAH. *Bible Today* 99:1843–1849.

> The book of Job and the prophecy of Jeremiah center on men who are thrown inside themselves, empty and alone, without hu man sup port or enco uragemen t. Apparently it is at this level that something of the mystery of God is revealed to human beings in a special way. Pleasant beginnings give way to initial sufferings. Acceptance of sufferings gives way to Increasing bewilderment. Job and Jeremiah both assign reasons and finally experience God in radical aloneness. It is this realization that evokes their response.

Vogt, E., (1963) VOCATIO JEREMIAE *Verbum Domine* 42:241–251.

> This is an exegetical exposition of Jer 1. God wh o had seemed for a long time as one who slept, as one w ho had forgotten the calamity which he had sent Jerem iah to announce, would be shown by the coming events as one who watched over his word that it be fulfilled. (Latin)

Wacholder, Ben Zion (1986) "The "Sealed" Torah Versus the "Revealed" Torah: An Exegesis of Damascus Document V,1–6 and Jeremiah 32,10–14. *Revue de Qumran* 12(3):351–368.

> Damascus Document V,1–6, refers to hidden and public books of the Torah in a conceptual amalgamation of Deut 31:26–30 and Jer 32:10–14. The passage does not excuse David for polygam y, but it contrasts the unworthy David with the righteous Z adok, founder of the Q umran com munity, who d iscovered the public copy. According to V,1–6, Mo ses command ed Eleazar to hide both boo ks, just as Jeremiah commended Baruch. The hidden book , the eschatological Torah, was still sealed within a container at a special site chosen by Moses.

Waldman, Nahum M. (1989) "Parents Have Eaten Sour Grapes *Dor Le Dor* 18(1):1-5.

> Jeremiah and Ezekiel opposed the people's co ntention: "Pa rents have eaten sour grapes an d children's teeth are blunted" (Jer 31:29; Ezek 18:1). This complaint may have meant either: (1) four generations of kings have

suffered for Man asseh's sins and th is is enough; o r (2) God's an ger is excessive, as seen in the Bible an d in parallel Akka dian literature. In either case th e people were denying their own responsibility. Manasseh's sins alone did not cause the destruction.

WALLENSTEIN, M. (1958) "A DATED TENTH CENTURY HEBREW PARCHMENT FRAGMENT FROM THE CAIRO GENIZAH IN THE GASTER COLLECTION IN THE JOHN RYLANDS LIBRARY. *Bulletin John Rylands Library* 40

The contents–a colophon and some fragmentary verses of the first chapter of Jeremiah (Jer 1:1-12)–of the fragment is of interest to the historian and to the student of the various systems of vocalization. Text and translation are given in full with relevan t explanatory notes. The B iblical text is supplied w ith double vocalization: the Babylonian vowels and the Tiberian vowels with accents and other diacritical signs. The reason for the double vocalization is also discussed.

Walvoord, John F. (1972) "CHRIST'S OLIVET DISCOURSE ON THE END OF THE AGE: The Judgment of the Nations. *Bibliotheca Sacra* 129(516):307–315.

There is considerable d ifference of opin ion amo ng evang elicals as to the nature and time slot of the judgment of the nations. There are numerous reasons for rejecting the idea that this is a general judgment, and also good reasons for exc luding Israel from it. The picture of th e sheep and the goats po rtrays the judgm ent that will be meted out on Gentiles that have survived the tribulation. The scene is earthly and the throne and the judgment may be considered a partial fulfillment of prophecy of Jeremiah. Support for the premillenarian view and the pretribulation rapture are related to this interpretation.

Watson, Wilfred G. E. (1981) "SYMMETRY OF STANZA IN JEREMIAH 2, 2b-3. *J for the Study of the Old Testament* 19:107–110.

Points out th e symm etrical gender-pattern ing in Jer 2:2b -3 (the `seed oracle') and suggests reasons for its use by the auth or.

Watts, J. Wash. (1961) "OUTLINE OF JEREMIAH. *Review and Expositor* 58:489–491.

This outline is selected and adapted from J. W ash Watts, A Survey of OT Teaching , (Broadman Press, Nashville, 1947) pp. 228–235.

Watts, John D. W. (1961) "JEREMIAH -A CHARACTER STUDY. *Review and Expositor* 58:428–437.

A discussio n of Jerem iah's personality, character, his personal struggles and bitter battles, and the passion and problems of his prayer-life. His greatest gift to us was born in the crucible of suffering. It lies in the recorded experiences as he struggled to be true to his divine calling. In his anguished cries to God, his bitter questioning of divine wisdom, his pleas for aid against his many foes and in the answers which God gave to each of them, Jeremiah has presented us with a pattern of patient faithfulness. Footno tes.

Watty, William W. (1982) "JESUS AND THE TEMPLE–CLEANSING OR CURSING? *Expository Times* 93(8):235–239.

"The Cleansing o f the Temp le" appears in all fou r gospels. Tre ated differently by each, it is clearly a sin gle event, but was it a cleansin g? One would expect allusion to Malachi's prophecy. Not all Jews respected the Temple; some (Qumran) scorned it as unclean. In the NT the true temple is the community in which God's Spirit dwells, Christ the chief cornerstone. The cursing of the figtree and Lu ke's parable of the barren figtree seem related to the predictions of the destruction of the Temple. Other references–th e robbers' cave from Jeremiah, the Parable of the Wicked Husbandmen and the rejected stone–are relevant. Jesus seemed to be saying by his actions that the Most High does not dwell in buildings– or institutions.

Weinfeld, M. (1976) "JEREMIAH AND THE SPIRITUAL METAMORPHOSIS OF ISRAEL. *Zeitschrift*

fur die Alttestamentliche Wissenschaft 88(1):17–56.

> A number of prophetic utterances in the book of Jeremiah herald not only a physical but also a spiritual rebirth of Israel (in its broad, original sense, including the Northern tribes). Jeremiah envisions not a revival of old tradition but a revision of former values, ensuring success and precluding failure as had occurred in the past. The ark of the covenant (Jer. 3:16–17) is not the throne of God but all Jerusalem. The tables of the covenant (Jer. 31:31–34) are written on the heart, not stone. The exodus is not from Egypt but from the enemies of the North. Sacrifice (Jer. 7:21–23) was not enjoined in the Ten commandments; man is expected to obey the word of the Lord.

Weippert, Helga (1979) "DAS WORT VOM NEUEN BUND IN JEREMIA XXXI 31–34 (The Word About the New Covenant in Jeremiah 31:31–34). *Vetus Testamentum* 29(3):336–351.

> From the two possibilities for better perception, the improvement of human capacity for perception wins out in Jeremiah over greater clarity in Yahweh's revelation. A new instinctive harmony is introduced, so that one can even speak of a new creation. Nevertheless, a dilemma remains, that the word about the new covenant is in tension with a pessimistic anthropology. (German)

Weiss, Meir. (1965) "IN THE FOOTSTEPS OF ONE BIBLICAL METAPHOR. *Tarbiz* 34:107–128.

> Methodological clarification of the study of metaphor in the Bible. Treats Amos 1:2, Joel 4:16 and Jeremiah 25:30, the Lord will roar from Zion etc. The purpose of the verse is that God manifests himself and existence becomes void.

Wells, Roy D. (1984) "INDICATIONS OF LATE REINTERPRETATION OF THE JEREMIANIC TRADITION FROM THE LXX OF JER 21:1–23:8. *Zeitschrift fur die Alttestamentliche Wissenschaft* 96(3):405–420.

> Supports E. Tov's hypothesis that the MT of Jeremiah is the result of redaction and expansion of a text similar to the Vorlage of the Septuagint. The MT has put an increased emphasis on Nebuchadnezzar in 21:1–7, transformed a poem condemning Jehoiakim's ancestors into a poem praising Josiah in 22:13–17, elaborated the laments over Jehoiakim (22:18–19) and Jehoiachin (22:28), and revised the oath formula in 23:7–8.

Welten Peter (1977) "LEIDEN UND LEIDENSERFAHRUNG IM BUCH JEREMIA (Suffering and the Experience of Suffering in Jeremiah). *Zeitschrift fur Theologie und Kirche* 74(2):123–150.

> Jeremiah's teaching on suffering may be divided according to style and date of composition: (1) suffering with the community (genuine words of Jeremiah, which adapt the complaint of the individual), (2) personal suffering as part of the message (exilic prose speeches), (3) suffering because of the message (post-exilic foreign report), and (4) suffering as an explary innocent righteous person (late accusatory confessions). These have been woven together in the final redaction of the book. (German)

Wentz, Abdel Ross (1966) "THE PHILOSOPHIC ROOTS OF S. S. SCHMUCKER'S THOUGHT. *Lutheran Quarterly* 18(3):245–259.

> The roots of Samuel Simon Schmucker, founder of the Lutheran Seminary at Gettysburg, Pa., are traced, especially with regard to his interest in psychology expressed in his book, Psychology, Elements of a New System of Mental Philosophy. He read widely contemporary writers including Kant, Locke, Scottish Philosophers, and American writers including F. A. Rauch of Mercersburg, and Jeremiah Day of Yale.

Wessels, W. J. (1991) "Jeremiah 33:15- 16 as a Reinterpretation of Jeremiah 23:5-6. *Hervormde Teologiese Stud,n* 47(1)::231-246..

> There are striking similarities between Jer 23:5-6 and Jer 33:15-16. A comparison also shows differences and 33:14-26 is lacking in the LXX tradition. Jer 33:15-16 seems to reinterpret 23:5-6 by emphasis from the king

to the city, and adding a legitimate heir of David and a legitimate priest. As far as social context, Jer 33:15-16 should be linked to the conflict between the disenfranchised Levites and the Zadokites who displaced them. The reinterpretation explains the non-fulfillment of 23:5-6 and resolves the dissonance it creates. WSS

Wessels, W. J. (1989) "Jeremiah 22,24–30: A Proposed Ideological Reading. *Zeitschrift fur die Alttestamentliche Wissenschaft* 101(2):232–249.

The genuine words of Jeremiah in this text are determined by form criticism, literary criticism, and redaction criticism. Jeremiah used exaggerated language in his judgment on Jehoiachin in 597 BC, changed the meaning of known oracles, and had firm opinions about the politics of his time. This text is part of the cycle of kings in 21:11–23:8.

Westermann, Claus (1974) "THE ROLE OF THE LAMENT IN THE THEOLOGY OF THE OLD TESTAMENT. *Interpretation* 28(1):20–38.

The key element in the lament's structure, the transition from suffering to praise, is rooted in the lament's function as an appeal to God who can change the situation. Laments reflecting suffering and praises expressing joy are both essential elements in human existence and relationship to God. Examined are (1) psalms of lament, (2) the major dimensions of lament (complaints against God, society, enemies, self), (3) national laments, (4) individual laments, (5) laments and confessions of guilt or protests of innocence, (6) laments of the mediator. Laments are to be found throughout the OT including historical narratives, Psalms, Lamentations, the sufferings expressed by Jeremiah, Job, and the suffering servant passages that form a transition to Christ's sufferings.

Whitney, G. E. (1986) "Alternative Interpretations of lo' in Exodus 6:3 and Jeremiah 7:22. *Westminster Theological J* 48(1):151–159.

Focuses on key texts (Exod 6:3 and Jer 7:22) because they share two similarities: (1) They use `not' (Hebrew lo') to express a negation which if taken literally would directly contradict major portions of antecedent Scripture. (2) Both texts are used by the higher critics of the Pentateuch as evidence of the existence of independent literary sources. Argues that both texts may employ `not' figuratively as a form of hyperbolic irony intended to intensify the contrast between what is present in the mind of the audience and who ought to be present. Establishes a broad base of evidence for the existence of this idiom and examines two groups of examples.

Willis, John T. (1985) "Dialogue Between Prophet And Audience As Rhetorical Device In The Book Of Jeremiah. *J for the Study of the Old Testament* 33:63–82.

Jack Lundbom's study of Hebrew rhetoric in Jeremiah claimed that the two controlling features were inclusio and chiasmus. Argues from an examination of six pericopes in Jer 1–20 that a third factor bears on the structure of the book: dialogue between prophet and audience.

Wilson, Gerald H. (1990) "The Prayer of Daniel 9: Reflection on Jeremiah 29. *Journal for the Study of the Old Testament,n* 48::91-99..

Considers that the function of the prayer of Dan 9:5-19 in its present literary context is best understood by not considering it to be a plea for revelation regarding Jeremiah's prophecy of 70 years before restoration from exile. It is rather Daniel's attempt to fulfill the requirements for restoration, as set out in Jer 29. NH

Wimmer, Donald H. (1981) "THE CONFESSIONS OF JEREMIAH. *Bible Today* 19(2):92–99.

Jeremiah's confession show the depth of his suffering in the face of rejection. Though they derive from his immature understanding of his mission, they provide the basis for him to confront tensions and finally to surpass them the vision of the new people of a new covenant.

Winkle, Ross E. (1986) "The Jeremiah Model for Jesus in the Temple. *Andrews University Semitic Studies*

24(2):155–172.

Examines the question of why only Matthew of the synoptists, introduces Jeremiah as one of the possibilities the crowds had mentioned as to Jesus' identity when Jesus quizzed the disciples on the point at Caesarea Phillippi. Proposes that perhaps the Matthean community saw a parallel between Jeremiah and Jesus because Jeremiah spoke against the temple while standing within as did Jesus. Numerous parallels can be drawn between Jeremiah's Temple Sermon (Jer 7; 26) and Matt 23:29–24:2.

Winkle, Ross E. (1987) "Jeremiah's Seventy Years for Babylon: A Re-Assessment. Part I: The Scriptural Data. *Andrews University Semitic Studies* 25(2):201–214.

An examination of 2 Chr 36:21, Jer 25:11–12, 29:10, and Dan 9:2 vis-a-vis their relationship to the period of the Jewish exile in Babylon as is generally accepted to be the case. Raises the question whether these passages allow for a literal understanding of the 70 years in some manner overlooked by investigators in the literal school of interpretation. Do the texts allow for a literal understanding? Concludes: (1) the 70 years dealt primarily with Babylon; (2) the 70 years in Jeremiah seem best suited to a literal period of time; (3) 2 Chr 36:20b-21 and Dan 9:2 do not necessitate a symbolic understanding.

Wohlgelernter, Devora K. (1981) "DEATH WISH IN THE BIBLE. *Tradition* 19(2):131–140.

The desire for death covers up other feelings: pain, fear, shame, disappointment. If one transcends human weakness and truly appreciates one's position in the cosmos, then endurance, courage, humility and tolerance would follow as corollaries, as we learn from Job, Jeremiah, Elijah and Jonah.

Wright, Christopher J. H. (1984) "WHAT HAPPENED EVERY SEVEN YEARS IN ISRAEL? *Evangelical Quarterly* 56(4):193–201.

Part 2 (Part 1 dealt with land) examines the provisions for slave release, especially the harmony of Exod 21:1–6/Deut 15:12–18 with Lev 25:39–43. Rejects the solutions of Driver, Ginzberg, Noth, and others. Proposes that the Exodus/Deuteronomy provisions were for "Hebrews" (in the social sense), landless persons who sold their services and were to be released in the seventh year; while the Leviticus provisions were for Israelite landowners whose reverses necessitated the morgaging servitude that was to be restored in the Jubilee Year. Close exegesis of the tests supports the distinction. Jeremiah 34 invokes the Exodus/Deuteronomy law, not the Leviticus-Jubilee one.

YOUNG, EDWARD J. (1965) "ISAIAH AND ITS POSITION IN THE PROPHECY. *Westminster Theological J* 27:93–114.

Brownlee's contention that the break between Isa 33 and 34 in the great Isaiah scroll from Qumran suggests that Isa 34-35 are an introduction to Second Isaiah fails to consider the structure of the prophecy in which chapters 34–35 form a conclusion to chapters 28–33. Over against Graetz's view that Isaiah imitates Jeremiah, evidence is adduced to show that Jeremiah made use of Isaiah 34 and, therefore, the latter must be dated prior the fourth year of Jehoiakim and is from the hand of Isaiah the son of Amoz. An examination of Isaiah 34 shows that it belongs with Isaiah 40–66, and therefore the latter is also pre-exilic and should not be denied to the eighth-century prophet. (Footnotes)

Zipor, M. A. (1990) "On the Presentation of the Synoptic Accounts of the Monarchies (Samuel, Kings and Chronicles). *Abr-Nahrain,n* 28::127-135..

Reviews James D. Newsome, Jr.'s (ed.), A Synoptic Harmony of Samuel, Kings and Chronicles–With Related Passages from Psalms, Isaiah, Jeremiah, and Ezra (Grand Rapids: Baker, 1986). RAT

(1984) "FOCUS ON JEREMIAH. *Biblical Viewpoint* 18(2):9–76.

Considers the call and consecration of Jeremiah, the message of the book, including faith, wealth, the new

covenant, and the theology of Jeremiah.